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S. Martin.

S. Otho.

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THE LIVES OF SAINTS.

Gathered out of the R. Father Alfonsus Villegas of the Order of S. Dominicke, Fa. Peter Ribadineyra, and other most Authenticall Authors.

Wherunto are annexed the Liues of many other particular, & famous Saints of diuers Nations

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S. Antony Abbot.

S. Tho. of Aquin.

S. Ant. of Padua.

B. Andrew Bish.

S. Pachomius.

S. Theodosius.

B. Iustinian. B.

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THE PREFACE
TO THE READER.

THAT which Almighty God promiſed by his Royall Prophet to ſhew himſelfe *Admirable in his Saints*, he hath largely fullfilled in all Ages, but eſpecially in the Law of Grace, wherein he hath aduanced them ſo highly, and made them ſo glorious, that in their compariſon, all other Creatures ſeeme baſe & abiect. For what more Admirable, then out of ſo imperfect a Maſſe as mans nature, to frame and faſhion men ſo perfect by grace, that they liued in this world, not as worldlings, but as Princes, and Peeres of the Court of glory? That ſeiourning on earth, they ſo eſtranged their loue, and ſo weaned all their affections from earth, that their whole conuerſation was in Heauen? What might be imagined more glorious, then to ſee ſuch a multitude of people, of ſuch different qualities, and callings, many tender by age, many weake by ſexe, all generally of a frayle and feeble inclination, well amaſſed togeather by Fayth, ſurely anchoring on Hope, linked faſt amongſt themſelues, and vnited to God with chaynes of loue, and ſo ſtrengthned with his puiſſant hand and power; that neyther the enticing allurements of pleaſures, nor the flattering hopes of Honours, nor dread of cruell Torments, nor terrour of enraged Tyrants, could make them once ſwarue from their heauenly deſignes and purpoſes? What more ſtupendious, then to behold a generation of people, that, being tempted, did profit; being aſſaulted grew ſtronger; being vanquiſhed conquered; and by dying triumphed, and in the middeſt of the worlds ſlauery, enioyed their greateſt liberty?

Well

Well might they seeme to be the Champions of Almighty God, for God did not only fight on their sides, but was euen embowelled in their harts; and out of him sprunge, not onely their Prowesse and Valour, but also that generosity of mynd and noble demeanour, the which compared to the Stoicks Philosophy, was but a dreame, or shadow. They were constant in daungers; neuer changed with the force of fortune: neuer moued with hatred, nor pricked forward with anger, nor won by fondnesse of affection: neuer puffed vp with pride, neuer deiected with despayre, neuer impouerished by losse of such fleeting goods, as ebbe and flow with the tide of Fortune: their treasures were the grace of God, closely locked vp within the Cabinet of their soules. All worldly wealth they trampled in the dust, or els liberally bestowed in relieuing the poore, or in workes of piety. They scorned the faygned ioy of worldly blisse, and made a mockery of that glory, that fadeth as Time, on whose wings it flyeth; they detested such pleasures as lull vs asleepe, to betray vs to our enemies. They voluntarily abandoned their liues to defend their fayth; & willingly supported all labour and trauaile in this life, to enioy comfort and rest in the next. Their only care was, to proue themselues worthy souldiours of that Captayne, in whose List they had enrolled their names by Baptisme: they iudged their comming into this world to be only with violence, & being strengthened with the bloud of Christ, to winne that euerlasting kingdome of Heauen.

But God did not only shew himselfe Admirable in his Saints, but in them also he declared his care of our good, placing them as starres and planets in the firmament of his Church, and with the beames of their vertues and good example, enlightened our steppes in the path of saluation. In them, as in a most perfect table, he liuely represented before our eyes those counsayles, aduises, strange plottes, and stratagems, wherewith spirituall warriers were to vanquish their enemies, the meanes and courses whereby they were to arriue at the end of their designes. By them we are rowsed out of the sleepe of sinne, & encouraged to trauayle forward in the way of vertue. Their good example doth strenghthen our weakenes, and giue vs courage to encounter with our enemies, ouer whome they most gloriously triumphed.

By

By reading their liues, we see the great blisse and happines of the good; the manifest punishments inflicted on the wicked: that Honour and Renowne doth attend vpon Vertue; and that euen in this life there is no greater ioy, then a vertuous conscience. Heere Youth learneth modesty, Men temperance and brideling of their passions, Age wisedome and watchfulll prouidence, Parents how to instruct and bring vp their children, Princes how to rule and gouerne their subiects, all Callings how to discharge their duety. Finally Saintes liues being diligently read, and maturely weyghed, and regardfully applied to our selues & our actions, are the best and the most perfect schoole of Christian wisedome. True it is, spirituall Bookes doe guide our steps with ghostly Documents; but yet such Documents doe more gently sinke into our harts, and much more forcibly mooue our mynds, when they are propounded by liuely examples, then when they are deliuered by naked wordes: for Nature hath framed vs more apt to be led by imitation, then by instruction; and that which in a history we view as it were with our very eyes, clad with all particular circumstances, doth more powerfully stirre vp our minds to performe the like, then generall admonitions and precepts do. Wherefore by how much the more deeds in persuading take place of doctrine; by so much the more ought an attentiue perusing of Saints liues be preferred, by such as carefully seeke their saluation, before the reading of such bookes wherin only are rules & precepts of sanctity.

And yet the miseries of our tymes are such, that we stand amazed at the liues of many Worthyes in Plutarke, Philosophers in Laertius, Cyrus the elder in Zenophon, Cesar in his Commentaries, Alexander the great in Q. Curtius, and these bookes are daily read, diligently perused, translated with applause into vulgar tongues, welcome to people of all sorts, only the Liues of such famous Worthies and peerlesse Princes as followed, and fought vnder the banner of Christ, and vanquished the enemies of Christianity, are neglected by most, scorned and derided by some, and such as take paynes in publishing and setting them forth, afflicted and persecuted by others: as if eyther Christians were ashamed of the braueſt followers and champions of Christ, or that the chiefest furtherers & aduancers of Chri-

stianity,

ſtianity, did not for true Heroicall vertue, ouermatch all the former nuſled vp in Idolatry; Or finally, as if it were very fitting we ſhould giue a teſtimony by our deeds, that, notwithſtanding we belieue as Chriſtians, our ſecret affections doe moue vs to admire, and like beſt of Heathens.

We call not in queſtion Greeke and Romane Hiſtories in matters that ſeeme incredible, and yet when we read how with earthen veſſels, God did batter downe the walles of Hiericho; when we read what miracles God hath wrought by weakeſt inſtruments to the battering downe of all misbeliefe, we giue credit but to that which common ſenſe doth witneſſe, and meaſure Gods Saintes by the weaknes of our forces; yet God the Authour of a ſupernaturall life, endued ſuch as were eminent therein with ſupernaturall forces. Their deſires and deſignes were very farre different from ours, & ſo were the branches of outward workes that iſſued from that inward roote. And now as Charity is waxen cold, & the harts of Chriſtians are almoſt frozen: ſo likewiſe are the fruites of Charity, which becauſe they are ſeldome ſeene in our dayes, many belieue, that whatſoeuer is ſpoken of their plenty in former ages of the Saintes, to be a fable, bereauing therein God of his glory, and them of their due commendation. But they who truly aſpire to Vertue, and deſire to lead a true Chriſtian life, do not ſo: They honour Gods Saintes, and in his Saintes do glorify God: they read their liues and finde themſelues enflamed to follow their ſteppes: And finally beholding how high they mounted by grace, they remayne aſhamed and confounded, to ſee how themſelues lye wllowing in vice: and finding what victories others haue achieued, being ayded with the help of Heauen, they endeauour to follow their courſe of life, whoſe company they ſeeke to enioy after their death. The which God of his infinite mercy, grant vnto vs all. Amen.

A TABLE

A TABLE OF THE NAMES of all the Saints contayned in this booke.

A

S Antonie Abbot, pag 45.
S. Agnes virg. and mart. p. 72
Anastasius mart. p 83
S. Agnes second feast p. 112
S. Agatha virg. p 128
Apolonia virg. and mart. p. 147
The Annunciation p. 202
Anicetus pope and mart. p. 223
Athanasius bishop and conf p. 269
Alexander pope and mart. p. 283
S. Antonie of Padua, p. 361
Anacletus pope and mart. p. 457
Alexius conf. p. 463
Apolinaris bishop and mart. p 488
S. Anne mother of our Lady, p. 511
Abdon and Sennen mart p. 538
Assumption of our Lady, p. 631
Agapitus mart. p. 640
S. Augustin Doctor, p. 673
Adrian mart p. 709
S Andrew Apostle p. 918
S. Ambrose mart. p 985
Anastasia mart. p. 1028

B

S. Blase bishop and mart. 124.
S. Benedict Abbot, p. 193
Bonifacemart 30
Barnabe Apostle, p. 354
Basilides and others martyrs, p. 359
S. Basil. the great, p. 371
7. Brethren mart. p. 447
S. Bonauenture bishop and conf. p. 458
S. Bernard Abbot, p. 641
S Bartholomew Apostle, p. 656
12. Brethren mart. p. 702
Bibiana virg. and mart. p. 966
Barbara virg. and mart. p. 967

C

Circumcision, p. 5
S. Chrisostome bishop, p. 101
Cletus and Marcel. popes and mart. p. 238
Crosse, the Inuention, p. 278
Christine virg. p. 495
Christopher mart. p. 508
Ciriacus and others mart. p. 592
S. Clare virg. p. 618
Cassianus mart. p. 629
Croße the Exaltation, p. 722
Cornelius pope and mart p. 730
Cyprian bishop and mart. p. 732
Cyprian and Iustina mart. p. 764
Cosmus and Damian mart. p. 767
Calistus pope and mart. p. 825
Chrisanthus and Darius mart. p. 845
S. Charles Borromeus, p. 870
Claudius and other fiue mart. p. 880
Church dedicated to our Sauiour, p. 882
Cecilie virg. and mart. p. 930
Clement pope and mart. p. 934

Chrisogonus mart. p. 941.
Catharine of Alexandria, p. 944.
Catharine of Syena, p. 250.
Conception of our Ladie, p. 997.

D

S. Dorothe virg. and mart. p. 132.
S. Dominick. p. 564.
Donatus bishop and mart. p. 590.
Decollation of S. Iohn Baptist, p. 687.
Dionise of Areopagita and others, p. 819.
Dedication of S. Saviour, p 882.
Dedication of the Church of Saint Peter and Paul, p. 922.
Damasus pope and conf. p. 10006.

E

Epiphanie, p. 12.
Emerentiana virg. and mart. p. 87.
Eleutherius pope and mart. p. 338.
Eusebius priest and conf. p. 630.
Exaltation of the Croße, p. 722.
Euphemia and others mart. p. 739.
Eustachius and others mart. p. 744.
Euaristus pope and mart. p. 850.
Eusebius Bishop, p. 1013.

F

Felix priest and conf. p. 27.
Fabianus pope and mart. p. 61.
Faustinus and Iouita mart. p. 151.
Fortie martyrs, p. 177.
S. Francis of Paula, p. 208.
Felix pope and mart p. 344.
Felix and Audactus mart. p 698.
S. Francis of Assisium, p. 792.
Felicitas mart. p. 339.

G

S. Gregorie the great, p. 182.
S. Georg. mart. p. 227.
Gregorie of Nazian. p 311.
Gordian and Epimachus mart. p. 320.
Geruase and Protase mart. p. 588.
Gyles Abbot, p. 699.
Gorgonius mart p. 714.
Gregorie Thaumaturgus, p. 913.

H

Higinus pope and mart. p. 18.
Hilarie bishop and conf. p. 20.
Hipolitus mart. p. 626.
Hipolitus priest and mart. p. 655.
Hermes mart. p. 684.
S. Hierom Doctor p. 773.
Hilarion Abbot. p. 830.

I

Ignatius bishop and mart, p. 113.
S. Ioseph, p. 188
S. Iames the lesse Apostle, p. 263.
Inuention of the Croße, p. 278.
Iuuenal bishop, p. 290.
S. Iohn Euang. port latin, p. 295.
Iohn pope and mart. p. 341.
S. Iohn Bap. natiuitie, p. 400.
Iohn and Paul mart. p. 409.
S. Iames the great Apostle, p. 498.
Innocent pope and conf, p 529.
S. Iohn Bap. decollation, p 687.
Ianuarius and others mart. p. 741.
S. Iohn Euangelist, p. 1034.
Holie Innocents, p. 1045.

L

S. Lucius pope and mart. p. 162.
S. Leo Pope, p. 214.
S. Leo the second, pope, p. 415.
S. Laurence mart. p 599.
S. Lewis king, p. 663.
Linus pope and mart. p. 759.

S. Luke

S. Luke Euang. p. 827.
Lucie virg. and mart. 1009.

M

Maurus Abbot, p. 37.
Marcellus pope and mart. p. 42.
Marius and his fellowes mart, p. 60.
S. Matthias Apostle, p. 158.
Fortie martyrs, p. 177.
S. Marc Euang p. 235.
S. Monica, p. 290.
S. Michael Archangel apparition, p. 304.
Marcellinus and others mart. p. 347.
Marc and Marcel. mart. p. 384.
Margaret virg. and mart. p. 472.
S. Marie Magdalen, p. 477.
S. Martha virg. p. 533.
The Machabees mart. p. 549.
S. Marie ad Niues, p 576.
S. Mathew Apostle, p. 747.
Maurice and others mart. p. 756.
S. Michael his dedication p. 770.
Mark pope and conf. p. 815.
Marcellus and Apuleius mart. p. 816.
4. Crowned martyrs, p. 879.
Martin Bishop and conf. p. 894.
Menna mart. p. 904.
Martin pope and mart. p. 918.
Melchiades pope and mart. p. 1004.

N

S. Nereus and others mart. p. 324.
Nabor and Felix mart. p. 485.
Nazarius and Celsus mart. p. 523.
Natiuitie of our Lady, p 703.
S. Nicholas of Tolentine p. 716.
Nicomedes priest and mart. p 727.
S. Nicholas bishop and conf. p. 974.
Natiuitie of our Sauiour, p. 1022.

P

Paul hermit p. 30.
S. Peters chaire in Rome, p. 52.
S. Prisca, p. 58.
S. Pauls conuersion, p. 90.
Policarp bishop and mart. p. 99.
Purification, p 117.
S. Peters chaire in Antioch, p. 156.
Perpetua and Felicitas mart. p. 175.
S. Peter mart. p. 244.
S. Philip Apostle, p. 259.
Potentiana virg. p. 336.
Petronilla virg. p. 345.
Primus and Felicianus mart. p. 350.
Paulinus bishop, p. 395.
S. Peter Apostle, p. 417.
S. Paul Apostle, p. 428.
Processus and martin. mart. p. 444.
Pius pope and mart. p. 454.
Praxede virg. p. 476.
Pantaleon mart. p. 514.
S. Peter ad Vincula. p. 541.
Prothus and Iacinthus mart. p. 720.
Placidus and others, p. 805.
Pontianus pope and mart. p. 925.
Presentation of our Lady, p. 927.
S. Peter of Alexandria bish. & mar. p. 954.

R

Romuald Abbot, p. 137.
Ruffina and Secunda virg. & mart. p. 451.
Romanus mart. p. 597.
Remigius bishop, p. 786.

S

S. Sebastian mart. p. 63.
S. Simeon bishop and mart. p. 155.
Sother and Cayus popes and mart. p. 224.
Stanislaus bishop and mart. p. 300.
Siluerius Pope and mart. p. 392.
Simphorosa and her 7. sonnes mart. p. 470.

Seuen brethren, p. 447
Sergius and others, p. 816
Simplicius and other mart. p. 536
Stephen pope and mart. p. 554
S. Stephens inuention, p. 558
Susanna virg. and mart. p. 614
Sabina mart. p. 696
Simon and Iude Apostle, p. 851
All-saints p. 855
All-soules, p. 863
Saturnine mart. p. 956
Sabba Abbot, p. 972
S. Stephen mart. p. 1030
S. Siluester pope and conf. p. 1070

T

S. Timothie bishop and mart. p. 88
S. Thomas of Aquin, p. 164
Tiburtius and Valerian mart. p. 220
Transfiguration of our Lord, p. 578
Tiburtius mart. p. 609
Timothie and others mart. p. 653
Tecla virg. p. 761
Theodore mart. p. 886
Triphon and others mart. p. 892
S. Thomas Apostle, p. 1016
S. Thomas of Cant. p. 1052
S. Telesphorus, pope and mart. p. 1076

V

S. Vincent mart. p. 76
Valentine mart. p. 148
Vitalis mart. p. 242
Vbaldus bishop p. 333
Vrban pope and mart. p. 327
Vitus and others mart. p. 380
Visitation of our Ladie, p. 437
Victor pope and mart p. 527
Vrsula with 11000. virgins, p. 842
Vitalis and Agricola mart. p. 868

X

Xistus and others mart. p. 586

Z

Zepherin pope and mart. p. 671

IANVARIE.

OF THE FEAST OF THE Circumcision of our Lord, IANV. 1.

And of the most holy name of IESVS.

AMONGST other the notable damages and grieuous euils which arose & resulted from the first man Adam, one was, that all his posterity remained in the disgrace & disfauour of God, being all borne in originall sinne and the children of wrath. For God hauing left in the hand & power of Adam, all our original Iustice, wherin he began to traffique with him, and finding him vnexperte to negotiate and deale therein, he lost his owne Iustice, & in loosing his owne, he lost ours also, leauing all vs his of spring in a miserable estate: as S. Paul saith: *Omnes in Adam peccauerunt*, that is. All sinned in Adam. For he had in his power the originall Iustice of euery one, wherin hauing failed himselfe, we were all left in miserie, the enemies of God, borne out of his fauour, and in originall Sinne. God had compassion of this miserable estate of men, & to remedy their so great losses, determined to send his only begotten Sonne, being made man, into the world, to remedie & repaire the losses of men. As it pleased him, so it was done. God being made man came into the world, & did not only pay with his death the offece that man had made vnto God, but moreouer left them meanes, whereby euery man might be freed from originall Sinne, & retourne againe into the fauour of God; at least, if he did not purchase more grace. These remedies be the Sacraments, one of the which is Baptisme, the which is as it were the entry and gate of all the other, & was particularly ordained by God as a remedy against originall Sinne. It was conuenient that the Sonne of God should for a while, deferre this his comming into this world, for diuerse causes that occurred, and yet to the end, that in the meane time, the world should not be without remedy for originall Sin, he ordained two seuerall meanes: one that was generall to all the world, aswell for the men, as for the women, & the other that was particular to one nation, & the people of the same. The remedie general was the protestation, & confessing of the faith of one sole media-

Rom. 5.

mediatour, the which we confesse now also at this present, but yet in a manner different. For they protested the faith of one mediatour that was to come, and we confesse the faith of one mediatour that is already come, Iesus Christ. None can be saued without this faith, agreeable to which we reade in the booke of
Sap. 9. wisedome, where he saith, *By Wisedome they were all healed, that pleased God since,*
Heb. 11. *the beginning*. Saint Paul saith also; *Without faith it is impossible to please God*. As though he said. He that doth not confesse that Iesus Christ is mediatour betweene God and man, it is impossible that such a one should please God and be saued. This faith of one Mediatour, was a remedy of originall sinne from the beginning of the world. The fathers did apply it to their children, and thereby they were cleansed from originall sinne, as now we are by Baptisme, as Saint Gregory saith. *That the faith of one mediatour was of the same value to the auncient Fathers, as Baptisme is to vs*. The fathers did apply it to their little infantes
Moral li. 4. c. 2. with some interiour or externall act, but they that were greater, and of yeares of discretion, confessed it themselues with some sacrifice, and offering that they made, which was ordained for them, for that intent. This was a generall remedie for all the world, and lasted a long time. But malice encreasing in diuerse parts, they forgotte by little and litle the true God, and worshipped false Gods, committing Idolatry. God being mercifull, and seeing the same, in remedy thereof elected one linage, and one particular family, which he would should be his people, of which it pleased him to take flesh when he was made man, and this was the family of Abraham, who liued in the world when Idolatry began-ne, God knowing that he was a vertuous man, and desirous of his seruice, marking him for his owne among other nations: and to giue him a sure token, that of his familie the eternall Word should take flesh, he commaunded him that he and all his descendents after him should be circumcised, as we reade in Genesis. This was ordained vnto him by precept, which bound all the men of that nation, and was to be performed the eight day, confessing by that Ceremony and Sacrament, the faith of one mediatour, which was to come of that linage and stocke. There remained still in auncient force the other ceremonie, for the fathers to apply vnto their children, the faith of one mediatour throughout the rest of the world, and in this particular people also concerning the women, who by this confession, were freed from originall sinne, as the men were by the Circumcision. The Sonne of God coming after into the world, abrogating the old lawe, and publishing the lawe of grace, did likewise abrogate this ceremonie of Circumcision, and institute in place thereof, the Sacrament of Baptisme, which is a generall remedie for originall sinne thoroughout the world, aswell for the men as for the women, without which Baptisme, it is impossible that any should enter into heauen, according as the same Sonne of God saith; *They that are not borne againe of Water and the Holie Ghost, can not enter*

into

into the kingdome of God. Theſe three remedies were in the world, againſt the detriment we were all runne into, by the ſinne of the firſt man Adam: and as Saint Thomas ſaith: *God did applie them and change them according to the diſpoſition of the world that ſhould receaue them*; Men at the firſt, were very fearefull conſidering the puniſhment impoſed vpon all, for the ſinne of Adam, and for that cauſe, God was contented, that they ſhould confeſſe their miſerie, and the great neede they had of a mediator, that ſhould helpe and deliuer them. Afterward the malice of men increaſing, it was conuenient that God ſhould proceede againſt them, with more ſeueritie; and ſo he ordained Circumciſion; a precept of rigour and of bloode (For as Ioſephus an hiſtorian of the Hebrewes affirmeth, manie children died being circumciſed) which was to the ende, that euerie one ſeeing with what ſeueritie, one ſinne that Adam committed, was cleanſed and waſhed away, they might haue feare of the puniſhment that each one ſhould ſuſteine, if they preſumed to offend God. Afterward this remedie was changed, in the lawe of grace. For God ſeeing, that he had to deale with a nation more docile, and of better intention, gaue vnto them Baptiſme, which is a Sacrament eaſie and pleaſant, not grieuous or dolorous, and by it the ſoule was cleanſed from originall ſinne, and with all he pardoned and remitted alſo actuall, if the receauer had committed any. And by vertue of this Sacrament, did giue grace vnto the ſoule, and in this reſpect, this remedie, is far more noble, then any other Sacrament in the old law. For although, by manie other remedies, originall ſinnes were pardoned, and the ſoule remained in the fauour of God, this came not by the vertues which thoſe Sacraments had, as Baptiſme hath; but the grace which was giuen to them that receaued thoſe Sacraments, was by the faith of Ieſus Chriſt, which they confeſſed, to witt; that he ſhould be the Mediator and Redeemer of men. And this is the reaſon, that it is a mortall ſinne, to be Circumciſed at this time. For euen as in Baptiſme, he that is Baptiſed, confeſſeth the faith of Ieſus Chriſt, and that he is nowe come: ſo they that be circumciſed, confeſſe the faith of Ieſus Chriſt, that is to come. In ſuch ſorte, that at this day, he that ſhould be circumciſed, ſhould deny that Ieſus Chriſt is come, and beleeue that he is to come, as the Iewes do beleeue; and ſhould therin make himſelfe a Iewe. This is that S. Paule ſaith: *If you be circumciſed, Chriſt will nothing auaile you.* As if he had ſaid: with the Circumciſion, you deny, that he is come into the world. By theſe thinges aboue ſaid ſaid, we may learne, that theſe three remedies, that God hath giuen to the world, to cleanſe men from Originall ſinne, were applied vnto them that were the enemies of God. Moreouer, by the ſame things we may learne, how much we be bound vnto the Sonne of God, Ieſus Chriſt our Lord, who not only was made man (which ſeemed the greateſt thing that could be done for man) but would alſo this day be Circumciſed, and reputed a ſinner.

Iohn. 3.

Gal. 4.

It would seeme maruailous (vndoutedly) if a great Prince, highly displeased against his slaue, and deuising to chastice him, his only Sõne, for the loue he beareth to this slaue, should inuest himselfe with his garments, assume his very gesture and countenance, and suffer the punishmẽt, of his father, to quite and free the slaue. God was highly displeased with Adam, for that he had eaten the forbidden apple; Neuertheless, such was the loue that the Sonne of God bore vnto man, as he tooke his forme, and similitude, and was clothed with
Phil. 2. his vesture as S. Paule affirmeth, saying: *He tooke the forme of a seruante in the similitude of the flesbe of sinne.* Iesus Christ beheld in this habite, the wrathe of his father, which was poured out vpon him in such sorte, that in all his bodie there remained no free place from blowes and woundes, and at the last, he was nailed on a Crosse, and so died.

This death and shedding of the blood of the Son of God, was deferred for a time, after that he was made mã. For it was behoueful, that he should conuerse first with men, for the space of 33. yeares. And albeit we acknowledge, the great desire he had to make this ransome, yet at 8. daies only after his birth would he be Circũcised, and begin to shed his blood. S. Vincentius Ferrerus saith: That our Sauiour did as a marchant doth, that goeth to a faire to buy marchandise. Who being scarce ẽtred therin, & seing some ware that pleaseth him, is presẽtly disposed to buy the same, & making bargaine, giueth erneste, to pay afterward the entire sõme, in ready mony at the ende of the faire. The Son of God came into the worlde as a marchãt to buy riche Iewells, which are the soules of men. The price of thẽ is his owne blood, which he must shed at the ende of the faire, that is of his life, vpon the bancke of the woode of the Crosse. And for erneste, he began to shed his blood 8. daies after his Natiuity, when he would be Circũcised. The Angelical Doctor S. Thomas, yealdeth some reasõs why christ would be Circũcised, not being bound to the lawe, & that he could not possibly haue
Part. 3. q. 37. art. 25. Sinne, either Originall or Actuall. The first was, he would be Circumcised, to shewe, that he was truly man. Another was, to shew that he discended from Abraham after the flesbe. And to the ende, that the Iewes should not haue anie iust cause to reiect him, or to say, that he was not descẽded of Abrahã to whom the promesse was made, *That of his seede the Messias should be borne.* Saint Basil saith: that Iesus would be Circumcised, not to bind vs now to Circumcision, but to break the bondage of so heauy a yoake. And the like saith S. Paule. *God sent his*
Gal. 4. *Son into the World, and submitted him vnto the lawe to deliuer them, that were in subiection to the lawe.* And in like sorte, Christ abrogated the lawe, not as a thinge vnknowne of him, but as a thinge made by him. Finally, he would as Saint Basil saith, submitt himselfe to the Circumcision after the flesbe: to giue vs instruction, that we should be Circumcised after the spirit. Some men haue neede to Circumcise their sences, as the Sight, in keepinge it from

from that which is not lawful to be desired. The Hearing, as not to giue eare to detraction. The Tongue, by not speaking vaine and dishonest wordes.

For these, and manie other like reasons, which the holy Doctors alleadge, the 8. day after the Natiuity of the Sonne of God, holie Ioseph, husband of the glorious Virgin, and a diligent obseruer of the lawe, said vnto our Lady, as may be imagined. Mary, my deare spouse. This is the 8. day since thy B. Son was borne, and our Lord commanded in the lawe, vpon that day, all the male children of our people should be Circumcised. Tell me, whether it be the will of God, that he should be subiect to the lawe, which God hath commanded, should be fulfilled. To whom the blessed virgin, taught by the Holy Ghost, answered. It is the will of God, that his Son should be circumcised, and so it is necessary. Forthwith, the good olde man, went to call the ministers of the temple, of the citty of Bethleem. Who being come, with other people (as the custome was for that sacramẽt) into the place where the childe was borne, the blessed Virgin as S. Epiphanius saith: Began to vnclothe and open her Son, not without teares, which powred downe her face; Feelinge already the grief, that her tender yonge child was there to suffer. Hauinge taken him out of his clothes, she gaue him into the hands of the Priest or minister of this sacrament. Who taking his sharpened knife, did his office diligently. The son of God crying for the greate paine that he suffered; not only as a childe of 8. dayes olde, but as a perfect man. And the more, for that he had the entire, and perfect vse of reason. The teares were not fewe, that issued from the mothers eyes, nor sighes from her brest, shee seing her son, and the son of God, to shed his blood. Very soone did this tender virgin begin to suffer sorrowe, which yet she felt not, when she was deliuered of him. She began soone to suffer, in that she felt the grief of her tender litle child. The holy man Ioseph, was not without his part of sorrowe, who also shed teares, seing his God and Lord, to shed his blood. When this sacrament was celebrated, it was the custome (since the time of Abraham) to giue them that were Circumcised a name. The minister therefore demanded, what the name of the childe should be called. For which cause, the holy man Ioseph, and the blessed Virgin with mutuall consent said: that his name should be IESVS, as the Angell had foretould, when he was first conceaued. *Lib. 11. tom. 1.*

Of the most holy name of IESVS.

CONcerning this most sweet name of Iesus, it shalbe necessary to say some thinges, of many that haue beene spoken, by the Saintes aswell of the olde, as of the new testament. The Prophet Ieremie, speakinge of this name

Iere. 11. ſaith: *An Oliue aboundant, faire, and fruitfull, ſhalbe the name that our Lord ſhall giue vnto his Sonne.* Such truly is this moſt ſweete name. He is the oliue, that bringeth forth the oyle of mercy, through which by his meanes, God doth ſhew mercy to all men, in communicating to them his heauenly treaſures.

Pſal. 33 The kingly Prophet Dauid, talking with God, ſaid: *Say ô Lord, vnto my ſoule, I am thy ſaluation:* as if he ſhould haue ſaid. Lord, we haue ſeene thee a long time, a rigorous Iudge, puniſhing our ſinnes ſeuerelie, cauſing thy ſelfe to be called, God of reuenge, God of hoſtes, God of rigour, and of puniſhment, hide now theſe names of Maieſty, and Empirie, and let vs heare the name of pitty, and mercy. Let my ſoule heare thee ſay: *I am thy ſaluation*. I that was wont to be thy puniſher, will now be mercifull vnto thee. I am named Ieſus, which is an Oliue, and which bringeth forth the oyle of mercy. Moreouer, Ieremy ſaith, that this Oliue is aboundant. For by this name ſaluation doth flow forth aboundantly. And this Oliue is faire, for it hath in it the beauty of God. It is alſo fruitfull, by the benefite, and profit that it produceth in our ſoules. The principall of all other, is, that it is the redemption and ſaluation of our ſoules. And thus much ſignifieth the name of Ieſus. It is

Cap. 1. much agreable to this, that we reade in the Canticles. *Oyle poured out is thy name.* Ieremy ſaith, he is an Oliue. Salomon ſaith, he is Oyle. Theſe names agree very well together, ſince that of the Oliue, Oyle is made. Let vs giue eare to that which Salomon ſaith. *He is oyle powred out.* The reaſon is; Before the ſonne of God was incarnate, all the mercy that he ſhewed to men, was as litle drops, or as the dewe of this heauenly liquor, which he imparted vnto mankinde by meaſure: But when the eternall word was once made man, and had aſſumed the name of Ieſus, he powred his mercies vpon mankind, in all aboundance. God hath not any thing that he hath not giuen, ſeing he hath giuen himſelfe. So that the ſweete name of Ieſus, is truly Oyle, and Oyle powred out, he is the mercy it ſelfe, which he imparteth aboundantly.

Pro. 8. The ſame Salomon ſaith: The name of God, is a ſtrong Tower, to which the iuſt retire themſelues, & are defended. With great reaſon he calleth the name of Ieſus a Tower, for he is the fortreſſe of the Chriſtians, vnto which whoſoeuer retireth, ſhalbe defended againſt all tribulations, and troubles. If thou (ô Chriſtian man) perceiue thy ſelfe, to be grieuouſly tempted by the deuill, in matters of faith, retire thee to this ſtrong Tower, embrace this moſt holie name, call often vpon it, and thou ſhalt be freed, and deliuered from this torment. If thou find thy ſelfe tẽpted by deſperation, in regard of thy many fould, and grieuous ſinnes, retire thee to this Tower, embrace the merits of this moſt holy name, and if thy ſinnes were more in number, then the ſands of the ſea, they ſhall all be pardoned. Perhaps thou art tempted with diſhoneſt thoughtes, canſt thou not find a remedy for them? clyme vpon this Tower,

and

and thou ſhalt find ſome ſhelter, or ſome place, in ſome ſide thereof, wherein if thou enter, thou ſhalt be freed frō this temptation. If any tribulation afflict thee, be it corporall, or ſpirituall, rerire thee to this tower, there thou ſhalt be defended, there thou ſhalt be ſecure. To whō ſhall pouerty be greuous, ſeing Ieſus Chriſt ſo poore? Who ſhalbe diſpleaſed with ſuffering hunger, ſeing Ieſus Chriſt enduring both hunger, and thirſt? Who ſhalbe aſhamed to be ill apareiled, ſeing Ieſus Chriſt all naked? Who ſhalbe afraid of torments, or toyled with wearines? who wilbe ouercome with perſecutions? and who wilbe daunted with death? ſeing Ieſus Chriſt tormented, toyled, wearied, and dead?

Moſt marueilous truly is this diuine name, wherein is found a remedy for ſo many great euils. Eſay calleth it the meruailous Name, & the ſame ſaith Dauid. Ezechiell calleth it a moſt holy Name, Malachy calleth it the great Name among the nations. This name ſeemed ſo ſweete and pleaſant vnto the Apoſtle S. Paul, that in his Epiſtles, he nameth it fiue hundred times. Writing to the Philippians he ſaith. In this name euery knee ſhall bowe, in heauen, in earth, and vnder the earth. Euery day both Angels and men, encline and bow themſelues vnto it. The diuells alſo did bowe, and yeald vnto it, when the Apoſtles did caſt them out of men, by the vertue of this Name. S. Luke ſaith: the Apoſtles returned ioyfull vnto Chriſt, and ſaid vnto him, Lord, the Diuels alſo by vertue of thy name, do tremble, and are ſubiected vnto vs. The ſame Apoſtles, did great, and meruailous miracles, in the vertue of this name, after the coming of the holy Ghoſt, God heard their prayers, which they made ioyntlie together ſaying: Lord, giue power to thy ſeruants, to do wonders, and miracles, by the vertue of this holy name Ieſus, by which name all are ſaued, that come into heauen. S. Luke ſaith in the Actes of the Apoſtles; *There is no other name giuen vnto men, in which We can be ſaued.*

Eſay. 9. Pſal. 8. Eze. 39. Mala. 1. Phil. 2. Luc. 10. Act. 4.

And finally this is the name, as the Prophet Ioell ſaith, that euery one muſt call vpon, that will be ſaued. So that contemplatinge this ſweete and holie name; all afflictions of body and minde, wilbe tollerable and eaſie: and they ſhall at the ende be deliuered and freed, from all perturbations, corporall, and ſpirituall, and being exerciſed in good and holy workes, by the meritts of the paſſion and death of the Sonne of God, who began vpon the day of his Circumciſion, to ſuffer, and ſhed his blood for vs, ſhall obtaine the grace and fauour of God in this world, and in the world to come life euerlaſting.

Ioel. 2.

Pope Clemens the 7. comanded in the yeare of our Lord 1530. that the Feaſt of the name of Ieſus, ſhould be celebrated the 15. day of Ianuary. But it was not receaued thoroughout the Catholike Church, which doth celebrate this feaſt, together with the Circumciſion, the firſt day of Ianuary, being the ſame day, that Chriſt was Circumciſed, and they gaue him the name of Ieſus. He being 8. dayes olde, Cæſar Auguſtus raigning in Rome.

Of the feast of the Epiphanie, with some considerations of this solemnitie.

THE holy scripture in the booke of Hester recounteth, that King Assuerus, a most mighty Prince, desirous to shew his magnificence and greatnes, made a most sumptuous feast, whereat were present many nations, of diuers quallities, and conditions. The feast beinge begunne, euery one wondered exceedingly, at the thinges that were therein. The order of the seruice, the delicacie of the meate, the precious wyne, the riche vessells of gould, in which they were serued. These thinges shewed the greatnes and magnificence of the kinge. It happened, the kinge beinge merry, hauinge druncke much wine, commanded some of his seruants, to call Queene Vasthi his wife, a most beautifull woman; who in this meane space, was in triumphe also, and making feastes, to her ladies, and her damosells. The king would that she should come into the presence of those that were at the feast, that at once they might see her rare beautie, and exquisite apparaile. The Queene shewed her selfe disobedient, and would not come. Whereat the king being wrothe, made a lawe, by the consent of the great lordes of his courte, by which Queene Vasthi was depriued of the title of Queene, and that she should be called no more the wife of Assuerus, but that in her place should succeede another, as beautifull, and more obedient, then shee. This woman was the beautifull Hester, who succeeded in the place of Queene Vasthi, and was entitled Queene, and wife of king Assuerus.

Now let vs vse this figure, and apply it to the coming of the Sages to worship Iesus Christ, figured by King Assuerus, who desirous to shewe vnto all, that is, both vnto Angells, and men, the greatnes and maiestie of his kingdome. He made a solemne feast and banquett, when he was made man, giuing vnto men that, which was first the foode of Angells. At this banquet are astonished, and amased, as well Angells, as men, to see the order that God obserued in performing it. The pretious Viande, which was the king himselfe that made the feast. The vessells of pure gould, which was his Blessed Humanity, in the which his Diuinity lay couered, and incloſed. All these thinges shewe, the Greatnes, and Magnificence, of the Sonne of God; who being pleasant, and iocunde, with the wine he had drunke, which was the Loue he bore vnto man, for whose sake he had done it, commanded that Queene Vasthi (which was the Sinagogue) should come to the feast, in the presence of the Angells, and of men, which were with him, in that poore cottage at Bethleem, to the ende that they might all reioyce in seeing her. He sent to call her by the Scripture, and Prophets, who all spake of his coming. The Sinagogue was so proude, that she made no accompt, of the commaundement of the king, but set him at nought, and would not obey him. The Sonne of God being displeased hereat, made a decree, the Sinagogue

should

should be depriued of the title of Queene, and that in her place should ſucceede another, Which Was the Gentiles, figured by Heſter (Which ſupplied the place of the ſinagogue) of Whom for the moſt parte Was founded, the Chriſtian Catholike Churche, the onlie Spouſe of Ieſus-Chriſt. This daye in name came the Sages, or three kinges, to adore our Sauiour, to doe him reuerence, and to preſent him With giftes, as to her Spouſe, in the name of the Gentiles. How it came to paſſe, S. Matthewe reconnteth, ſaying.

WHen Ieſus was borne in Bethleem, of Iuda, in the dayes of Herode the Kinge, beholde, there came Wiſe men, from the Eaſt to Ieruſalem, ſayinge: Where is he that is borne Kinge of the Iewes? for we haue ſeene his Starre in the Eaſt, and are come with guiftes to worſhip him. *Mat. 2.* It is an ordinary thinge with God, to vſe ſome meanes towards men, to drawe them vnto him, yet accordinge to their ſeuerall quallitie, ſo that no man bee excuſed, for not to coming vnto him. Hereof it came, that he ſent an Angell, in the ſhape of man, vnto the Sheapheards; For they were ſimple men, and vnlearned, and needed to haue the matter explicated to them plainly by word, howe all had paſſed. To the Princes of the Iewes, the Scribes and Phariſes, he addreſſed, the Scriptures, and Prophets; for that was a conuenient meane for them, and ſufficient, which the Euangeliſt doth inſinuate (as S. Chriſoſtome noteth) in making mention in this place of Herode. Agreable wherto, is the prophecy of Daniell, which appointed 70. weekes, vnto the coming of the Meſſias. It was a certaine ſigne that he was now come, for they were fulfilled at that time when King Herode raigned. So that for the Scribes, and Phariſes, God tooke the Scripture for a ſufficient meane, thoughe they had beene deaffe. To theſe kinges, which were skillfull in Aſtrologie, he ſent a Starre, which both called and conducted them vnto him.

This Starre (after the opinion of S. Auſten which I take to be trueſt) apeered in the ayre the ſame day, that Chriſt was borne, and being ſeene of them that dwelt in the Eaſt, from Ieruſalem (which they expected longe before) it was a common opinion amongſt them, that when this newe Starre was ſeene, it was a certaine token, that the remedy hoped for of the whole worlde, (which was the Meſſias and Kinge promiſed to the people of Iſraell) was come. It might alſo be, that they might haue this opinion, becauſe of the Prophecie of Balaam, their countryman, which he had lefte written in the booke of Numbers, where he ſaith: *There ſhall riſe a Starre out of Iacob.* Or els for that, patient Iob who liued amongſt them, and had knowne by reuelation, the coming of the Sonne of God, into the world, had giuen them notice thereof. Or els for that ſome of the Sibilles had plainly told them, *Num. 24.*

that when they ſawe this new Starre, it was a ſure ſigne, that God was borne into the worlde. Whatſoeuer it was, this was in practiſe amongſt them, and they did aſſigne ſome ſpeciall perſons, to watch for that Starre, and then to giue notice thereof, vnto the Kinges adioyninge; the which ſhould meete together, and go to worſhip him. Which came to paſſe at the ſame tyme.

The Starre being ſeene, three principal men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings, as well becauſe the Prophecie of Eſaye, which ſpeakinge of the cominge of this nation, to adore Chriſt, ſaith that they were Kings: or els by tradition, grounded vpon the picture of this hiſtorie: or for that as Tertulliã ſaith, in that prouince, the wiſeſt were made Kings, who contented themſelues with the name of Wiſemen, ſeing that they were raiſed to ſuch dignity by that meanes) gathered together by the ſpeciall motiue of the holie Ghoſt, and rydinge vpon Dromedaryes, that are very swift in trauell, they arriued at Ieruſalem, and entring therinto, enquired ſaying. *Where is he that is borne kinge of the Iewes?* The Starre which apeared to them, did alwaies guide them, goinge before them in the ayre. But when they came vnto Ieruſalem, it vaniſhed from their ſight. Their Guide faylinge them, they were inforced to inquire for the Meſſias, in that which was the chiefe citty, where the generall place was, for the ſtudie of holie Scripture. By this meanes was publiſhed the miſterie of the Natiuitie of Chriſt, ſo that nether the Iewes, nor Herode, might haue anie excuſe. The Sages enter into Ieruſalem, and make enquiry: *Where is he that is borne kinge of the Iewes?* Here is no ſmale conſideration to be had, in this demand which the kinges did make: nor leſſe worthy of praiſe, is their holy boldnes, in making enquiry for this newe kinge, where Herode was, that tiranized the kingdome, and ſought all meanes to ſettle himſelfe therein, for the ſpace of thirtie yeares, that he had held the ſame. This could not ſtaye the good kinges, but that they would make enquirie, for the greate loue they bore to Ieſus Chriſt, which was ſuch, that as S. Chriſoſtome ſaith, they were ready to dye for him, before they ſawe him. It is alſo to be noted, that they ſay that he whom they enquire after, was borne kinge. Not as other kings be, that ordinarily obtaine the kingdome longe after they are borne, as firſt to be borne, and after to be kinges: no it fell not out ſo in Ieſus Chriſt, for he was borne kinge, and his kingdome hath no ende by his deathe. Euen as the Angell Gabriell told the Bleſſed Virgin of him. *His kingdome ſhall haue no ende.*

Mat. 2.

Luc. 1.

We ought all to imitate theſe kinges in the enquirie that they made, for that in euerie place we ought to ſeeke after God. And hauing found him after diligent enquirie, not to leaue, or forſake him, all our life. Kinge Dauid prophecied of the cominge of theſe kinges, in one of his Pſalmes, ſayinge: *The kinges of Tharſis and of the Iles, ſhall proffer guiftes, and they ſhall fall before him*

Pſal. 17

on

on the earthe to worship him, and shall offer to him of the golde of Arabia. Esay likewise prophecied and said in particuler, that they should come from the countrie of Saba, and they shall offer vnto him Gold and Incense. These kinges were witnesses, that Iesus Christ was the Messias, and their testimonie was of such Authority, that they could not be reprooued. The testimonie in fauour of one may bee suspected, either for kinred, or for being poore, or vnlearned. The Infidells might reprooue S. Iohn Baptist, for that he was the kinesman of Christ: They might reprooue S. Peter, for that he was a poore fisher. They might taxe manie of the Apostles, becaus they were simple persons, & vnlearned. They could not say so of these kings, becaus they were not the kinesmen of Christ, but Gentiles: not poore men, but kings: they were Sages, that is to say, wise men, not ignorant, or vnlearned. *Esa. 65.*

Hereof it came, that they being people of good account, Herode was troubled, vnderstanding of the demaund which they made. Neither was he troubled alone, but all the whole citty with him. It is no maruaile that Herode feared, for he raigned like a tyrant in the kingdome, and hearing them name another king, he had reason to feare, and to be timerous. But one may iustly meruaile, that the citty of Ierusalem was troubled, when they should rather haue reioyced, at the coming of the king so much expected. Of this, may be yealed two reasons, one is: For that they sawe the king troubled: for the inferiors alwaies haue regarde to their superiors, and do the same that they see them doe. We may beholde the same, in the seruant of Saule, who seeing his master fall on his sworde, and kill himselfe (hauing lost the battaile with the Philistians vpon Gilboe) he did the same also. Which prooueth, that if the princes be good, so wil the subiects also bee. Salomon affirmeth the same saying: *Such be the cittisens of a citty, as the gouernors be.* So that the citisens of Ierusalem were troubled, for that they sawe the king troubled. The other reason is, for that all the people, aswell eccleſiastical as secular, were quite out of order. They were Couetous, Proude, & Carnal. And hearinge that the Messias was come, who (comanded by God) was to chastice offenders, it caused them to be troubled, fearing the chasticement, which they deserued. In fine, this thing seeming to be a matter of great importãce, king Herode caused the cheif priestes, & teachers of the people, to be assembled, & demanded of thẽ in what place the expected Messias should be borne, as they found by the Scripture and Prophets? They an wered him with the wordes of the Prophet Micheas, that saith: *he should be borne in Bethleem of Iuda.* S. Chrisostome saith. These doctors sinned greuously, and that they were like Iudas, who told the officers which was Christ, that they might take him; In like maner did these doctors: For knowing (or they ought to haue knowne) the perfidious intẽtion of Herode, in telling where Christ was borne, was a deliuery of him into his hãdes, *1. Reg. 15.* *Eccl. 30.* *Cap. 4.*

that

that he might kill him. And for this cauſe, he calleth ſuch men, not preachers of the worde of God, but betrayers thereof. S. Auſten ſaith: They were like the Carpenters, that built the Arke of Noe, wherein other men were ſaued, and themſelues were without, and periſhed.

Herode hearing their anſwere, called to him the Sages, & reported to them, what the doctors had ſaid; and being further enformed by them, of the Starre they had ſeene, and of the time it had apeered vnto them, he ſent them vnto Bethleem, requeſtinge of them, that when they had found the childe they ſought, they would make report thereof at their returne to him, to the ende he might goe to worſhip him. But this that he ſaid to them, was in deceite; for if he had found him, he entended to kill him.

The Sages being dimiſſed herewith, tooke their iorney toward Bethleem, and behold the Starre, which had guided thē before, apeared to them againe, which they following with ioy, arriued at Bethleem on the thirteene day. It ſtoode ouer the houſe, where the Glorious Virgin, with her Bleſſed Sōne were, which was in the ſame place, where ſhe was deliuered. Being done by the ordination of God, that it ſhould be a matter of more admiration, to ſee three kings worſhip as God, a litle child, borne in a Stalle, and layd in a Cribbe. Of this alſo reſulteth more honor to the child: in that he was not adored of them in anie ſumptuous pallace. God would alſo haue the Sages find him there, becauſe the place was priuate, which could not haue beene if they had founde him in the Citty, for then euery man had knowne the cominge of the kings, and that they had adored, the ſonne of Mary, the ſpouſe of Ioſeph. The people likewiſe had giuen notice to Herode, when he diligently ſought the new king, and made the Maſſacre of the Innocent children, to haue ſlaine him amogſt them. And if he had bene then in Egypt, he had ſent to perſecute him there, which might haue bene a greuous affliction, both for the bleſſed Virgin, and for Ioſeph alſo. For all theſe cauſes, it pleaſed God to haue the adoration of him by the kinges, performed in the cottage at Bethleem. The Starre ſtanding ſtill, ſpread many beames vpon the place, wherein the ſonne of God was, as if (ſaith S. Auguſtin) it had ſaid to the kings. Here is he whom you doe ſeeke, you neede to goe no futther, here is the dwelling place of the Sonne of God. Where we may imagine, that greate was the admiration of theſe kings, at this ſo great a miſtery; ſeing withall the place, where the king lay whom they ſought, to be a fitter lodging for beaſtes, then men.

At that time the glorious Virgin was ful of care, as we may by reaſon imagine; for (as Origen ſaith) ſhe vnderſtanding well the Scriptures, and Prophets, and alſo inſtructed by the Holy Ghoſt, knewe very wel, that the kings of the Eaſt, ſhould come to adore her Sonne, and expectinge it, we may beleeue, that ſhe had trimmed, and dreſſed vp that poore lodging. On the other

ſide

ſide, ſhe knewe that Herode, would ſeeke the death of her ſonne: whereupon, hearing the noiſe, which the kinges, with their ſeruants made, whileſt they alighted from their beaſtes, and ſeing the Starre to caſt ſhining beames vpon that place, and perceiuing them alſo to enter into the houſe, the colour of her face changed often; On while ſhe felt ioy, thincking it to be the kings that came: another while ſhe feared leaſt it were Herode. She tooke her litle Child in her armes, and held it to her face, and then the kings entred. Who ſeing the glorious Virgin, began to feele the taſt of heauenly ſweetenes in their ſoules, and ſpeaking to her with duty, they modeſtly deſired her to ſhew them the diuine treaſure, that ſhe held in her armes, for they were come from the fardeſt borders of the earth, to ſee, and adore him. The Bleſſed Virgin putting away all feare, and repleniſhed with ioy, opened the curtaines of the Holy of Holies (as a man may ſay) to wit, the blankett, wherewith ſhe had couered the face of that ſweete Child. The kings caſting their eyes on him, by the teſtimony the Holy Ghoſt gaue in their hartes, knewe clearly, that this Child which they ſawe, although poore, and in a baſe place, and in the armes of a damoſell likewiſe poore (yet moſt holy and vertuous) was the very ſonne of God. And theſe kings, whom the Starre had guided, when they ſawe this Sunne, their eyes were dazeled, and they fell downe proſtrate on the earth before him, making to him obeyſance, and reuerence. No humane tongue can expreſſe, with what tendernes of hart, and deuotion, the holy kings adored him, how great their ioy was, and the holy conference they had, with the Bleſſed Virgin. But what vnderſtanding of man can conceiue, the infinite ioy and content the Glorious virgin tooke, and the holy Patriarch Ioſeph, who was preſent at the coming of the kings?

When theſe holy kings had adored the ſonne of God, they preſented and offred vnto him Gold, as to a potent king, Incence, as to the true God, & Mirrhe, as to a mortall man. We may alſo meditate among other thinges, that theſe kings reioyſed with our Bleſſed Lady, that ſhe was elected, to be a pure Virgin, and Mother of God: and how ſhe with modeſt, & graue ſpeeches, returned thanks for their coming, and for the preſents giuen by them to her ſonne. It would be too tedious to ſpeake, how in this ſollemne action is treated, the eſpouſalls of the new borne Infant with the Gentiles, from whom, and in whoſe name theſe kings came, for to that ende was their cominge.

Hauing thus accompliſhed that which was inioyned, or needfull for them to doe, it was reueiled vnto them by God, that they ſhould not returne back to Herode. So taking leaue of the Bleſſed Virgin, they returned to their coũtry another way: Leauing the poore lodging of Bethleem empty, and the Child well pleaſed, who vnderſtood right well the honor, and ſeruice, they had done him. Let vs alſo reſort, and repaire vnto him in this ioyfull time, to

obtaine his grace, & beare vnto him the ſame preſents, that the kings brought him, that is to ſay: The pure Gold of a liuelie faith. The ſweete ſmelling Incence of effectuall prayer; And the bitter Mirrhe of mortification; To the end we may obtaine that of him which theſe obtained, to wit; his heauenly Grace, and fauour, as a pledge, and earneſt, of his Glorie and Beatitude. To which God of his mercy and bounty bring vs, Amen.

S. Hierome, S. Auguſtin, S. Chriſoſtome, S. Anaſtaſius, S. Iſidorus, Tertullian, and Remigius ſay: that theſe Magi, were kings. S. Auguſtine ſaith they were three. Franciſcus Maurelicus in his Martyrologe ſaith: their names were Gaſpar, Baltazar, and Melchior. S. Chriſoſtome ſaith: S. Thomas the Apoſtle baptiſed them, and made them Biſhops. Iohn Eckius ſaith: their bodies were kept in Conſtantinople, and were afterward tranſlated from thence to Millane, and from thence to Collen in Germanie. The Church celebrateth this ſolemnity, on the ſame day that the kings adored Ieſus Chriſt, which was on the 6. of Ianuary, in the firſt yeare of our Lord: Cæſar Auguſtus being Emperour of Rome.

The life of S. Higinius Pope and Martyr.

1. Pet. 5. *ACcording as the Apoſtle S. Peter ſaith, God taketh eſpeciall care of his Church. And although ſometimes she be in grieuous neceſsity, we should not therefore thincke that she shall vtterly perish, yea, ſometimes, the ſtormes of perſecutions doe make her more Glorious, and Beautifull. The more the waters of the deluge increaſed, the higher the Arke of Noe was lifted vp, and aduanced. So alſo the Perſecutions, which the Church endureth, do aduance her and make her more renowmed. Euſebius Caſarienſis ſaith: the more the cruel tirants perſecuted the Church in putting Chriſtiãs to death, the more the faith of Chriſt increaſed. For in the killing of one martyr, many Gentiles beholding their conſtancy, and the deſire they had to ſuffer for Chriſt Ieſus, forſooke their Idolatry, and became Chriſtians. All this proceeded, of the eſpeciall care God had continually, of the good of his Church.*

Hereof it came, that in thoſe times, when the enemies were many, and very potent, and the Church tender, and of ſmale force, as in her beginninge; God gaue vnto her Prelats, and Bishops, notable for their vertuous liues, and famous for their doctrine and learning: So that as well, with the example of their holy life, as of their conſtant ſuffring death, they cauſed the faithfull to take heart and courage, to continewe in the ſeruice of God, and to die for his loue, when occaſion was offered. And with their learning and doctrine, they inſtructed them in the Chriſtian faith, and to beleeue as they ought. Such a Prelate, was the Glorious S. Higinius, a man excellent both for his life and learning, of whom Damaſus and other authors write in this maner.

S. Peters Seat being void by the death of Teleſphorus, Higinius borne in Athens, ſonne to a Philoſopher, was placed in the ſame. At which time, the fourth

fourth perſecution was violent; the faithfull being not only afflicted by that meanes, but alſo moleſted by the heretikes, Valentinus, Cerdon & Marcion. This holy Pope Higinius, oppoſed and ſet him ſelfe againſt the heretickes, ſtrengthning the Chriſtians that were preſent, by his good example, and conforting the abſent by Epiſtles, full of great learning and Chriſtian loue, as may be ſeene by two of them yet extant) exhorting them to fight manfully for the loue of Ieſus-Chriſt. One of theſe Epiſtles he directed vnto all the faithfull, to hold them in the vnion of Faith: in which he teacheth and declareth, what they ought to beleeue in the miſterie of the Incarnation of our Lord; which was at that time by ſome not rightly vnderſtoode, and impugned by the heretikes. The other he wrote vnto the Atheniens, his countriemen, admoniſhing them to good woorkes, which to vnderſtand, would be comfortable and ioyfull vnto him: the contrary, would be ſorrowe, and griefe of hart, euen vnto death. He added therin many notable documents for the gaining of heauen. Thus he behaued himſelfe, toward thoſe that were abſent, and was very prudent, and diſcret in gouernement, of thoſe that were preſent.

He apointed particuler diſtinctions in degrees, and Eccleſiaſticall offices, though they were inſtituted, euen from the time of the Apoſtles: as Oſtiarie, Lector, Exorciſt, Acolyte, Subdeacon, and Deacon, neuertheleſſe, this good Biſhop declared what belonged to eache ſeuerall duty, leaſt by ignorance there might ariſe diſorder, and confuſion in the Churches and other places, where the faithful people aſſembled vnto diuine ſeruice. Likewiſe he ordained, that the Church ſhould be conſecrated, and being once made, might not be bigger, or leſſer, without licence of the Metropolitane. Alſo, that the wood, and ſtone of a Church ruinated, might not be conuerted to any prophane building; yet might they be tranſported, to the vſe of buildings dedicated to God; Which he did to confound the hereticks, which did not only put to prophane vſe, the timber and ſtone of the Churches, but alſo the holy Veſtures, and ſacred Veſſels, in contempt of the Saints, and God himſelfe, who will at the laſt, giue thē their deſerued chaſticement, as he puniſhed the wicked king Baltaſar, that prophaned the veſſels, in ſeruing them into his banquett. Moreouer, that at Baptiſme ſhould be but one God father, and one God mother, which decree at lenght was not obſerued, but the Councell of Trent hath renewed this old ordinance. Alſo, this Pope comanded, that the Metropolitane ſhould be boūd, to aſſemble together, the other Biſhops that be his Suffraganes, whēſoeuer occaſion ſhould be, to proceed againſt any Biſhop ſubiect to him. Likewiſe he added ſome decrees, concerning the Conſecration of Chriſme, the thing it ſelfe, being in vſe before; Finally, hauing gouerned the Church of God vertuouſly, foure yeres, three monthes, & foure daies, he was martyred, for the loue of Ieſus-Chriſt, in the fourth perſecution, and on the 11. day of Ianuary. In the

yeare of our Lord. 158. In the raigne of Antonius Pius. He gaue holy orders thrice, in the which he ordered, 15. Prieſtes, 5. Deacons, and 6. Biſhops. His body was buried in the Vatican, with his other predeceſſors. It is ſaid of him, that he encreaſed the number of Prieſtes in the Pariſhes; there being but one before that time in each of them, the which after that time were called the Cardinalls (that is, the Principall, and the head of the other Prieſtes). And of them the Cardinalls that at this preſent are in ſuch eminent place in the Church of God, haue their Originall. The Catholike Church maketh a comemoration of S. Higinius, on the ſame day of his martyrdome.

The life of S. Hilarius, Biſhop, and Confeſſor.

THE Apoſtle, S. Paule, exhorteth the Philippians, that they ſhould ſhew themſelues thankefull vnto God, in ſeruing him, and not to diſpleaſe him. Hauing regard and reſpect to that ſinguler grace, they had receiued of his Maieſty. And ſhewing to them what this grace was, he ſaid: Ieſus Chriſt hath granted to you, that not only you ſhould beleeue in him, but alſo, that you ſhould ſuffer for him. It is a great fauour of God, that he giue a man grace to beleeue in him: but to giue him grace, that he be ready and prompt to ſuffer for his ſake, is a great, and moſt eſpeciall fauour. This grace and fauour, was granted vnto S. Hillarius, not only that he ſhould ſerue and beleeue in him: but alſo gladly and ioifully to ſuffer for his ſake, all that his aduerſaries impoſed vpon him, as wee may ſee in his life, written by Fortunatus B. of Poitiers, by Gregory Turonenſis, and by Ruffinus in this maner.

THE bleſſed Hillarius Biſhop of Poitiers, was borne in the countrie of Gaſcoignie in France. There appeered in him ſuch hope of learning and wiſedome euen from his Childehoode, that it was a manifeſt ſigne, that God had elected him to be a defender of his faith and Ghoſpell. His father and mother were both of noble blood, by whoſe counſel and commandement he tooke to wife a Damoſell of equall eſtate to himſelfe, by whom he had one daughter. Liuing in this eſtate, he ſhewed himſelfe to be a moſt faithful Chriſtian in belief, and a capitall enemie to the Arrian heretickes, of whom there were very many at that time. Hillarius perſecuted them as much as he might, & eſchewed and auoided their companie and conuerſation, nor euer ſhewed he thē any good countenance. He perſwaded them that were free from this hereſie, to continewe firme and conſtant, in the true faith of the Holie Trinitie, in confeſſing the equalitie of Perſons, againſt the impious hereſie of Arrius, that affirmed the contrarie. His wordes were as fierie ſparkes of the loue of God, with

with which he kindled the luke warme; yea, and frosen hartes of diuers, and was cause, that the error of the Arrians was stayd, and encreased not so fast. By this the blessed Hilarius got much estimation, and the good opinion of him was so augmented, that by the desire of the people (moued by God) he was made Priest, and shortelie after elected and consecrated Bishop.

The Romaine Breuiarie saith, his wife was nowe deade; but Fortunatus saith, she was aliue, and that she liued long after. I giue yet more creditt, and hold that as more certaine which the Breuiarie saith; but withall, I doe not vtterlie disalowe, that Hillarius was made Ptiest, and elected and consecrated Bishop, his wife beinge yet aliue, for so the vsage was in the primitiue Church, but not in such sorte as some heretiques meane and vnderstande it. The truth is (if you aduisedlie marke the histories diuine and humane) that none after he was Priest, tooke a wife, but if it happened that any that hath deserued that function, or office, were maried, he tooke Orders, but with this condition, that he should not after keepe companie with his wife. So that either they separated themselues a sunder, with mutuall consent; or els if they continued in house together, they liued not as man and wife, but as brother and sister; so that alwaies the Priest liued in chastitie. For this cause, it is not inconuenient to saye, that Saint Hillarius was made Priest, his wife being aliue, as at that time the vsage was: But for that the Romane Breuiarie saith she was deade. I saie the same also. Hilarius beinge thus made Bishopp, he did not onlie labour to doe good in his owne Diocesse, but the good report of his vertues, spreading into diuers regions of Christendome, all tooke profit of his doctrine, and holines of life, so that some encreased in vertue, and others forsooke and lefte their vicious and sinfull liues, by his good example.

At that time Constantius at Constantinople ruled the Empire, vnder whom the venimous heresie of Arrius tooke strength, and was enlarged into diuers partes of Christēdome. Which thing Hillarius cōsidering, shaking off al feare, and armed with zeale & feruour of the faith, like a valourous Captaine with an inuincible minde, entred the mideſt of the enemies squadron, putting himselfmany times in danger of death, among the verie swordes of the Heretikes which he (furnished with eloquence and learning, and replenished with Godlie and burning Zeale) did blunt, and made vnprofitable, and euen to fall out of their handes. The arguments and reason whereby he prooued the veritie of the Catholike Faith, were of such efficacie, and force, that he strooke them so dombe, as they had not one word to saie against him, in the defence of their heresie. This was a great stay and comfort, prouided without doubt, by the almightie hand of God, for the helpe of the vnlettered and simple people; who seing many Bishops, learned and of good life in outward shew

(although that one or two were plaine hipocrites) to maintaine and vphold the opinion of Arrius, they might by that occasion be drawne into that error, but now considering the case without passion of mind, and seing Hillarius a Prelate, so learned, and holy of life, to be of contrary opinion, and that he disputed with the Heretiques and conuinced them openlie, it was a notable motiue to draw and induce them, to deny the pernicious heresie of Arrius, and to beleeue and hold firme the Catholique faith. Two Bishops of the Arrians, the one called Vrsatius, the other Valens, noting this, procured the Emp. Constantius (who fauoured them greatly, and was also infected with the heresy of Arrius) to send Hillarius into exile, and perswaded the Emperour thereto saying; that Hillar: was the only man that disturbed the peace of Christendome, and that if he were banished, he should after enioy peace, in all his empire. The Emperour enclined easily thereto, and banished Hill: into Phrigia a country of Asia, and with him he sent two other holy Bishops, to witt Dionisius Bishop of Millane, and Eusebius Bishop of Vercelles.

The b'essed man Hillarius, bore this affliction with wonderfull patience, knowing well, that the farther he parted from his earthly country, for the loue of Iesus Christ, the nerer he drew to the kingdome of heauen. In the time that Hillarius was in exile, in many things he manifested his constancy and vertue; and the loue he bore to God; not murmuringe or grudginge, but rendring thancks that he was made worthy to suffer troubles, for the loue of his holy Name: And this is a most certaine proofe and trial, whether vertue be true and sincere, or in outward shew only. For the man that in aduersitie doth not retaine the vertue he shewed in prosperitie, declareth it to be but imperfect in him: but he that shineth in tribulations, as the Gold in the fire, sheweth that he is truly vertuous indeede.

Whilst Hill: was in exile, he was aduertised that his daughter Abra, whom he had left in his owne country, was sued much vnto (for that she was yong, faire, and very wise) by a yong man, riche, and noble, of the same cittie, and that they were at the point to make vp the mariage. The good father Hilla: vnderstanding it, fell forthwith to prayer, and instantly desired of God, that the mariage might not go forwarde, but that his daughter might continewe firme, in her purposed and intended Virginitie. And occasion offring it self, he wrote a letter vnto her, in which he said: that he had prouided her of a spouse, whose nobilitie surpassed all nobilitie on the earth; his fairenes exceeded the beautie of the lillies, and roses; the splendour of his eyes dimmed and darkned the precious stones; his garments were more white then the snowe, and shined like the beames of the Sunne; and his wealth was greater then of all the kinges in the worlde; his wisedome was without comparison, and his lipps distilled hony when he spoke: his conuersation was right honest and vertuous;

tuous; his eſtate was honorable, and he was in all thinges ſo compleat, that it was great indiſcretion and follie to take any worldly man in his ſtead; Laſtlie; he praied her, that vntill he ſaw her, ſhe ſhould not diſpoſe of hir ſelfe: that ſhe ſhould remember her duty; that ſhe ſhould loue him, and be vnto him obedient as a daughter ought. When Abra receiued this letter, ſhe tooke great comfort therein, and being inamored of the Spouſe which her Father promiſed her, ſhe reſolued to obey him and to remaine a Virgin.

The holy Biſhop Hilla: remained certaine yeeres in baniſhment, in which time there was ſomoned a Councell at Seleucia in Iſauria, which is a prouince of the leſſer Aſia, and he being alſo warned vnto it, made prouiſion of neceſſaries for the voyage. As he trauailed on the way, entring into a Cittie, a certaine damoſell named Florentia, whoſe parents were Gentilles, by hap being in a temple where were many people, ſeing the holy Biſhop Hillarius to come to that temple, preſently with a loud voice told who he was, and of his Holie, and vertuous life. Then forceably preſſing through the middeſt of the people, ſhe fell at his feete, and would not ariſe by any meanes, till the Holy Biſhop condeſcended to baptiſe her, which ſhe ſought with many teares. Afterward he baptiſed her, with her Father and Mother, hauing firſt inſtructed them in the Chriſtian faith, to the great ioy and reioycing of S. Hilla: There he ſtaid a few daies, and afterwardes he went on his iourney. That Damoſell viſited him in his Biſhopricke afterward and ſaid; that ſhe had more reaſon to ſtay where he was, for that ſhe was regenerate by him, then to remaine where her Father and Mother liued that did beget her.

After that, Hilla: came to the Councell, and was receiued of the Catholikes with incredible ioy. In that place many matters were treated of, and handled, and the errors which the Hereticall conuenticle of Ariminum had receiued, were confuted; for in that Councell, the Heretickes by might and ſubtility preuailing, ſome thinges were ſet downe and ordered, contrary to the verity of the Catholike faith: although the Catholikes had gainſaid and contradicted the ſame continually.

Hilla: and other Prelats, ſeing that the affaires of the Catholikes ſtoode ſecure, in the preſent Councell of Seleucia, and that the moſt neceſſary buſines, was, to reduce the Emp. Conſtantius to the truth, who ſtood all this time obſtinate in his error, hauing neere vnto him two heretikes, Vrſatius and Valens; It was determined he ſhould go to the Emperour to talke with him, as legat from the Councell, and ſo it was done. Hilla: being come into the Emperors preſence; deſired him to appoint, and ſet men of Iudgement, and ſufficiency, to be Iudges; for he would diſpute with Vrſatius and Valens; and he truſted in God to conuince them, with the truth, vpon which he relyed; and he hoped his maieſtie and all the world ſhould ſee & perceaue, the blindnes and error,

wherein.

wherein they, and their teachers were. Thoſe two Heretickes hauinge notice of his requeſt, and fearing the domage & diſcredit that might ariſe to them, ſollicited the Emp. before he gaue anie anſwere vnto Hill: that he would ſend him back vnto his Biſhopricke in Fraunce. They were ſo importunat therein, that although the Emp: was reſolute and determined to heare the diſputation, and to followe the part that remained Victor, yet they obtained at the laſt, that Hilla: was ſent home to his Biſhopricke, which thing Hill: did, verie vnwillinglie, but he could do no other. And he ſaid: that this was vnto him a new baniſhment; For that, leauinge the cauſe of God vndetermined, he could not bringe them to the diſputation; where he made full account of Victorie: albeit, it was likelie, that although he had remained Victor, againſt his aduerſaries, yet litle good would haue ariſen to the Emp: who ſhould haue beene left in the hands, of the perfidious heretickes, to be againe deceaued.

There were others beſides that drew the Emp: to the wrong waie; among whō was another fauorite of his called Saturninus, who was the cheife procurer of his baniſhment. He was Biſhop of Arles, who being preſent in a councell holden at Bytera, which was called for that entēt, laboured the matter ſo, that Hilla: was baniſhed by decree of that councell. After which alſo he ſollicited the Emp: till he had cauſed execution to be done, according to the decree there made. The ſame Saturninus trauelled with Vrſatius & Valens that Hilla: ſhould be ſent back to his Biſhopricke. For they feared, if he returned to the Councell of Seleucia (in which before he had refuted the determinatiō of the Conuenticle of Ariminium) he would proceed further; hauing not yet made the decree in the Councell, as they ſaid he had, and as he would haue done without queſtiō if the Emp: would haue permitted him, to returne thither. But therefore did the Emp: inhibitt him to go, ſo that he could not be preſent at the things eſtabliſhed in that Councell.

Hilla: returning into France, the ſhip wherein he was, arriued at an Ile called Gallinira, the which is in the ſea of Toſcana, and vnderſtanding it was vnhabited becauſe of the many venimous ſerpents which were therein (it ſeeming a ſmaller danger to the holie Biſhop to combate with thoſe venemous beaſtes, then with the heretickes with whom he was in continuall ſtrife) reſolued to lande, although they that were in the ſhippe with him, were verie vnwilling he ſhould. He tooke his Croſier in his hand, and ſeing the ſerpents, cōming toward him, threatned them therwith making the ſigne of the Croſſe: where vpon ſodeinlie they fled backward, and he followed and droue them to a ſteep and mountainous place of the Iland, where he pitched downe his Croſier in the ground, as a bound which the ſerpents ſhould not afterwards paſſe. And although they are ſeene to ſwimme in the water, in the other parte of the Iland, yet are they not ſeene at any time, to paſſe the boundes the holie man had

had set them. By this we may see how much the second Adam Iesus Christ surpasseth the former Adam. The first obeyed the Serpent, and the second hath such seruants, vnto whom the Serpents obey. The first Adam was cast out of his seate, that is Paradise, by the meanes of a Serpent: And the second dryueth the Serpents, out of their walkes, by his seruants. From that time this Iland was made habitable, and where before dwelt Serpents, nowe inhabitt men, who laude and praise the second Adam Iesus Christ, who worketh such wonders by the handes of his Saints. Hillarie being returned into his Countrie, the people receaued him with incredible ioye.

After a fewe daies, he went to visit S. Martin, who was yet a Catecumen, that is so saie, was not yet baptysed, but stayed the time of baptisme, vntil he had bene sufficientlie instructed in the faith; hauing alreadie merited to see Christ vnder the shape of a poore man, whom he had clothed with part of his owne apparell. He desired also to see S. Hillarie, whose learning, and vertue was famous ouer all the world. Martin being at that time lodged in a village of Pictauia, called Tegiacū, raised to life a dead man, by the power of God, which miracle was published thorough all the cittie. A while after it came to passe, that the sonne of a noble woman of the same place, dyed without baptisme. The discomforted mother went to S. Hillarie, and fell at his feete, shedding manie teares, and layd the bodie of her dead Sonne before him, vtteringe wordes that would haue softened a hart of flinte. Amonge other she said. Martin being onlie a Catecumen, hath restored life to a dead bodie; Thou that art a Prelate, and hast serued God so manie yeares, demaund of God also that my sonne may returne to life, or at least, that he may liue to be baptised, and then I shall remaine conforted, although he die presentlie after: Thou art father of manie people, let me be mother of onlie one sonne that I haue. These wordes moued Hillarie to compassion exceedinglie. Forthwith in presence of much people, he fell to prayer, with such feruour, and efficacy, that the child by litle, and litle, begane to change the palenes, & deadlie colour, and a liuelie red came into his face; the cold members became warme; the eyes which before were shutt, did open; and the child also opened the mouth, and spake: and in fine, before the holy Bishop arose from his prayers, the child was restored from death, to life, whereat the mother, and all the people present, reioyced exceedinglie.

God also wrought another miracle, by the hande of his seruant Hillarie, contrarie to the former; and it was thus. His daughter Abra hauinge continued, in her purpose of Chastitie, till the returne of her welbeloued father, on a time said to him, that she much desyred the Spouse, which he promised her in his letter. He then knowinge by reuelation from God, that she was in the state of Grace; fell to prayer, and obtained that which he requested;

namely, that the maide without infirmitie, and (as it seemed) without griefe, might depart out of this life vnto eternall ioye. And so her soule went to possesse the Spouse, her father had promised; who also himself did burie her in the earth. This was as great a miracle, as the raysinge of the childe, from death, for she returned to that life in which she might sinne & offend God; but she in dyinge, obteyned the life wherein she could not sinne. The holie Bishop spent the rest of his life, and the time he could spare (from his ordinarie, and needfull busines) in wryting, wherein remaineth the euerlastinge memorie, of his notable eloquence, and profound and elegant stile, of which the bookes he wrote of the B. Trinitie, do giue testimonie, although it be said, that he wrote them in the time of his banishment. He wrote vppon some Psalmes of Dauid: vpon the Ghospell of S. Matthewe, and of other matters; whereby as also by his trauels that he suffered, for the defence of the faith, & the Miracles he wrought, appeareth how high he was in the fauour of almightie God.

Thus he passed his life, and when the hower of his death came, which was ioyfull to him, gladfull to the court of heauen, but dolorous and sorrowfull for his cittie, he most happily rendered vp his soule to God. And after his bodie was laid in the earth, God shewed manie miracles by his meanes. One was, there was a yong man called Probianus, who was sicke vnto death; whom his father made to be borne, to touch the relikes of the Saint, and forthwith he arose vp perfectlie whole. This yongman was afterwards Bishop of the same Cittie of Poytiers, and would vsuallie remember and repeate this benefitt that God bestowed on him, by the meritts of S. Hillarie. Two leapers that tooke of the earth of his sepulchre, & laid it on their heades, recouered their perfect health. A yong woman that had her arme withered, was healed visiting his sepulchre. A blind man vsed ordinarilie to visitt the Church of S. Martin; who likewise did manie miracles. It happened that he remained one night in the Church where S. Hillarie was buried, and hauing spent the night in prayer, he was restored to his sight, and was the first that sawe the daie breake, and called vp the Priestes to mattins, which they vsed to saye in those times at daie breaking.

Clodoueus King of France being to go to warre against the Heretikes, entred the Church of S. Hillarie to praie, & there came a shining raye from the heauens, with a voice, which willed him forthwith to depart, to set on his enemies, and he should obtaine the victorie: The good King did so, & was victorious, as the voice foretold him. So that it seemed S. Hillarie after his death, persecuted still the Heretikes.

Notable was the hap that befell to two marchants, who coming with their marchandise to the cittie, where S. Hilla. laie buried, the one said to the other.

Let

Let vs make an offringe at the ſepulchre, as ſome Picture of waxe, that may be for vs both. Theſe wordes diſpleaſed the other marchant, although he ſeemed willing. To the ſepulchre they come, and offer the Image of waxe; which forthwith was deuided in the midle, and the one part remained there where they laid it, and the other piece was throwen a good way off. When the marchant that made the offring with an il will, ſawe this miracle, he confeſſed his ill intention, & perceiued, that for that cauſe the Saint would not accept of his part, and repented him of his error, and before he departed from the cittie, he offred to the holie ſepulchre a guift of more valewe.

Fortunatus recounteth many others miracles, that God did and doth yet continuallie, by the meritts of S. Hillarie Biſhop and Confeſſor, whoſe glorious paſſage out of this life, was on the 13. daie of Ianuarie, in the yeare of our lorde 369. Valentinianus beinge Emperour (Trithemius ſaith it was the yeare of our lorde 371. Onufrius ſaith 352.) The Churche celebrateth his feaſt the daie following, that is to ſaie; on the 14. daie, for that the Octaues of the Epiphanie fall on the 13. daie.

The life of S. Felix, Prieſt, and Confeſſor.

HAppie doth the Holie Ghoſt in Eccleſiaſticus call him, that hath not ſorrowe of mynd, and falleth not from his hope. Some men are ſo impatient in their tribulations which God ſendeth them, that they complaine of him as though he had done them great iniurie, and do ſo nourriſh in their mindes diſcontent, and ſorrowe, that ſometimes they fall into deſperation. One cannot call them fortunate but diſgraced, not happie, but vnhappie and miſerable. But thoſe that ſupport with patience the like afflictions, and giue thancks therefore to God, knowing that all cometh from him for their profitt & good, theſe be happie and bleſſed in ſuffering tribulation, cheerefully for the loue of Ieſus-Chriſt, as S. Felix did, not only Felix, or happie in name, but alſo in ſufferinge courageouſly for the loue of his Sauiour, as you ſhall read in his life, written by S. Paulinus Biſhop of Nola, and by venerable Bede, as followeth.

S. Felix was borne in the cittie of Nola in Campagnia, his father was of Syria and was called Hermias, who left at his death great ſtore of riches, which were deuyded betwene Felix, and another brother he had, who was called Hermias, after his father. This Hermias followed the warres in the courte of the Romaine Emp: Felix was deſirous to follow the warfarre, but not of the Emp: of this world, but of the King of heauen; he tooke orders, & paſſing frō one degree to another, he was made Prieſt. In his time was a verie ſore perſecution againſt the Chriſtians, and officers came to Nola, to aprehend all the

Christians that could be found there. There was at that time, an old man of great hollines called Maximus, Bishop of that cittie, who seing they entéded to impriſon him, and remembring the wordes of Christ, in S. Mathewe that saith: *When they shall persecute you in one cittie, flye into another*, put it in practise. The holie old Bishop departed in secret maner from Nola, and left S. Felix to discharge his place & office (putting him, in minde that he should haue a care of the honor of God, & of the good of his neighbour) for that he being a yong man, was better able to beare out the brunt of the persecution. Felix accepted of the charge, and was very diligent to encourage the Christiás, aduising them that they should consider the grosse blindnes of the Idolaters, which adored thinges made with handes, as their godds. This caused him to be knowen of the persecuting officers, who tooke & put him in a most dark dongeon, loaden with bolts and manicles of Iron, and they made him stand barefooted vpon broken Oyster-shells and Tile-sheardes; a great and grieuons torment.

Maximus fled to the top of a hill, and although he was at libertie, yet susteined he asmuch affliction, as Felix did in prison. It afflicted him to thinke of the estate of his flock, honger tormented his body, and for that it was winter, the cold wel nighe extinguished the litle naturall heat that remained in him, being feebled with old age; so that for very weakenes, he fel half dead in a place full of bushes and thornes. But God who is merciful, would not forsake nor relinquishe his seruant in this distresse, but sent an Angell to the prison where Felix was, and bid him to arise from that place. He was in doubt to doe so, thincking it might be an illusion and deceite of the diuell, but the Angel comanding him stil to depart this prison, he assayed to stād on his feet, & sodeinlie all the bolts and irons that were vpon him fell to the ground, and he remained free; the Angell going before, he passed thorough the watche, all the dores opening of their owne accord. The Angell went allwaies before him, and guided Felix to the hill where the holy Bishop laye at the point of death. When Felix saw him, he had great compassion, and lifted him from the ground, but he could not by any meanes, get life almost at all into him, wherefore he fell to prayer, the only refuge of afflictions; in which casting vp his eye, he saw a būch of grapes, hanging on a thorne, which came from the land of promise, euen from heauen. Felix tooke the grapes, and crushing them with his hand with difficultie, made the sweete moysture to enter into his mouth, which as soone as the holy old man tasted, he came to himself, opened his eyes, and weepinge complained tenderly on Felix and said; why stayedst thou so long, my sonne, for God told me that thou shouldst come to relieue me. Felix excused himself, as well he might. and there they two had sundry and compassionate speeches mixed with teares, for the afflictions wherein the people of God remained: and both of them resolued to returne into the cittie.

The

The good Felix laid the blessed old man on his shoulders, having no better meanes to effect it; and not only bore him into the cittie, but placed him also in saftie, in the house of a vertuous widowe, where he remained safe till the end of the persecution. Felix hauing prouided for the security of the Bishop, returned to his owne house where he stayed certaine daies with an old woman that attended him. But after the Church was restored to peace, by reason the Tyrants were departed from thence, the valiant warriour of our Lorde issued out afreshe, with greater courage then before, preachinge the faith of Iesus Christ publiquely in the streetes; encouraging the Christians, whose mindes had beene danted by the foresaid persecution. The report hereof cominge to places adioyning, it caused the Tyrants to returne to Nola to seeke Felix, & they coming to the towne made hast to the street where as he was. The first man of whom they inquired for him was Felix himselfe, who answered them, that Felix was not farre off. They lefte him and asked of another for Felix, and he told them that they had spoken to Felix themselues euen now. In the meane time, Felix was gone out of the street, vnderstãding the cause of their inquiry, and while the officers went vp and downe searching for him, Felix came to an old wall in the citty, & thinking it a fit place to hide himselfe, he went between the breaches of the wall. Assone as he was gone in, it pleased God, that on a sodaine there were gathered together a multitude of Spyders: who with their webbs couered the breache in the wall. One that sawe Felix enter in, told the searchers who were not farre off, and they veiwing the place full of cobwebbs said one to another: who saith Felix is gone in heere? they do but mock vs: here cannot enter in a flye much lesse a man, but he shonld be seene, and so in an anger they went to seek him in another place.

Of a truth this is a most meruailous thing, that sometimes the thickest wals & multitudes of men, are not able to hold out the enemies to enter a citty, neuertheless, a spiders webbe is sufficient to defend an vnarmed mã from many soldiers armed with weapons. Vpon this S. Paulinus who wrote his life saith in this place. The man truly that hath Christ Iesus in his company, a spiders webbe is a wall fortified vnto him, but the fortified wall will not defend the man, who is not defeded by Christ. When the soldiers were gone, Felix departed from thence, singing this verse of Dauid. *Although I walk in the midst of the shadowe of death, I will feare no euill, our lord being with me.* He looked then for a place more secure which was a priuate house, where he stayd three monethes secretly without the companie of anie man; where God also fed him by the meanes of a good vertuous womã, who not only kept Felix secret without manifesting him to any, but guided & inspired by God, she brought him victuals and departed. Saint Paulinus affirmeth, that this woman did not knowe what she did, the wisedome of God so directing her. Three monethes being ended

Felix had a reuelation from God, that the perſecutiō was ceaſed, wherfore he came abroade, and the citiſens made as great ioy, as though he had come from heauen. Within a fewe daies after, the Biſhop Maximus of whom mention is made before dyed, & the people with one conſent, would haue choſen Saint Felix to that dignitie, who would not conſent thereto, ſaying, that in the citty was a Prieſt named Quintus that was made Prieſt ſeuen daies before him, and aſwell for that, as alſo for that there was in him fiue quallities to be required in a Prelate, they ought to chooſe him rather, and ſo Quintus was choſen Biſhop, and Felix remained ſtil as at the firſt, an inſtructor of the ignorant in faith and Chriſtian maners.

Saint Felix was very riche, and had great poſſeſſions, but in the time of Perſecution all was confiſcat. His frendes perſwaded him that he would vſe the meanes to recouer his goods, which they ſaid was eaſie to do by way of Iuſtice: but he made them this anſwere, that ſeing he had loſt his goods for the loue of Ieſus Chriſt, God would not be pleaſed if he recouered them by ſute in law. For which cauſe he liued in poore eſtate many yeeres, vntil the time that being ful of dayes, and of vertuous life, he dyed of ſicknes, & paſſed frō this earthly life to eternall ioye. His body was buried neere to the cittie Nola in a place called Pincis, where a Church was builded vnto him, and where God by meanes of his Saint wrought many miracles and wōders. The death of this bleſſed Confeſſor, was one the 14. daie of Ianuarie in the raigne of the Emperor Diocleſianus, and yeare of our Lorde 288. or therabout, and one the ſame daie the Church maketh his commemoration. Of Saint Felix make mencion S. Aug. epiſt. 137. in the 16. cap. de cura pro mortuis. Greg. Turō. cap. 14. de gloria confeſſ. and Vſuardus and Ado in their Martyrologies.

The life of S. Paule the firſt Hermit.

Iere. 3. *THe ſollitarie man ſhall ſit downe, and hold his peace, for he ſhall lift himſelfe aboue himſelfe, ſaith the Prophet Ieremie in his lamentations: Which is aſmuch as if he had ſaid; The moſt conuenient meanes for a ſoule to aduance his deſire towards God, is to ſeeke ſollitarines, and there to conſerue himſelfe after he hath attained thereto. Many of the holie Saints vnderſtood well this verity, who wholly to reſigne themſelues ouer vnto God, ſeparated themſelues from the World entirely, that they might meditate continuallie of him, fixinge all their thoughts and cogitations vpon him. S. Paule the firſt Heremit was one of theſe, whoſe life was Writen by the glorious Saint Hierome, in this maner.*

In

IN the time of the Emperour Decius and Valerianus, there was raiſed a very great perſecution againſt the Chriſtians thorough out al the worlde, but eſpeciallie in Thebayda a prouince of Egypt, neere to the riuer Nilus. The officers of the Emperour (or rather of the deuill) ſearched out the Chriſtiãs verie diligentlie, not only to depriue them of their bodielie life, but allſo of the life of their ſoule, enforcinge them by moſt cruell torments and helliſh deuiſes (as much as lay in them) to deny their faith. This was moſt aparant by one, whom they forced to ſtand vpon pikes of Iron called Triboly, and broken tiles, and rowling him theron, wounded all his bodie. Theſe torments not ſufficing to make him deny the faith of Ieſus Chriſt, they anointed him all ouer with hony, and hauinge bound his handes and feet, they ſett him in the hot ſunne, to the end the waſpes and flies might torment & ſting him. They laid another in a delightfull garden (but bound hand and foote) in a pleaſant and ſoft bed, decked with floures and roſes; then they brought vnto him a beautifull, but a laſciuious courtiſan, that might entiſe him to ſinne: who not only allured him, with flatteringe and wanton ſpeeches, but alſo with diſhoneſt embracements, and filthy behauiour. The valorous martyr perceiuing the danger, and finding no other meanes to deliuer himſelfe from this iminent perill, bitt off his tong, & all bloodie as it was, ſpit it forth in the harlots face; who aſhamed, and confounded therewith, departed, and the martyr remained victorious.

Theſe thinges and the like were done in Thebais, at ſuch time as Paule was fifteene yeeres old; who fearing to fal into the like dãger, eſpecially he doubted that the husband of his ſiſter would for the gredines of his poſſeſſiõs, geue notice of him to the tyrant, whereby his life might be ſhortened & he enioye his goods, not a whit reſpectinge the teares of his owne wife, which was ſiſter vnto Paule, who beſought him continuallie not to deale ſo with her brother, againſt the lawes both of God and man, which hate ſuch inhumane cruelltie, yet he perſeuered ſtill in his damnable intent to perſecute him. Here vpon Paule reſolued to leaue, and forſake all his worldly goods, and to go liue amõg wild beaſtes, thinking to find them more milde to him then men. Being come into the deſert, he found a caue verie fitt for his purpoſe, it was neere to a fountaine of water, and a palme tree hard by. This place liked him ſo well, that he determined to ſpend his life there, & to vſe the fruite of the palme for his dyet; the leaues for his apparel, and the water of the ſpring for his drinck. Glorious Paule lyued in this ſorte 98. yeares. Let no man maruel at this, ſaith S. Herome, for Chriſt and his angells be my wittneſſes, that I ſaw two hermits in the deſert of Syria, whereof one was incloſed in a caue 30. yeares, all which time he liued with courſe breade made of barley and troubled water. The other had

had his dwelling in an old ceſterne, and his meat was euerie day fiue dry figgs, and nothing elſe.

At the ſame time that Paule lyued in the deſert, there likewiſe liued S. Antony the monck, who was 90. yeres old. On a day this thought came into his mind, that there was not ſuch another that had ſtaid ſo long in the deſert, as he had done. It was reueiled vnto him, that there was another more perfect then he, & that he ſhould go ſeeke him. The good old man took his iorney for that purpoſe, without delay, ſuſteyning his feeble body with a litle ſtaffe. As he trauailed, he ſawe a creature, which was halfe a horſe, and halfe a man, ſuch as the poetts call Centaury. Antony made the ſigne of the Croſſe on his fore head, & asked that creature if he knewe in what part of the deſert dwelt one of Gods ſeruants. The creature ſpoke as it were ſomewhat betweene his teeth, but not intelligiblie, ſo that it ſeemed he rather cryed like a beaſt, then ſpoke. Yet pointing with his right hand, he ſhewed the way to the bleſſed ould man, and then he began to run ſo ſwiftly, that he was ſoone out of his ſight. It is not certaine whether this was an illuſion of the diuell to put him in feare, and ſo to hinder his voyage, or els whether that deſart bringeth forth ſuch mounſters. But certaine it is, that the philoſophers will not graunt, that there be beaſtes halfe men, and halfe horſe. They that ſay they haue ſeene them, were moued there vnto; for that they ſawe a man on horsback, a farr off, and ſeinge it no more plainly, pictured the monſter in this ſorte, in their imagination, and ſuch ſeemes this illuſion of the deuill to be.

S. Antony going on his way, & maruailing at this he had ſeene, being come to a deep valley, he beheld a man of a verie lowe ſtature, that had a crooked noſe like the beak of the foules of prey, with two litle hornes on his head, and with feete like a goat. Antony was afeard when he ſawe this monſter, and made the ſigne of the Croſſe, but the dwarffe ſpred his armes againſt him, in ſigne of peace, and profered him dates. Antony ſeing that, was ſomewhat quieted; and asked him what he was: the dwarffe anſwered, I am a mortal creature, and one of the inhabitants of the deſert, whom the people (deceiued with the errors of the gentiles) calle Fauni, Satiri, & Incubi, and adore as Gods. I am come to thee as Embaſſadour from our nation, to requeſt thee, that thou wilt pray to the vniuerſall God of al, and our God alſo, whom we know to be moſt gratious, that came from heauen into this world for the ſaluation of al mankind, whoſe name is knowne thorough al the earth. Whiles the monſter ſpoke theſe wordes, the good old man ſhed teares aboundantly, reioycing to heare our Sauiour honored; & ſtriking his ſtaffe on the gounde ſaide: Woe be to thee thou citty of Alexãdria, who denying to adore the true God, holdeſt mõſters, and portents like to this, for Gods; Woe vnto thee ô adulterous citty, in which the deuills doe make their habitation. How canſt thou be excuſed, ſince the beaſtes

beastes acknowledge and confesse Christ, and thou denyest him, and adorest the same beastes? The venerable old man had scarce ended and finished his speach, but the monster began to runne light, and swifte as a foule. Let none wonder hereat, and take it as a fable (saith S. Hierome) for all the world doth witnesse, that one of these monsters was brought aliue to Alexandria, to the Emperour Constantius, and was seene of all the people, and after it was dead, it was bowelled and preserued, and caried into diuers partes of the world, to be seene.

Antony going on his iourney, had walked about a whole day, seeing nothing but the foote steps of beastes. Then came the night, which he spent for the most part in prayer, and on the next day walking not far, he came neere to a caue, to which listening diligently, if he could perceiue any thing within, at last he espied a light at one corner thereof. The holy man was in doubt whether it were best to goe in, or els to call. While he thus doubted with himselfe, on a sodaine the dore was bolted, and he shut out: Then Antony perceiued that there was the holy man he sought, to whom he had directed his iourney. Casting him selfe on the ground with humble and compassionate wordes, he besought him to open the dore, saying: Thou knowest who I am, and from whence I come, and although I am not worthy to see thy face, neuertheless, I will not depart till I see thee. Thou receauest the beastes, who find lodging with thee, wherefore dost thou put backe me, that am a man? I haue searched diligently to find thee, and by good hap I haue found thee, and why doest thou not giue me entrance into thy house? If I cannot obtaine to see thee whilest I liue, take it for certaine, I will remaine at thy dore vntill I die, and thou shalt haue the paines to bury me being dead, for that thou wouldest not see me aliue.

These wordes spoke the blessed old man Antony, mingling euery word with sighes, for the great desire he had to see Paul the seruant of God, who hauing the dore betweene them, aunswered him within this maner: O bold man that thou art, why doest thou seeme to beg, and yet threaten, pretending force, and yet sheddest teares? If thou come to dy here, why doest thou maruell that I am so loath to let thee in? and with these wordes he opened the dore. The blessed old fathers looking one at another, with great wonder embraced and saluted by their proper names, as though they had bene of long acquaintance, iointly praising and thanking almightie God. They sitting together neere the fountaine, Paul began in this sort. Behold now the man whom thou hast searched after with so great toile in the desert, see his members and limmes, now euen rotten and consumed, and all his haire white as snow: see him that shall very shortely turne to dust. But because all trauaile is supported by charity, ouer and aboue the toile thou hast taken to find me, take a litle more I pray thee,

and tell me how matters passe in the worlde: who ruleth the Empire, and whether there be any Idolaters remaining? Of which S. Antony made some little speech, and after enformed him of his owne life, and of the occasion that caused him to come into the desert to liue, and how long he had staid therein. Being in this communication, there came a Crowe, and satt on a tree thereby, who flying softly neere vnto them, let fall a whole loaffe, and wont away; then said Paul to Antony. Blessed be God that hath sent victuals for vs to eate: know brother Antony, that it is six yeres since this Crow hath euery day brought me halfe a loaffe, but now at thy coming, our Lord hath doubled our prouision. Both rendered thanks vnto God, and then stood they a while in strife for humility, who should first deuide the bread. S. Paul said that S. Antony should begin, for that he was a stranger; S. Antony, said S. Paul should begin, for that he was more ancient. At last they agreed, that both at once should hold the bread, and each take his parte vnto him, and so they did. After they had refreshed themselues there with, dronke of the water of the fountaine, and giuen thanks to God, the night came which they spent in prayer, and the next day returned to their vertuous and brotherly conuersation.

S. Paul said to S. Antony, my brother: long since haue I knowne of thy habitation in this desert, & our Lord promised me that I should see thee before my death. Now the time I haue so much desired is come, in which my soule shalbe deliuered from the prison of my body. God hath guided thee hither, that thou maiest bury my body, and couer earth with earth. Antony hearinge this, made great lamentation, and desired him with many teares, that he might passe out of this life with him, and goe in his company. To whom S. Paul said. It is not well ô Antony, to desire that which God hath not apointed. It is good indeed for thee to be deliuered from the prison of thy body, and to follow the immaculate lambe Iesus Christ, but it is necessary, for the good of thy bretheren, that thou stay yet a while with them, and giue them good example. And if it be not troublesome to thee to goe, I pray thee fetch me the Mantle which Athanasius gaue vnto thee, wherein thou maist wrap my body before thou doest bury me. S. Paul spoke not this for that he regarded, whether his body became dust either couered, or vncouered, hauing had so long time no other clothing, but the leaues of the Palme: but the cause was, for that S. Antony, not being present at the time of his death, might be oppressed with lesse sorrow. Antony had much marueille when he heard Paul mention Athanasius, and the mantle, for the matter was priuate and secret between them two, which caused Antony, seing God had reueiled it to Paul, not to deny or contradict him; but drawing neere to Paul, lamented, and wept, without speaking any one worde, but kissing his handes and eyes, returned to his monastery: and such desire had he of speedy returne, that although he was old and feeble, he enforced

ced himselfe to go very fast. Being come to his monastery, two of his disciples who gaue attendance on him, came to meete him, and said: where haue you bene Father? To whom he answered, woe to me miserable sinner, who falselie am called a religious man: I haue seene Helias, I haue seene Iohn Baptist in the desert, and more, I haue seene Paul in Paradise. The blessed old man said no more wordes, but bowing dnwne his face and striking his breast, went into his cell, and brought the mantle: and to his disciples (asking him what he ment by this darke speach) he said there is a time to be silent, and a time to speake.

Hauing taken a smale refection, he went backe on his iourney, thinking alwaies on Paul. He doubted (as indeed it came to passe) lest Paul should depart this life in his absence. Hauing trauailed one whole day, and part of another, being within three houres iourney of the caue of Paul, he saw his soule as white as snowe, ascend into heauen with a glorious light, accompanied with Prophets, Apostles, and a great multitude of Angells. Antony seing this, fell on the ground, and threw sand on his head saying: Ah Paul, why doest thou leaue me? Why doest thou depart, and I not take my leaue of thee? So long ere I knew thee, and so soone to loose thee? S. Antony was wont to say afterward, that he passed the rest of the way so swiftly, that to his seeming he flew till he came to the caue. When he came thither, he sawe the body of S. Paul on both his knees, his hands stretched toward heauen, his face looking vpward, so that he thought he was aliue, but coming neerer, he might see him to be dead, for that he perceiued not the sighes which he vsed to poure out when he prayed; & yet it seemed the dead body praied to almightie God. Antony embraced the blessed corps, and kissed it oftentimes shedding many teares, & then he caried it out of the caue in his armes, and although he was alone, yet said he all the Psalmes and Himmes that Christians vse to say for the dead. Hauing ended them, he studied how to bury him, and he could not deuise any meanes to make the graue. To returne to his monasterie, he feared to leaue the corps of the blessed man alone, for that it was three daies iourney, and also he thought the time lost to stay still, hauing no meanes in this place. At last he resolued not to leaue it, speaking thus to God; Lord, here will I die euen by thy champion, here will I yeeld vp my breath, and so my soule shalbe happy; In the time that Antony talked thus, behould two Lyons came thorough the forrest runninge apace, which when blessed Antony sawe, he stood in some feare of them; but lifting vp his hart to God, and calling on him for helpe, they drew neere to him like two meeke lambes; Coming hard to the dead corps of Paul, by their roaring, they shewed that they lamented his death, in such manner as they could. In a place not farre off, they began to throw out the earth, and made a pitt capable of a mans bodie. Hauing finished their woorke, they came neere to S. Antony wagging their eares, and bowing downe their necks,

licking his handes, and feet, and as it seemed they demanded wages for their worke. Saint Antony thought that they demanded his benediction, wherfore lifting vp his eyes to our Lord, and giuing thankes, he said: Thou Lord without whose prouidence a leafe of the tree is not mooued, nor the least byrde flyeth, giue to these liuing creatures which honour thee, that which is conuenient for them, & blessing, made them signe with his hand to depart, which they instantly did.

Antony tooke the dead body, & laid it in the graue, he couered it with earth after he had wrapped it vp in the Mantle which he brought, and tooke off the vesture of Palme, vnto which he remained sole heire and possessor. This being done, he departed to his Monasterie, and tooke the vesture, and told his disciples how all thinges had passed. For testimony of the truth, vppon the solemne daies of Easter and Pentecost, he was apparailled with the vesture of Saint Paul. His disciples did not only giue creditt hereto, but also the whole Catholique Church, gaue beliefe and creditt to Saint Antony, in such sort, that onely on his word, without any other witnes of man, it did canonize Paul for a Saint, and kept the day of his death holy. Of such importance is the report of such a Saint as Antony was.

Saint Hierom in the end of this historie saith: I would aske one question of them that be riche, who know no end of their goods, who build princely and royall pallaces, who heape and hord vp aboundant treasors, and are holden to be in happy estate. This I say is it, that I would aske them, if they were so happie as was S. Paul the Hermite? They drincke delicate wines in vessells of gold, and he did stanch his thirst with water of the fountaine, taken with his hand: They go aparailed in vestures of satten embrodered, and he had not so much as a garment of sackloth. If you respect the outward thinges only, it will seeme Paul to be vnhappy, and these men happy. But if you haue a further consideration, you shall see Paul ascend to heauen in his pouertie, and the rich with their riches (if they vse them not well) descend into hell. Paul in his nakednes was clothed with Christ, and they being daintily apparailed, haue lost the garment of Christ, which is Charity. Paul was couered in his graue with earth, and stayeth to be raised at the generall resurrection vnto glory; and they being couered with most curious Marble stone, remaine there to be burned with perpetuall fire of hel, at the coming of Christ to iudgement. If they would take more care to saue their soules, then to conserue their riches, they would distribute them to the poore (which is the meanes they haue to purchase heauen) as Paul hath done. By whose merits and intercession God grant vs his glorie. This Glorious Saint dyed as Vsuardus saith, on the 10. of Ianuarie in the yere of our Lord. 343. in the time of the Emperor Cõstans sonne to Constantinus Magnus. The Church celebrateth his feast on the 15.

day

day of this moneth, for that the former daies are otherwise full. Pope Gelasius in a Councell of 70. Bishops, among manie liues of Saints which he alloweth, and approueth, doth allow this life of Saint Paul the first Heremite, written by S. Hierome. It is said that in Venice in the Church of Saint Iulianus, is the body of Saint Paul, but without his vesture. The Romane Breuiarie saith, that S. Paul was 113. yeeres olde when Saint Antony visited him, and when he died. And that Saint Antony himselfe was 90. yeeres olde.

The life of S. Maurus Abbotte, disciple to S. Benedict.

ALmighty God comending the Patriarch Abraham for the prompt obedience he shewed, in leauing his owne country, his kinsfolke and friendes, and the house of his Father to obey his commandement, and trauailing like a pilgrime one while in this countrie, another while in that, said to him on a time, as we read in the booke of Ge- Cap. 17.
nesis. Thy Generation shalbe as the dust of the earth. *As if he would haue said. They that shall descend of thee shalbe so many, as be the sandes of the Sea, and the Starres of heauen; and if any can number the Starres of heauen, or the Sandes of the Sea, they may also number the Generation that shall come of thee. The same may be said of the Glorious Father S. Benedict, for he forsooke his country, the house of his Father, and himselfe also, to follow Iesus Christ: for which cause was granted vnto him, the most aboundant generation of many religious men, of whom diuers that made profession of his order, were Popes, others Cardinalls, many more Bishops, others Martyrs, others Confessors, and some others, Doctors and Teachers, one of which number was the Glorious S. Maurus Abbot, S. Benedict his disciple, and one of them that were deere vnto him, and in whom he put great affiance. His life was written by Faustus his fellow disciple.*

SAincte Maurus descended of the noble stocke of the Senators of Rome. His Fathers name was Eutychius, and his mothers, Iulia. Maurus being yet a child, was recommended by his Father vnto the blessed S. Benedict, to be instructed and brought vp in a Reguler life, and this was the meanes by which he attained to be so holy a man. S. Benedict was acustomed in the time of Lent, to leaue off the habite and hoode of a Monke, contentinge himselfe with the haire cloth which he ordinarily wore, and he made but two meales in one weeke; The same customes did Maurus keepe, and that which he vsed at that time being but yong, he obserued and kept, all the time of his life. S. Benedict was wont to sleepe but litle, especially in Lent. Sometime he slept either leaning to a thinge by chance, or else as he satt, and when the other Monkes did newly rise, he had already said a great part of the Psalter. These thinges did S. Maurus also. Beside the ordinary seruice, he would kneele euerie

rie day two houres in Mentall Praier, and so did Maurus also, who for that he did seeke to imitate him so much, S. Benedict loued him aboue all his other disciples. S. Benedict was wont to say (without naming him) I haue seene in my time a religious man, that in his youth is come to the top of Perfection.

One a time they brought to S. Benedict, a child lame, and dombe, that he would make his praier to God for him, and restore him to health. And for that he was absent, they meeting S. Maurus coming out of the dores, requested him to doe that which they would haue had his Master to doe. He being much troubled therewith, excused himselfe, but they were importunate, and with great lamentation fell at his feete. Thither came many other religious men, who desired him also to pray for the litle child, S. Maurus did so and laid vpon the sicke child, a Stole which S. Benedict had giuen, at such time as he was made Deacon. After he had praied, on a sodaine the sicke childe was restored to health, and began to speake in the sight of them all. When S. Benedict vnderstood this, he made account of him no more as his disciple, but held him as his brother and equall. S. Benedict sending Placidus his Disciple with a vessel to draw water out of a riuer, by mishappe he fell therein; The holy Saint vnderstanding the same by reuelation, spake to Maurus to goe vnto the riuer and to helpe him out: Maurus went, and saw him stryuing with the waues a good way within the riuer; whereupon he walked vpon the water and suncke not, and taking hold of Placidus, drew him forth.

On a time came certaine messengers to S. Benedict (sent from a great Prelate of France) which prayed him to send some of his Religious men, to founde a monasterie of his order. The message being receaued, it was thought that S. Maurus would be the fittest to performe it; and so it was apointed. With him were sent foure other Monkes called Simplicius, Antonius, Constantinus, and Faustus, who wrote this his life. Maurus went on toward his iourney, and caried with him the rule, written with the hande of S. Benedict. The first day after his departure, there ouertooke him a messenger sent from S. Benedict, who delluered him a letter from his Master, and a little Coffer in the which there were diuers Reliques, that is to say. Three litle pieces of the Crosse of Christ, & some bones of S. Stephen, and of S. Martin. In the letter he wrote that God had reueiled to him, that he should see him no more in this life, and therfore sent these presents, as tokens & pledges, of the loue he bore vnto him. He also gaue him warning that he should endure many afflictions in his iorney, but he requested him to beare them couragiously, for they should haue a good end at the last. Much agrieued was Maurus, when he vnderstood that he should see him no more: neuertheles, he returned an answere, and followed his iourney. Maurus had in his company the Embassadors that came for him out of Fráce, of which one was an Arch-Deacon called Flodogarius, and a lay knight that

was

was Stewarde to the Biſhop, and was called Harderadus.

It came to paſſe that being come to Vercells, Harderadus fell from the top of an high Tower, and was at the point of death with the fall, and paſt hope of remedy. Maurus made his prayers for him, and laid vpon him the relique of the Croſſe, that S. Benedict had ſent him, and he was forth-with reſtored to health. In this ſame iourney as he went, he healed one that was borne blind in the Church of S. Maurice. In another Village a litle childe (ſonne to a ladie) being dead, Saint Maurus by praier and the ſigne of the Croſſe, raiſed him to life. This childes name was Eligius, and was afterward a Monke in the monaſterie Lirinenſis. In the towne Altiſiodorum, he viſited Romanus a Monke of the order of S. Benedict, who had founded a monaſterie in a place called Fons Regius. Theſe two ſeing one another, embraced with great affection, & while they talked together, Maurus began to weepe, and to Romanus that asked him the cauſe, he ſaid. To morrow Saint Benedict father to vs both, ſhall paſſe out of this life, & with that both of them burſt forth into teares abundantly. This matter, priuate to them two being opened to their company, they aſſembled the next day (being Eaſter eaue and the 21. day of March) with the Monkes of the monaſterie of Romanus, and all they together performed the funerall rytes of Saint Benedict, with the Pſalmes and prayers vſed to be ſaid for the departed. Duringe the time they ſaid the office: Saint Maurus was rapte in ſpirit, and ſaw the monaſtery of Saint Benedict, and out of his Cell he ſaw a way to begin, which ſtretched to heauen toward the Eaſte, hanged with carpetts and repleniſhed with many lightes. Thereby ſtood a man of a venerable aſpect and Maieſtie, of whom S. Maurus demanded, what that way might be, who anſwered him. This is the way by which the ſoule of Saint Benedict went with great ioy vnto heauen. Afterward S. Maurus recounted this viſion to the great ioye of all the company, who were before very heauy in mind and diſcomforted.

Maurus taking leaue of Romanus departed, and being come to the citty of Aurelianum, they were certified that the Biſhop (at whoſe deſire they had made this long iourney) was dead. The Biſhops name was Bertigranus, whoſe death Maurus tooke very heauily, and ſo did all the company. At laſt they reſolued that Maurus ſhould ſtay there, & the meſſengers ſhould go to try the Biſhops minde who ſucceeded the other, and ſee if he would build the monaſterie. The Biſhop receaued the meſſengers when they came to him very louingly, and ſo the Archdeacon and the Steward were confirmed in their former offices. But when they treated of the coming of Saint Maurus and building of the monaſtery, the Biſhop anſwered not to the purpoſe, nor as they deſired, ſaying, he had neither time nor fitt oportunity to do it. This was the prouidence of God for that the monaſtery, ſhould be built in a farre more conuenient place, which

came

came thus to passe. King Theodebertus reigning in France, had a fauorit called Florus that was kinsman to Harderadus, one of the messengers that were in the company of Maurus. Harderadus, had told Florus of the coming of Maurus, and for that Florus euen from his childhood (notwithstanding that the king perswaded him to take a wife, his first being lately dead) had an inclination to a religious life, he resolued to giue all his welth and gooddes vnto S. Maurus, & to make himselfe and his only sonne of eight yeeres old Monckes. He made the king priuie to his intent, who although he was sorrie he should be depriued of a man of so notable quallities, if he departed from his court, was yet at the last contented, seing that Florus was so determined.

The goods and possessions of Florus lay in the Bishopricke of Andegauum, and he mooued Maurus to goe thither, which he did, and order was giuen to build a Monasterie. The worke being begun, & coming to a good height, God suffered the master workman (that therby the good desires of Florus and other might encrease) as he was one day aloft on a scaffold to apoint some things to be done, to fall on certaine stones lying on the ground, and was all bruised to death. This mishap made many of the workmen to alter their mindes. The body all shattered with the fal, was caryed into the chappel of S. Martin which was first built. Maurus & Florus which were in one Cell, studying & reading the Holy Scripture, came thither; When Maurus sawe the dead body, he fell on his knees before the Auter, and hauing prayed, he aproached to the dead corps, signed it with the signe of the Crosse, and calling him by his name said: Langisus arise in the name of our Lord, and make an end of thy worke. Which when he had said; he that was dead arose aliue and sound, and opening his eyes he maruailed to see himselfe in that place. Maurus said to him, thou cameſt not hether on thy feete, but thou wast caryed to this place, go and render thanks to God, and see that in thy absence, the building goe forwards as it ought to doe. Florus seeing this, fell at the feete of S. Maurus, and would haue kissed them saying. Truly Maurus thou art disciple to S. Benedict, whom I haue heard to haue done the like Miracle. The building of the monasterie was finished in the eight yeere after it was begon, and in it were foure Churches; but the principall where the Monkes did assemble, to say diuine seruice by night aswell as by day, was dedicated to S. Peter, another to S. Martin, another to S. Seuerinus, and the other to S. Michael. The day aproaching wherin Florus should take the religious habite, Theodeberrus the king would be preſēt therat, and came to the Monasterie, and desired S. Maurus to pray vnto God for him, his children, and his kingdomes. After that the king visited the Monastery and the Monkes, among whom he espied Bertulfus the sonne of Florus (being but of 16. yeeres old) that had already takē the habite, & knowing whose sonne he was, he embraced him kindly, and recomended him vnto S. Maurus.

There

one of his Monaſteries, and he heard one to beat at the gate; he went himſelfe to know who it was, and behelde a man of an exceeding high ſtature, of whom he demanded his name, and he anſwered, I am Sathan. For what cauſe comeſt thou hither, ſaid Antony? The deuill anſwered: this is my errand. Tell me why not only thy religious men, but alſo al the Chriſtians, if they come to any miſhap vſe to ſay, Curſed be the deuill. Antony anſwered. They haue great reaſon, for thou makeſt continuall warre with them, thou alwaies tempteſt them, and giueſt them occaſions oft-times to fall into ſinne. I do not any of theſe thinges ſaid the diuell, it is themſelues that make warre, and the temptations come of themſelues, and they do alſo ſeeke occaſions to comit ſinnes; for ſince God was made man, I haue no more ſtrength & power, I haue no habitation, I want all things, and can do nothing; let them complaine of themſelues and not of me, for that they themſelues, and not I, are culpable and in the fault. Then ſaid the Saint. Of this thing praiſed be euer our Lord Ieſus Chriſt, for although thou be the author of leyſinges, yet neuer the leſſe at this preſent, it ſeemeth thou ſayeſt the truth. When the diuell heard him name our Lord Ieſus Chriſt, he vaniſhed away with a great noyſe like a whirle-wind.

Saint Antony was vnlearned, for he got no knowledge either humaine or diuine by any ſtudie of his owne, or inſtruction of others, but his knowledge was infuſed by almightie God, wherefore many came vnto him for counſell. He wrote ſeuen letters to certaine Churches in Egypt, which are read in the Church, as the Epiſtles of other Doctors. He was ſo famous thorough the whole world, that the Emperour Cõſtantinus who raigned at that time, wrote to him oftentimes, and deſired him that he would in his praiers, recomend his perſon, and the eſtate of his realme vnto God. On a time, certaine Gentile philoſophers came to diſpute with him in matters of faith, and among many reaſons they vſed, they often repeated, that it was a thing vnbeſeeming and vnfitt for God to be apprehended, beaten, whipped, and to die on a Croſſe. To whom Antony anſwered. I aske if you beleeue euery thing that is written in the booke of the Chriſtians, if you beleeue not all, it is not conuenient for you to ſettle your beliefe, that he whom we worſhip for God, was tormented, and deade only, and therefore doe not thincke you haue gained the victorie. We Chriſtians beleeue euery thing in the Ghoſpell, and ſo ought you alſo. For where you read that Ieſus Chriſt was Crucified, we read alſo that he roſe againe; and where you find he ſuffred hunger, there ſhall you find alſo that he fed 5000. perſons, with fiue loaues of barley, and two fiſhes; and where you read he was a paſſible man, you ſhall alſo read that he is true God. It is not conuenient therefore for you to calumniat vs, with the reproachfull thinges of our God, as his Paſſion, and death, for we Chriſtians ſtay not here, but go further to that which is read of his honour, and of his glorie. Doe you ſo

alſo, either beleeue all that is written or beleeue nothing, and by this meanes you ſhal haue no cauſe to calumniat the Chriſtians. If you conſider that which your owne bookes ſpeake of your goddes; you ſhall perceiue that it is a great ſhame, for a perſon of diſcretion or Iudgment, to hold for a God ſuch as you doe. For you adore Ioue the Adulterer, Saturne the Homicide, Backus the Drunckard, and Venus the Harlot. I pray you conſider if it be not palpable blindnes, to worſhip ſuch groſſe companions for Gods. Neuer did your Gods ſuch miracles as our God hath done, yea, as his ſeruants do at this preſent in his name: and becauſe you ſhall ſee, that this is true, I will make proofe thereof before you; Hauing ſaid theſe wordes, he cured ſome ſicke and diſeaſed perſons in their preſence, wherupon the Gentiles, not knowing what to ſay, aſtoniſhed, and all confounded, departed from him.

Antony was a profeſſed enemy to heretickes and ſciſmatikes, neither would he heare the reaſons and arguments they made, but auoid & ſhunne the place, where he knew any of them to be. He had ſome diſciples famous for their vertues, as Hillarion, the two Macarij, & diuers others. In an exhortation that he made once to his diſciples, among other, he ſaid theſe wordes. Let none of you my brethren, be ſatisfied in himſelfe, of any thing he hath done for the loue of God, but thinke it is all too little. Endeuour to haue your Iuſtice encreaſe toward him, and thinke not that a religious man hath done much in that he hath forſaken the world, for euery one ſhalbe compelled to forſake it, one time or other. The religious man, doth not enter into religion to eaſe or refreſh himſelfe, but to labour and toyle himſelfe. You need not doubt of your inability to exerciſe vertuous actions, for they be performed with more facillity then can be imagined. This world is like a houſe of fooles, where one laughes, another weepes. Some Eccleſiaſticall perſons be like the Sea-gull, which remaineth all day in the water, and when ſhe flieth out and ſhaketh her winges, ſhe remaineth drie. So happeneth it to religious men, who although they continue all day in the exerciſe of diuine ſeruice, being negligent afterward: looſe aſmuch as they haue gained. As the fiſhe cannot liue out of the water, ſo Religious men dwelling, and remaining among ſeculer people, waxe colder in their holy purpoſe, and decline ſomewhat from the auſteritie of their religion.

He ſaid that he ſaw on a time in a viſion, all the world full of ſinnes, whereat he wonderinge, and deſiringe of God to know how to eſcape them, anſwere was made him, that true humilitie ſhould be free. Once the religious men began to reaſon amongeſt themſelues, which vertue that was, that helped moſt to attaine perfection. One ſaid Chaſtitie, for that by meanes thereof, a man kept ſenſualitie ſubiect to reaſon. Another ſaide Abſtinence holpe moſte, for by that a man became Lord of himſelfe. Another ſaid Iuſtice, which gaue to euerie one his right, and ſo euerie one ſaide as ſeemed to him moſt

pro-

probable. Saint Antony hauinge permitted each one to saye his opinion, saide him selfe at last. You haue all saide well, but none haue hitt the marke. The thing that most helpeth vnto perfection, is the vertue of Prudence, for all vertuous exercises, if they be not gouerned by prudence, doe neither please God, nor yet be vertuous actions. Saint Antony had a great desire to suffer Martyrdome in the persecution against the Christians, and to that end he accompanied the Martyrs when they were led to their deathes, comforting, and encouraging them, and not obtaining his desire, he was verie sorrowfull.

On a time a thought came iuto his mind, whether there were any religious man in the desert, that had dwelt there so long as he, and it was reueiled vnto him, that there was; and one of more perfection then he. This was Saint Paul the first Heremit, whom he sought, found, visited, and finally buried, and was much pleased and satisfied that he had seene him. The end of his life aproaching, it seemed to him in a vision, that the Angells boore him to heauen, and that the diuells endeuoured to hinder his passage, repeatinge some sinnes he had committed in his life time. To whom the Angells answered; you neede not thus busilie recount those sinnes which were committed in his youth, for that he hath confessed them, and of them obtained pardon; but if you know any sinnes he hath committed since he tooke vpon him a Religious life, open and declare them. The diuels hauing nothing to obiect, departed ashamed, and confounded.

Saint Antony certified some of his disciples that his death aproached, which caused in them such sorrow and griefe, that falling at his feete, they kissed and embraced them saying. O Father, what shall we miserable creatures do without thee? O Antony, glory of all religious men, why wilt thou leaue, and depart from vs? either remaine and stay with vs, or els take vs with thee. Then he cōforted them saying; that it was the will of God to haue it so, and that they were sufficiently instructed, and knew how they ought to liue; and he willed them to be perseuerant in the lawes and seruice of God, for that the day of euery ones death delayeth not, but draweth neerer. After this, he retired him selfe with two other religious men, into a place in the desert, farre remote from company, & he requested them for the loue they bore vnto him, that when he should be departed out of this life (which would be very shortely) they would bury his body in that place; and that they would not make it knowne to any person, to the end, that none should vse any honour or reuerence to his dead body, which in his life time he had alwaies an especiall care to shunne, for he was euer a deadly enemy to vaine glory, and to the world. Another reason, why he desired it, was; for that all the time of his life, no man euer sawe his body naked, and he desired also, that no man should see it when he was dead. The

religious men promised him to satisfie his request, and he kneeling reuerently on his knees, with his handes lifted vp towards heauen, made a deuout prayer to God, recomending vnto him the state of the Church, the aduancement of the faith of Christ, and his disciples also. His soule which departed instantly out of his body, was conducted vnto the heauenly country, in the company of many Angells, where it enioyeth and possesseth the reward of his good workes. His two disciples enterred his body as he had charged them, and S. Athanasius saith, that when he wrote the life of S. Antony, they were still aliue, but he could not obtaine of them, to shew or declare the place where they had buried him: so faithfull and true were they to their master, in obseruing the promise they had made him.

Some Saintes haue especiall priuiledges giuen by God, to be interceſſors for some especiall necessities of men. S. Thomas saith, that God gaue a priuiledge to S. Antony against fier, not only of some infirmitie that beareth that name, but also from the fire of hell, deliuering men that haue deuotion to this blessed Sainte, from those eternall flames to which they were condemned for their sinnes, by the present Iustice of God; and they being thereof aduised, haue before their death, bene conuerted and done penance, and haue bene saued. S. Antony the Abbot died at the age of 105. yeeres, the same day that the Catholique Church celebrateth his feast, that is to say: on the 17. of Ianuarie, and in the yeere of our Lord. 358. Constantius the sonne of the great Constantine, being then Emperour the 22. yeere of his raigne. Many graue and aprooued authors make mention of S. Antony: as S. Hierome in his booke, *de Viris Illustribus.* Cap. 98. S. August. lib. 8. cap. 6. of his confessions. S. Iohn Chrisostom. hom. 8. Matth. Zozome. lib. 1. cap. 13. Cassiodorus lib. 1. cap. 11. histo. tripart. Russinus lib. 10. cap. 8. of his Eccleſiast hist. Niceph. lib. 8. cap. 40. Theodoretus lib. 4. cap. 27. of his Eccleſiast. hist. Vsuard. saith in his Martyrologe, that in the time of Iustinianus the Emperour, the body of S. Antony, was found by diuine reuelation, and was brought to Alexandria, and layd in a Church of S. Iohn Baptist. It is said it was afterward caryed into France, to a cittie called Vienna in the Prouince of Narbon. Maurolycus in his Martyrologe, saith the same, and the author of the Catalogue of Saintes.

The Historie of the Chaire of S. Peter in Rome, with some considerations of this solemnitie. Ian. 18.

Gen. 12. *WE reade in the booke of Geneſis, how Kinge Pharao hauing taken Ioseph out of prison, asked him the interpretation of a dreame that he had dreamed. The answere that Ioseph gaue, satisfied him so, that he made him Vice-Roye*

of

of all his kingdome, and eſtablished him in the next place to his owne perſon. Soone after followed a great dearth, and the people reſorting to the king for neceſſarie prouiſion, he ſent them vnto Ioſeph, ſaying, that he had the keyes of his granaries, and other victualls, and that he had ginen him auctoritie to diſpoſe of all thinges as he pleaſed. This figure is much to the purpoſe, for the feaſt of the Chaire of S. Peter, Who was figured in Ioſeph. S. Peter was in priſon, ſo was Ioſeph. Ioſeph was deliuered by the commandement of Pharao. S. Peter was deliuered by the appointment of Ieſus Chriſt, Who ſent an Angell that deliuered him. Pharao asked a queſtion of Ioſeph, and by his ans were it came to paſſe, that he was made Viceroy and gouernour ouer all his kingdomes. So the Sonne of God asked of S. Peter a queſtion, When he demanded What men ſaid of him, and alſo What they themſelues ſaide. The ans were that Peter made, pleaſed our Sauiour ſo much, that he made him Prince of the Apoſtles, and head of all his Church, and placed his ſeate and Chaire in the next place to himſelfe. In the dearth that happened in Egipt, the people reſorted to Pharao, and he ſent them vnto Ioſeph: ſo When ſinners haue neede of the grace of God, Which is the foode of the ſoule, and reſort vnto him, he ſendeth them vnto Saint Peter, ſaying: he hath the keyes of the threaſorie, Whatſoeuer ſhall be by him looſed in earth, ſhall likewiſe be looſed in heauen, and Whatſoeuer ſhall by him be bound in earth, ſhall likewiſe be bound in heauen. Act. 12. 9. Mat. 16. 19.

THe Apoſtle exerciſed this authoritie ſeuen yeeres in Antioche, where he placed his firſt Seate and tribunall for inſtruction, and for hearing the miſdeedes and faultes of euery man, looſing ſome, and binding others. Seuen yeeres being paſſed, he tranſlated his Chaire and tribunall ſeat, from Antioch vnto Rome, by the eſpeciall and expreſſe comandement of God, where he kept his reſidence 25. yeeres, ſetting it firme and ſtable in that place for all his Succeſſors. This placing of the Pontifical Seate in Rome, the Church ſolemniſeth with the name of the Chaire of S. Peter, for that it ſhalbe alwaies firme and ſtable there, and the Biſhop of that Citty as Succeſſor of S. Peter is called Pope, that is to ſay, Head of the Catholique Church, vnto whom all men ought to render obedience, and to acknowledge for their Superiour. That S. Peter did tranſlate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the expreſſe will and comandement of God, and that there is the principallity and head of all Chriſtendome, S. Anacletus the Pope and Martyr affirmeth, whoſe wordes be theſe. The Holie Romaine Church holdeth the principallitie, and is Head of all other Churches, not only by the will of the Apoſtles, but of God himſelf. The ſame is confirmed & aprooued by Zeuerinus, Caliſtus, Fabianus, & Siſtus Biſhops of Rome & martyrs, and by Silueſter, Iulius, Gelaſius, Simachus, Virgilius, & Gregorius, al Biſhops of Rome & holy Confeſſors. Foūding their words vpō the eſpeciall prerogatiue & priuiledges, that Ieſus Chriſt gaue vnto S. Peter, when he hauing confeſſed him for Chriſt the Sonne of the liuing

Cap. 16. God (as S. Mathewe auoucheth) our Sauiour said vnto him, Blessed art thou Simon the sonne of Iohn, from hēceforth thou shalt be called Peter or a Rock, vpon which my Church shalbe founded, vnto thee I will giue the keyes of the kingdom of heauen, & thou shalt haue auctority to bind and to loose. Those which thou shalt loose in earth and set free, shall enter into heauen, and those whom thou shalt binde on earth and condemne, shal be excluded from heauen, & condemned to hell. Also our Sauiour said vnto him: Peter, I haue praied for thee, that thy faith shal not faile. Which was an aduertisement giuen him, that being Head of the Church (as much as concerned that office) neither he, nor any of his Successors coulde erre or faile in faith, but rather he and they together, ought to confirme in faith the weake and fearfull. Moreouer, S. Iohn writeth, that Christ asked him. Peter doest thou loue me more then these thy fellow disciples? and he answered him. Lord thou knowest right well that I loue thee: and Christ replied to him: Feede my sheepe, as if he had said: My will is, that thou be the supreame and vniuersall Pastor of all my flocke. Also that which S. Mathew rehearseth saying: that Iesus comanded Peter to pay the Didrachmas (a tribute which the Heades and Gouernours of houshoulds on-
Cap. 17. 27. lie paid) for them two, was a manifest declaration that he made him Heade of the Church. And this was not saide, nor granted to any other of the Apostles: so that it is very cleere, that Peter was the Vicar of Iesus Christ, his Lieutenant on earth, Pastor of all Christendome, and Head of the Church.

Ioh. 21. Now let vs consider a litle, why Iesus Christ did elect and choose S. Peter vnto this dignity, rather then any other of the Apostles? Was there not with him S. Iames the great, that was his cosin? was there not S. Iohn also, who beside that he was his cosin, was deerly beloued of him? he was a yonger man, and more able to susteine the paines incident to such a dignitie. Moreouer, he was an excellent Diuine, so that by one only lecture which he heard, leaning vpon the breast of our Lord, he learned so much, as shewing part therof in the beginning of his Gospel, he mounteth so high, that he cānot be seene nor vnderstood, and therefore he is called an Eagle. If he would not bestow this dignity on any other of the Apostles, was not the great Iohn Baptist sufficient for it? Coulde not he haue conserued his life, and not haue suffered him to haue died in that sort, and maner that he did? he coulde haue susteined the charge of this dignity vpon his shoulders, & would haue rendred a good acount therof; for such was his life, zeale, and doctrine, and other good partes, that Iesus Christ himselfe said of him, that among other good men, he was the greatest. For what cause then did Christ leaue out Iohn Baptist and choose Peter? Vnto this some doctors answere, that if Iesus had giuen the papacy to one of the two Iohns or to Iames his neere kinsman, he should haue giuen occasion, that the dignities of the Church might haue bene bestowed in respect of kinred, which plea-

pleaſed him not. Yea, rather by forbidding in the old Teſtament, and, that ſhould not go vp to the Altars by degrees, he gaue them to vnderſtand, after they ſhould not aſcend to Eccleſiaſticall dignities, by degrees, and not for the maner as dignities be giuen ſometimes, only for kinred ſake or meſman deſert, But this reaſon doth not conclude, as it ſeemeth. For if [illegible], it is no be of ſuch quallitie and partes, as to merite and deſerue the dignitie. So that the reaſon he ſhould looſe the preferment, for that he is a kineſman, if ſert nor ſuffi- two Apoſtles Iohn and Iames, and Iohn Baptiſt, wanting no riſt would giue ciency, the doubt is not reſolued. It may be ſaid that Ieſus Chaue to deale this dignitie to one that ſhould be like to them, that ſhoip, muſt reſort the with him. It is cleare and euident, that to the higheſt Biſhan; If one of theſe ſinner, the blaſphemer, the manqueller, and the periured Euangeliſt, or to had come for ſuccour vnto S. Iohn Baptiſt, or to Iohnn they deſired to ſitt Iames, who (ſetting aſide a litle ambition they had, puſillanimity, or feare, on the right and left hand of our Sauiour, and a litt were alwaies holy men, when they fled frō our Lord in the time of his paſſ too much ſeuerity and ri- which might cauſe them to vſe the penitents wi not the thing that God re- gour, and haue put them to deſperation: which quireth, but rather the conuerſion of ſinners. with conſolation, from the

To the end then, that euery one might dep could not terrifie the ſinner, feete of the high Biſhop, he elected Peter, wiot be rigorous with the man- himſelfe hauing beene a ſinner alſo. He co unded men. He could not diſ- queller, himſelfe hauing giuen blowes and wne periured, ſwearing and for- daine the forſworne man, himſelfe hauing b uld not ſhut the gate of heauen ſwearing that he knew not Chriſt, and ſo he ce, and of the holy Sacraments. to any that would enter in by the way of pe a Biſhop, the Prieſtes ſhould haue It may be ſaid, that the Biſhops ſhould h an: But in truth, this was the prin- a Prieſt, and the Maried men, a Maried hurch was to be beſtowed vpon the cipall cauſe. The greateſt dignity of the nte that loued Ieſus Chriſt moſt. S. greateſt Sainte: and he was the greateſt S hat any was a greater Saint then S. Thomas ſaith, it were an error to affirme when the Papacie was giuen him: Peter, or loued Ieſus Chriſt more then he hoſpell of S. Iohn where he ſaith: This is gathered out of the wordes of the Ce then the other Apoſtles did; and that Ieſus asked of Peter, if he loued him m hee, and that in louing thee, none he anſwered, Lord thou knoweſt that I lo loued Ieſus more then others did, exceedeth mee. Then preſuppoſing that nt, and ſo he was the fitteſt to haue we may inferre, that he was the greater Sai vpon him. S, Auguſtine noteth the ſupreme Eccleſiaſticall dignitie beſtowe or that he had denied him three that Chriſt asked Peter the ſame thing thr manor, at the laſt time Chriſt ſaid times; and Peter anſwering alwaies after

vnto

vnto him
Higheſt, *Feede my sheepe*, which is aſmuch to ſay. I will that thou be Pope,
keyes of the ſ my Vicar in the Catholique Church, and I giue vnto thee the
neth writing gdome of heauen. How great this dignitie is, S, Paul mencio-
brethren and the Galathians, as S. Chriſoſtome noteth. I will tell you my
ſalem, to my gendes (ſaith the Apoſtle) that I haue made a iourney to Ieru-
I went, I will a at trouble, and no little danger, and if you aske me wherfore
Saint Iohn C were you, to ſee Peter.
thou wenteſt to Iſoſtome ſaith, we will ſtay hereon a while. O Bleſſed Apoſtle,
into many danger ſalem a long and tedious iourney, thou didſt put thy ſelfe
thou dideſt to ſee P for thou art hated of the principall citizens, and all this
teſt to pray in the ter a poore fiſherman. Couldeſt thou not ſay, thou wen-
pleaſedſt not to ſay ſole, as many Iewes did from farre countries? But if thou
God, and becauſe the rr that the Synagogue was fallen from the fauour of
liked thee not? Couldeſt th and ceremonies which were done in the temple,
who was Biſhop of that Ci not ſay, thou wenteſt to ſee S. Iames the leſſe,
world? mighteſt thou not we , whoſe life and ſanctity was a wonder to all the
deſt thou not ſay, thou went aue taken the paines to haue ſeene him? Coul-
Ieſus Chriſt? or at leaſt thou m to ſee S. Iohn Euangeliſt, ſo much beloued of
ther of God, ſince Dioniſius th ghteſt haue ſaid, thou wenteſt to ſee the mo-
Ieruſalem only to ſee her, and diſciple departed from Athens, and went to
the ſight of that Tabernacle, in thought his trauell well beſtowed, to enioy
Thou alledgeſt none of theſe cau ich it pleaſed God to make his habitation.
was a poore fiſherman. What th , but ſayeſt thou wenteſt to ſee Peter, which
ges worthy of regard and conſide worthy of ſight was in him? Many thin-
ſtle ſay) to witt: that God hath ma n are to be ſeene in him (may the Apo-
auctoritie to pardon ſinnes, and tha im head of his Church, and giuen him
pen the gates of heauen by abſoluin being but a poore fiſherman, might o-
denying abſolution. ome, and ſending others vnto hell by
Great was this dignity which was
fauour and credit giuen vnto Rom giuen vnto Peter, and no leſſe was the
placed the pontificall ſea and Chai when in her by Gods comandement was
the world endureth. S. Leo ſaith. G by S. Peter, there to continue, as long as
Chaire of S. Peter, ſhould be rathe would that the iudgment and tribunall
as that cittie had beene the miſtris o Rome then in any other cittie, becauſe
in credit, it ſhoulde likewiſe be th errors maintaining Idolatrie, aloft and
be the ſupreme throne of the Chri miſtris of the Truth, and there ſhoulde
Saint Peter calleth her in one of ian religion. Firſt ſhe was Babilon (for ſo
not that celeſtiall cittie, but a pa piſtles) and then ſhe became Ieruſalem,
that God ſhewed great fauour vnt e or ſimilitude thereof. In ſuch ſort,
aint Peter, in makinge him head of
his

his Church, and giuing him auctoritie to pardon sinnes: and shewed fauour also vnto Rome, in comanding him to establishe his pontifical Chaire in that place. Yea, and in this shewed an especial & admirable fauour to al mankind, leauing for them a meanes, and remedie in earth, to haue their sinnes forgiuen, and pardoned. Verie great indeed was the fauour done vnto S. Peter, but farre greater was it, that from him should succeede to other Priestes, who haue in like manner auctoritie to absolue men from their sinnes.

If there were in the world but one confessor only, and that his habitation should be in the vtmost boundes and borders of the earth, yet the labour and trauaile were well bestowed to goe seeke him, and a happines to finde him, & the man that were able, and woulde not goe to him, were wel worthy of blame and punishment. But God hath prouided so many confessars in his Church, that there are to be found of them in euerie part of the world, and all of them haue auctoritie to absolue men from their sinnes. This is an especiall benefitt, a rare fauour, and proceeding of the abundante mercie of almightie God. This was ordeined by God, that the damned which burne in hell in those terrible flames, in eternal torments, should not haue wherewith to excuse themselues. And although there be some damned for their sinnes that were but trāsitory, passed in a shorte space, and their torments euerlasting: yet they cannot open their mouthes to complaine of Gods Iustice, for that they had so easie and pleasant a remedy, as is to confesse their sinnes vnto a Priest, which for that they would not vse it, therefore haue they worthely deserued their chasticement.

God forbid that thorough our owne negligence, we should make smale account of so great a benefit which he hath left vnto vs, as is the Sacrament of Penance; nay, let vs rather yeelde infinite thancks vnto him for it, & especially on this holie daie, in which the Church reioyeth of the grace & fauour cōferred vnto S. Peter, vnto Rome, and vnto all the world. Let vs all reioyce and be glad in our Lord, making vse of this his mercy, and also render thankes to the author thereof, that we may purchase pardon of our offences passed, & beinge in his grace and fauour while we liue, maie be worthy of his glory in the world to come. Pope Paulus the 4. in the yeere 1557. comāded this feast to be celebrated, as Cæsar Baronius saith. Onufrius Panuinus saith: that S. Peter wēt to Rome in the 44. yeare of our Redemption, which was the 3. yeere of the raigne of Claudius, and he saith he entered Rome on the 18. day of Ianuarie, & therfore the Church of Rome celebrateth the feast on that day. S. Peter remained in Rome litle more then 3. yeeres, & then returned vnto Ieruſalem, when the Emperor Claudius comanded, that all the Iewes should be driuen out of Rome. Mention is made of this going of S. Peter vnto Rome, in the Eccleſiastical historie of Euſebius, lib. 2. cap. 14. and 5. and Paulus Oroſius lib. 7. cap. 4.

The life of S. Prisca Virgin and Martyr.

AMong many other wordes of comendation that are spoken by the renowned Matrone Iudith, when shee did that worthie acte in killinge Holofernes, one was spoken by Vagao chamberlaine to the same Holofernes. For hee seeinge the bodie without a head, tombling in its owne bloode, all confounded, and ashamed, leaped out of the Pauillion, and said to the armie. One woman of the Hebrewes, hath put to shame, the house of king Nabuchodonosor. We may fitlie saie this of S. Prisca, who made ashamed all the fiendes of hell, by her notable constancie, in suffring torments, for the loue of Iesus Christ. The life of which Saint (as some authors thinck) was written by the Notaries of the Church of Rome in this maner.

PRisca was borne in Rome of noble parents. Being yet a child of 13. yeeres old, she whas neuertheless ancient in wisedome and vnderstandinge; she was baptised, and as a Christiã exercized her selfe in good workes; She visited especiallie the Churches and Oratories of Christians, deputed & apointed to praie in, and to teache matter of faith. Claudius the secõd gouerned the Empire of Rome, which dignitie he obtained in the yeare of our Lord 270. The officers which thirsted after the blood of the Christians, in the former persecution, which the precedent Emperors had raysed against the holie Churche; (although Claudius dissembled a while for the affaires he had in the warre against the Greekes, and other enemies of the Empire of Rome) ceased not, but if they could apprehend any, they tormented them. These fellowes tooke Prisca (finding her in one of the oratories at her prayers) & imprisoned her, and without anie regard to the nobilitie of her blood, led her bound in chaines, before the Emperour: who commanded them presentlie to carry her to the temple of Apollo, where she should sacrifice and adore him; but she saide she would adore none other but Iesus Christ, and that Apollo was noe god but a deuill, vnworthy to be adored. The Emperour comanded them to buffet her on the face, which disfigured her fauour in the sight of men, neuertheless, she remained beautifull in the sight of God, for that she suffered this reproach for his sake; Then the Emperour comanded them to put her into prison, among the malefactors; but that did not change the resolution of the holie Virgin. Then sought they out her father and mother, and procured them to persuade her to adore the Idolls, with all the subtile speaches they could deuise, but it would not serue.

Some spoke her faire, some threatned her, assayinge all meanes to make her change her minde, but she remained alwaies constant, and so shewed her selfe.

ſelf. The greater their furie and importunity was, the more ſhe was confirmed and ſtrengthned in the faith of her ſpouſe Ieſus Chriſt, who gaue her conſolations, and ſent his Angells to comfort her, and to encourage her to be cõſtant to gaine the crowne in heauen prepared for her. The bleſſed damoſell tooke courage in theſe conſolations, to ſupport manfullie, the torments which they inflicted vpon her. The officers ſhewed their malice in ſtrikinge her tender and delicate fleſhe, ſo that they made it black and blew, & ſhedding her blood aboundantlie; yet her ſpirit was prompt and readie, ſtill to ſuffer greater torments for the loue of her Sauiour, as ſhe made good demonſtration. The tyrant thought it was by the power of negromancie, that ſuch a tender girle, ſhould ſuſteine ſuch grieuous torments: whereupon he imagined, that if the bodie of the Virgin were anointed with Oyle, it would hinder the power of the inchantment. He cauſed her therfore to be anointed with boiling Oyle, which perſing into the bruiſed & greene woundes, could not but be extreame painefull.

The tyrãt ſent her back againe to priſon, and three daies after cauſed her to be led publickly into the Amphitheatre, which was a place where Chriſtians by the wild beaſtes, were killed and ſlaine in the ſight of all the people. Hither came the holie damoſell, fulfilling the wordes of Saint Paul; That the Martyrs were made ſpectacles to God and men. God was well pleaſed to ſee her ſuffer for the loue of him, and men took delight to ſee her torne in pieces by wilde beaſtes. B. Priſca being brought in thither, behould, ouer againſt her came forth a fierce Lyon. They that ſtood to ſee the ſhowes, thought in an inſtant ſhe ſhould haue bene torne in pieces, and ſaid one to another. See, what they gaine that followe the new religion of the crucified God. It is better with vs that do obſerue our old lawe, worſhipping Iupiter, Saturnus, and the other godds. In the meane while the Lyon approaching to the Virgin, lay crouching at her feete as a mild lamb, making the Idolaters aſhamed, and the fewe Chriſtians which were preſent to reioyce. *1. Cor. cap. 14.*

This was not ſufficient to mitigate the furie of the Tyrant, but more inraged, he cauſed her to be putt into the priſon called Ergaſtula among ſlaues, there to remaine three daies without meate. After that he tooke her out to be tormented afreſhe, and layed her vpon the racke, rentinge her with fleſhe-hookes and Iron rakes, ſtil making new woundes vpon the ould, & taking her downe, put her into a burning furnace. The fier ſpared her, and hurt her not, ſuch was the good pleaſure and wil of God, to make it appeere, that if he permitted his ſeruants to be tormented, it was not for that he could not deliuer them, but for that he would therefore giue them the greater glory, and that he might be glorified in them. The Tyrant ſeing that Priſca remained victorious in all her torments, cauſed her to be behedded, and ſo her B. ſoule aſcended

to heauen, to poſſeſſe and inioye the reward of ſo glorious a Martyrdome. The Chriſtians enterred her bodie in the waie toward Oſtia, ten miles from Rome. The Holie Church keepeth the remembrance of S. Priſca, on the daie of her Martyrdome, which was on the 18. of Ianuarie 270. Claudius the ſeconde reigning in Rome.

The liues of SS. Marius, Martha, Audifax, and Abacus Martirs. *Ian. 19.*

Eccl. 26. *BLeſſed and happie is the man, ſaith the Holie Ghoſt in Eccleſiaſticus, who hath for his lotte a good and virtuous wife, who doth not hinder, but helpe her husband to purchaſe heauen. Such a wife God gaue to Marius, who was a Perſian, and of noble blood, and his wife was called Martha, who was equall to her husband in nobilitie, and nothing inferiour to him in vertue and holines. Wherefore with reaſon wee may call him happie. Their liues gathered out of the writinges of Beda, Vſuardus, and other authors of Martyrologes, was in this manner.*

MArius and Martha, moſt noble Perſians, were Baptiſed, with their two ſonnes, Audifax & Abacus, exerciſing them in good and vertuous workes. They were verie rich in temporall goodes; and hauing heard that manie Chriſtians were Martired in Rome, they had a deſire to ſee that cittie, and to ſuffer martyrdome alſo for the loue of Ieſus Chriſt, if they might bee worthie; & if they attained not thereto, yet would they viſit at the leaſt, the Sepulchres of the Apoſtles S. Peter and S. Paul. To effect this their deſire, trauailling on their iourney, they came to Rome. After they had ſeene the city (ſo famous thorough the world) and viſited the Sepulchres of the Apoſtles S. Peter & S. Paul, they ſtayed there certaine daies viſiting the Chriſtiãs which were many, and did not only viſit them, but gaue them comfort & reliefe for their maintenance in priſon, out of their owne goodes; and verie charitably they buried and enterred thoſe, that were put to death in the perſecution.

Theſe, & ſuch like were the exercíſes of theſe foure ſoldiers of Ieſus Chriſt, who being by theſe meanes knowen to be Chriſtians, the Emperour Claudius the ſecond of that name, cauſed them to be apprehended. He vſed many perſwaſions to them that they ſhould adore the Idols, vnto which they returned this anſwere, ſaying. They haue not bene the beſt, but the worſt men of the world, and therefore they deſerue to be called, rather diuels then godds. This put the Emperour out of patience, ſo that he comanded they ſhould be tortured in all cruell maner, comitting the cauſe to a deputy called Maſſianus, who commanded that they ſhould firſt be ſtripped, and beaten with roddes

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(which was the torment vsed for noble men.) After this, he caused them to be put vpon the racke, and their sides to be scorched with burning torches, and to teare and rent them with hookes of Iron. But none of these tortures, could moue them from their firme resolution; yea, the two yong men Audifax, and Abacus, in the midst of their torments with ioyfull voices, rendred thancks vnto God, that had made them worthy to suffer for his sake. This caused the rage and fury of the tormentors to encrease, and therefore they cutt off their handes, and hung them about their neckes, and led them thorough the cittie, with a cryer before them that said. These be the despisers of the godds.

Lastly, they led them out of the cittie, by the waie Cornelia, to a field called Nimsa, and there beheaded them, beginning with Martha, for that she alwaies and ernestly, perswaded her husband and children, to suffer death constantlie for the loue of Iesus Christ. So ending their liues, they exchanged a life full of trauells and afflictions, for one repleniſhed with all ioye and repose. The executioners hauing beheaded them, would haue burned them also, but they left their bodies halfe burned; and they threwe the body of Martha into a well. Thither came a noble matrone called Felicita, who taking the bodies of those blessed Martyrs, and the bodie of Martha out of the well, caused them to be buried in one of her possessions. The Church celebrateth the feast of these Saints, the very day of their Martyrdome, which was on the 19. of Ianuarie. Albeit Vsuardus maketh it the 20. daie. Their Martyrdome was in the yeare of our Lord 270. in the time of the abouenamed Claudius the second. Cæsar Baronius saith, that the bodies of these holie Saints be in Rome, and that they were found in the yeare 1589.

The life of S. Fabianus Pope and Martyr. Ian. 20.

Saint Paul the Apostle, writinge to Tymothie his disciple, and apointinge the conditions that a good Bishop should haue, among other, this is none of the least, that is: that he haue a care of his house and his familie, and by consequence of his Church. All the while that a Church is in anie maner of necessitie, or trouble, and the Prelate abandon or flie from the same, or els if he be present, if he doe not toyle, yea and weary himselfe, for the benefit and good thereof, it cannot be saide, that he hath so great a care thereof as he ought. You canot trulie saie so by S. Fabianus, for at such time as the Church of God was comitted to him, it suffred a grieuous persecution, and yet he did not abandon it. All the time of his Popedome he left not Rome, beinge 14. yeares space and more, from the raigne of Maximinus, euen to the time of Decius, which was truly a heauy time for the Christians, for the manie persecutions they did suffer. And he did not onlie stay there 1. Tim. 3.

ehore still, but laboured to ordaine and prouide all things, fit and necessarie for the profit and good, both of the Christians, and the Catholike Church committed to his charge. His life collected out of Damasus, and other authors, that wrote the liues of Popes, was in this maner.

SAint Fabianus was borne in Rome (as Dionisius saith) and his fathers name was Fabianus. Platina saith, that before he was Pope, he had a wife called Darfosa. It was a custome in Rome, that when the Pope was dead, the Cleargie were assembled together to elect another, chosing alwayes the best learned and most vertuous. So after the death of Pope Anterus (who was also martyred) the Cleargie were congregated for the election of a newe Pope. Eusebius saith in his Ecclesiasticall historie, that they could not accord, nor agree vpon anie, but one part named one, and another part another. The case standing in this sort, Fabianus came thither with some of his friendes, to see and knowe howe things passed, & to deliuer also his opinion. He being among the cõpany, sodeinlie came a Doue from heauen, and sate on his heade. When they that were present saw this, perceiuing that God had chose him for his Vicar, they al shouted for ioye, and by comon consent said, that he ought to be Pope. For which cause you maie iustlie say, that the election of Fabianus was miraculous.

Maximianus the Emperour continued the sixt persecution, in which manie Christians were martyred. Where vpon Fabianus tooke occasion to apoint seuen Deacons, equall in nomber to the Notaries; aswell for that he would continewe that ordinance which Anterus his predecessor made, about the registring of the torments and martirdomes of the Saints, which lost their liues for the Christiã Catholike faith and loue of Iesus Christ, as for that they should haue a care to prouide, for the reliefe & temporal maintenance of the poore, and especiallie for them that had their parents and husbands martyred, and were left orphanes and widowes; as also to relieue other persons that were in neede whosoeuer. Among these were the treasors and goodes of the Church, and the offringes of the faithfull, imitating and following herein the Apostles, who elected S. Steuen and the other Deacons his companions, for this temporall busines. Fabianus also ordeined that the Chrisme should be Consecrated on the thursday called Maundie thursday, and that the old that was left of the former yeare, should be burnt. He comãded also that the seculer Iudges, should not interpose themselues nor meddle with Priestes, and other Ecclesiastical persons. He forbad Matrimonie betweene knisfolkes, within the fift degree. He comanded also, that all Christians being come to the yeares of discretion, should communicate euerie yeare thrice.

The persecution was some what stayed after the two Philips, the father and the sonne had taken possession of the Empire: he being Philip the first of that name,

name, and also the first of the Emperours that was baptised, and professed the faith of Iesus Christ. So that in sixe yeeres, that they two gouerned the Empire, Fabianus had also space, to rule and gouerne the Church of God in good order & manner. The authoritie of Fabianus was so great, that as Eusebius saith, the Emperour Philip the Father, would haue comunicated on Easter day as other faithfull people did, but the Pope would not giue him the Blessed Sacrament, vntill he had confessed himselfe, and done penance for certaine publique sinnes, and some cruelties, by him comitted. The Emperour making his confession with greate humilitie, did also open penance for those sinnes, and then was admitted to the Blessed Sacrament.

After the death of the two Philips, the one at Rome, the other at Verona, Decius one of their captaines succeeded them in the Empire, who aswell for that he was cruell of nature, as also for hate he bore to the Emperours that were dead, (for that they had bene Christians) raysed against the Church the seuenth persecution, which was most rigorous. There were martyred in it infinite people, and amongst other the Pope Fabianus, who was buried in Via Appia in the Church-yard of Calistus. He held the Papacie 15. yeeres, and 4. daies. He gaue holy Orders fiue times, in the moneth of Decemb. & made 22. Priestes, 7. Deacons, and 11. Bishops. He died the same daie that the Church celebrateth his death, that is on the 20. daie of Ianuarie in the yeare of our Lord 253. Of Fabianus maketh mencion, Eusebius in his Ecclesiast. hist. lib. 6. cap. 22. and 27. and 31. and the like doth S. Hierome in the 64. cap. Of his booke de *Viris Illustribus*. Rufinus in his Ecclesiast. histo. cap. 21. 25. 29. Niceph. lib. 5. cap. 26. Ado. Anastatius. Cedrenus. Beda. and Vuardus. His bodie is in Rome in the Church of S. Fabian and Sebastian.

The life of S. Sebastian that worthie martir. *Ian.* 20.

THe Patriarch Iacob, at such time as he kept the sheepe of Laban his father in lawe, desiring to encrease his wealth, made an accorde with him, that all the Lambes that were yeaned of the white sheepe, and were spotted or partie coloured, should be his. Whereupon he tooke certaine Wandes, and pilled off some of the ryndes therof, in such sort, that in some places they were white, in other some of greene, or of the collour of the ryndes: then he laide these Wandes in the Troffes of water where the sheepe did drincke, and so beholding them, they conceiued and yeaned lambes spotted, and of diuers collours, and by this meanes he was made rich. The same that Iacob did, Iesus Christ the Sonne of God did also. He is the Pastor, as we reade in S. Iohn, and the faithfull people be his sheepe. He being desirous to be riche, and to gaine many soules, laide rodes, before them, that

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to the end that beholding them they might bring forth fruite. We maie saie, he laid before them manie of his Martirs, which were rods strake. Wherof it came, that some of them were slayed, some cutt in peeces, some were deuoured of wild beastes, others burned, and all at length suffred death for his loue. Which is done to this ende, that the faithful seinge how the Martirs were handled (which is reduced vnto their memories, when they celebrate their feastes) the like desires might quicken in them, which after should bring forth fruite of good workes in conuenient tyme. But of all the Martyrs maie be called stripped wandes, we maie with great reason speake it of the glorious Martyr Saint Sebastian, knowing that on the daie of his Martirdome, he is shewed and represented naked, bound vnto a poste, couered with wandes, which were the arrowes that were shot into him, and in such aboundance, that he seemed to be a Porkupine full of prickles, which torment he endured and supported with a courageous minde for the loue of God. His life is gathered out of Simeon Metaphrastes.

MAximianus and Diocletianus most cruell Tyrants, and deadly enemies to the name of Iesus Christ, being Emperors of Rome, such was their furie and rage against the Christians, that neuer anie Emperour surpassed them in crueltie. Al the cities and castles of the Empire, were filled with Christians, neither did they punishe or execute any for other offence, but only against the Christians, whom they put vniustly to death in great numbers. In their time was a noble knight, borne in Millaine, called Sebastian, whose father was a Frencheman of the cittie of Narbona, and his mother was a great Ladie of Millaine. Diocletianus hauing notice of him, because he was a man of courtly behauiour, and of noble bloode, he receiued him into his seruice, and gaue vnto him an honorable office, making him captaine of the horse, attendinge on his person. Sebastian exercised this office, showinge all diligence, to doe the Emperour pleasinge seruice. Yet therefore would he not omitt anie part of his dutie in the seruice of God, beinge a Christian, but vnknowne, although in some especiall occurrences he made it knowne what he was, as in this. If he sawe anie Christians, that for feare of great and sharp torments, were in danger to yeelde, he would comfort and encourage them so, that manie by his meanes, stoode firme and constant to the end. It hapened on a time, that there was taken in Rome (where the Emperour and Sebastian were) two men of great account, called Marcus, and Marcellinus, sonnes of Tranquillinus and of Maria: and they had also their wiues and children.

These men were brought before Cromasius the gouernour, who seing that neither faire speaches nor threatninges, could draw them to sacrifice vnto the Idolls, gaue thirtie daies space, wherein they might consider what they would doe, and if at the end of that limited time they continewed Christians, he cõdemned them to death, and did confiscate their goodes. In this time, great

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ſtore of people went to viſit and perſwade them, that they ſhould auoid the torments, & certaine death. Among other went vnto thē Tranquillinus their father, who ſaid vnto them with many teares. O my ſonnes, who ſhall nowe ſuſtaine me in my olde age? Who ſhall cloſe myne eyes after I am dead? Who ſhall laie my bodie in the ſepulchre? Haue compaſſion on me, my children. Conſider that I haue begotten you. That I haue brought you vp vnto this honorable eſtate, will you now goe wilfullie vnto your deathes? If you haue no conſideratiō of this, yet haue regard to your floriſhing yeeres, & to my old age. Remember your houſes and goodes, which being confiſcate, ſhall paſſe vnto new Lordes, and I in one daie, ſhall looſe my goodes, my eſtimation, and my two ſonnes, which be the light of myne eyes. Whilſt the father ſaid this, the teares ran like two riuers from his face. After came the mother, vtterlie diſconſolate and afflicted, & with a lamentable voyce, reherſed vnto her ſonnes the paine that ſhe ſuffred in their birthes, ſhewing them her breaſtes whereof they had ſucked, & omitted not any thing that might moue thē to compaſſiō. Then came their yong and beautifull wiues, with their childrē in their armes, calling themſelues vnfortunate widowes, vtterlie deſolate, and voide of all comfort. Their litle Infants with their crying and wailing, bore a part in this dolourous muſicke. Here was not an ende of the conflict that theſe martyrs had, for euery daie their parents and friends came, and vſed as it were compulſorie perſwaſions vnto them, to change their mind; remembring them of their friēdes, their beauty, the pleaſures of the world, their riches which they ſhould leaue to others, the honour they ſhould leeſe, and would they now change all theſe thinges, for cruell torments, and an ignominious deathe? This conflict was verie great, and the motiues were ſo potent, that it ſeemed theſe Saints began to yeeld, and to aplie themſelues vnto their willes.

Among theſe Sebaſtian was preſent, and doubting leaſt theſe two ſoldiors of Chriſt ſhould looſe their crowne, not a whit regardinge what damage might come to himſelfe (if it were publickly knowne that he were a Chriſtian) made this Oration to all the companie, with a loude voice. If our life were eternall, and without afflictions or trauailes, it were great reaſon we ſhould endeuour to preſerue it, but for that it muſt of neceſſitie end ſo ſhortlie, what reaſon haue we for the loue thereof, to looſe another life that ſo much ſurpaſſeth this? this is temporal, and that is eternall; this is ful of trauailes & paines, and the other life is full of repoſe and cōſolation. Do you not knowe, that God ſaith with his owne mouth, *That he that denyeth him in earth, he will denie him in heauen*, as vnworthie to be his ſeruant, and will condemne him to eternall torments? Then contrariewiſe, he that ſhall not denie him in earth for feare of death, but confeſſe him conſtantlie, he will confeſſe him in heauen, and giue him the reward of euerlaſting life. Doe not think that thoſe that be in heauen

forget their parents, their children, their wiues, or their friendes, but that they haue them more freſhe in memorie, and that they can do them there more good, then they can by anie meanes beeing on earthe. This being granted for trewe, do you not with your teares, hinder the good purpoſe of Chriſtes ſoldiers, for if moued with your praiers they ſhal yeald, you ſhal vndoe them, and they vndoe themſelues.

Sebaſtian made not an ende thus, but turning his ſpeach to the Martirs ſaid. Nowe you maie ſee (O you ſoldiers of Chriſt) the crafte of the diuel, that which he could not obtaine of you, by the threatninges, & torméts of your enimies, he ſeeketh to get by the teares and entreaties of your friendes, and parents. If you haue gotten the victorie ouer the one, haue a care to continew it ouer the other alſo: beare not ſo great a loue vnto your fleſhe, which though you pamper & cheriſhe neuer ſo much, ſhal yet at lenght become meat for the wormes, & conſume in the graue; the paine of martirdome can endure but one day, but the torment of hel ſhal endure for euer. Theſe and the like ſpeaches Sebaſtian vſed, and whileſt he ſpake, there came a great light from heauen, and incloſed him round, & in the ſame was ſene a beautiful and a reſplendent young man, which was a ſure ſigne that he taught Sebaſtian what to ſaie. Al they that were preſent were amaſed, and aſtonied, beleeuing for certaine, that theſe ſpeaches of Sebaſtian were the truth, and that he was inſpired from heauen.

There hapened alſo another thing at the ſame time, which confirmed all them that were preſent more and more in the faith, and that was this. There was preſent a woman, the wife of Nicoſtratus, (maſter of the houſe, where the ſaints were kept) who was dombe, and hauing heard the ſpeaches of Sebaſtiã and lyking thereof, made ſigne and tokens, of comendations of them, becauſe ſhe could not ſpeake, and fell at his feete. He perceiuing that it was the will of God that this woman ſhould be healed, for the ſpiritual good of them that were preſent, bad her to riſe, and calling vpon the name of Ieſus ſhe was healed, and ſpoke plainlie in the hearing of them all. Her husband Nicoſtratus rendring thancks vnto God, releaſed all the Chriſtians that were priſoners in his houſe, craued pardon of them, deſired them to take their libertie, and depart from Rome; for he meant to ſtaie, and to ſatisfie the lawe with his owne death, in that he had liued ſo long in Idolatrie, and bene a perſecutor of the Chriſtians. They anſwered, that it was better, to bring thether all the other Chriſtians that were priſoners, and vnder his guard, which he willinglie did. Manie Chriſtiãs being then aſſembled in the houſe of Nicoſtratus, Sebaſtian deliuered vnto them the word of life, and they ſpent the time in faſting, watching, and praiers. The gouernour hauing notice hereof, ſent for Nicoſtratus, and demanded of him, for what cauſe he had aſſembled ſo many Chriſtians in his houſe. He contented to diſſemble a little, to the end that

thoſe

those that had not yet bene baptised, might bee, aunswered: I brought these men together, that they seing the torments that other men suffred, might be the more terrified and fearfull, and so might be drawne from their opinion. Cromasius beleeuing his wordes, was wel pleased, and comended his diligẽce: although Nicostratus was not to be comended for telling a ly, for a ly is neither lawfull nor good at anie time, yet shewed therby that he had an intention of goodnes, and that in him remained also some imperfections, neuertheless, he amended this error in this sorte; He had a deere friend called Claudius, to whom he recounted how Sebastian, not regarding the fauour of the Emperor, but thrusting himselfe into apparant perill of death, had openly shewed himselfe to be a Christian, and had exhorted euerie one to perseuer in that faith, with meruailous wordes, and wonderfull miracles.

When Claudius, heard these thinges, he was much astonied, and going to his house, he tooke his two sonnes, whereof one had the dropsie, and the other was a Leper. He led them to the house of Nicostratus, where he found a great number of Christians, for they still encreased, they were so desirous to see Sebastian, because they heard he was so fauourable to the Christians; There was among the rest a Priest called Policarpus, who instructed all those in the faith that desired baptisme, and after baptised them. There was baptised among the rest, the two sonnes of Claudius, and they beinge baptised, recouered their health, to the great consolation and ioye of all them that were present, but especiallie to their father, who also was conuerted to the Christian faith.

The gouernour Cromatius called before him Trãquillinus father to Marcus & Marcellianus; and not knowing that he was a Christian, demanded of him if his sonnes did still continewe Christians; if it were so, their terme giuen them of thirtie daies was nowe expired, and therefore he would execute the lawe vpon them. Tranquillinus answered. Happie be they, if they be worthie to dye for the loue of Christ Iesus, happie am I, that by their meanes, am come out of darcknes, hauing worshiped so long false Gods, which be vnworthlie to be called men, and much lesse to be adored. Then said the gouernour, I see thou art a Christian also? I am in deed said Tranquillinus, for hauing seene that Sebastian maketh small reconing of the fauour of the Emperour, and confesseth himselfe publicklie to be a Christian, and hath spoken marueillous thinges, confirmed also with miracles, I am resolued to followe this truth, and to forsake the errour wherein I haue beene vntill this present. Cromatius, maruailling to heare that Sebastian was a Christian, said: It seemeth strange to me that Sebastian should be a Christian, and that a man of so great account, & rare quallities, should not beleeue a thing so certaine as the honor of our gods. I cannot see howe there should be but one God, and he to

be crucified. Then ſaid Tranquillinus: It is more hard to beleeue, that there ſhould be a God inceſtuous; an adulterer, as Iupiter; an harlott, as Venus; an homicide, as Saturne; and a deceiuer as Mercurie: It is no hard matter to beleeue that God dyed, ſince he was made man, that he might die, and he dyed for no other cauſe, but that he might giue life vnto man. The reputation that he loſt by dying, he recouered double by riſing againe; for he dyed not to remaine dead, but to riſe againe with glorie the third daie; and after fortie daies he aſcended viſible into heauen, and there he ſitteth at the right hand of of the eternal Father. Theſe and the like ſpeches made the good old man vnto the gouernour, with ſuch efficacie aſſiſted by God, that Cromatius anſwered: Thy wordes haue penetrated my hart, I ſee cleerelie, that it is more vnfitting for God to ſinne, then to dye, being preſuppoſed that God was made man. To daie I will thinck hereon, to morrowe do thou come to me ſecretlie, and bring Sebaſtian with thee, and one more, and we will talke together of this matter. Tranquillinus was wonderfull glad hereof, and went preſentlie to the Chriſtians, and told them how thinges had paſſed, whereat they reioyſed, and ſpent that night in prayers, deſiringe God to enlighten the minde of the gouernour Cromaſius.

In the morning betimes, Tranquillinus, Sebaſtiã & Policarpus, went to his houſe, and they three reaſoned long with Cromatius, and with his ſon Tiburtius; Cromatius had bene ſick of the gout a lõg time, & was lame therof, wherfore Sebaſtian and Policarpus made their praiers to God for him, and he was healed. Hereupon Cromatius with Tiburtius his ſonne, were baptiſed with all their familie. Cromatius had in his houſe a great multitude of Idolls, among which manie were of great valewe, for the Iewells wherewith they were decked, and alſo the cunning workmanſhip for them, al which were broké in pieces. After this Cromatius gaue ouer his office, and would oftentimes goe vnto the houſe where the Chriſtians were, and thither came alſo the Pope who was called Caius, who reioyſed much with other men for the cõuerſion of Cromatius. But becauſe theſe thinges were nowe publikly knowne abroad, they aſſured themſelues, that the officers would ſhortlie come to apprehend them. For this cauſe they aduiſed to deuyde themſelues into two partes; the one part to be guided by Sebaſtiã, and the other by Policarpus: the one part to remaine in Rome, and the other to retire themſelues into ſome ſecure place further off. Then fell a godlye variance betweene Sebaſtian and Policarpus, which of thẽ ſhould ſtaie in Rome; where they looked to be ſooneſt martyred, and eache of them did deſire to ſtaie, chooſinge it for be beſt. Pope Caius accorded them ſaying: that the Confeſſors were in the waie to heauen aſwell as the Martyrs, and ſet it downe that Policarpus ſhould accompanie them that departed out of Rome, for that he was a Prieſt, & might miniſter the Sacraments: and that

Sebaſtian

Sebaſtian that was a luſtlie yong man and a ſouldier, ſhould ſtaie to abide the brunt, & ſo it was done. There ſtayed in the cõpanie of Sebaſtian, Marcus & Marcellianus, whom the Pope made Deacons, and Tranquillinus their father who was made Prieſt, and appointed Sebaſtian to be defender of the Church.

The time now drewe neere, that this companie ſhould ſuffer diuers torments for the loue of Chriſt. This good lot, lighted firſt vpon Zoe the wife of Nicoſtratus whom Sebaſtian had healed. This woman was taken making her praiers at the tombe of the Apoſtle S. Peter. The officers willed her to adore an Idoll of Mars; but for that ſhe would not, Flauianus the gouernour cauſed her to be hanged vp by the feete, & to make a great ſmoak vnder her, by which puniſhment ſhee yealded vpp her B. ſoule to our Sauiour, and her body was throwne into the riuer Tyber. When the companie of Chriſtians vnderſtoode it, Tranquillinus ſaid to Sebaſtian: great ſhame it is to vs, that a woman of a fraile nature, ſhould be the firſt that ſhould get the crowne of glory, therefore I will goe to obtaine her companie. With theſe words he departed from the houſe, and went to make his praiers at the ſepulchre of S. Paul, where he was preſentlie taken and ſtoned to death. Being dead, his body was throwne into the riuer of Tyber. Nicoſtratus the husband of Zoe, and Claudius his friend, walking by the riuer ſide, were likewiſe aprehended; and after a fewe daies, that their cauſes had bene often heard, when neither faire ſpeach, nor threates, could remooue them from their faith, by the Emperors appointment, they were throwne into Tyber, hauing great ſtones tyed to their necks, and ſo they yelded vp their ſoules to God.

There was in their companie a wicked man that fained himſelf to be a Chriſtian, who eſpying their doinges, reported each thing to the Emperour; By his meanes Tiburtius, ſonne vnto Cromaſius who had bene gouernor, was aprehẽded, & behedded. After him were taken Marcus, & Marcellianus, who were tormẽted cruelly vpõ pikes of Irõ, thẽ binding their bodies vnto a ſtake, after they thruſt them thorough with launces. In this maner, al the Chriſtians that ſtaide with Sebaſtian were put to death by one meanes or other, & none left aliue but himſelf. The Emperour vnderſtanding that he was a Chriſtiã, cauſed him to be brought before him, & reproouing him ſharply ſaid: Sebaſtian, is this the confidẽce that I haue put in thee? I receaued thee into my court, I gaue thee an honorable office, I put thee in cheife credit in my Empire, making thee captaine of the principal ſquadron of myne army, & doeſt thou reward me thus? Like a foole thou haſt vndone thy ſelf, & wouldeſt thou vndoe me alſo? frõ me looke for no fauour, and to thy ſelfe, looke for a ſhameful and euil death. To whom Sebaſtian anſwered modeſtly. O Cæſar, thou haſt no cauſe to take thought for me. If I haue forſaken thee, I haue not done it, for the loue or reſpect of anie Emperour or king of the world, but I haue done it for the loue of God, who is

the kinge both of heauen and earth, whom the Christians adore. The gods which thou adoreſt are made of ſtone and of wood, & repreſent vnto thee the figures of vicious men, which were vnworthie to be called men, & much leſſe to be adored by thee for God. The Emperour would not permit him to ſpeake anie more, but comanded them to ſet vp a poſt in the mideſt of the ſtreet, and that Sebaſtian bound thereto, ſhould be ſhot to death by archers.

This thing beinge blowne thorough the cittie, for that Sebaſtian was well knowne, ſome did marueil thereat, other did not beleeue it, and euerie one ran vnto the ſtreet, where they might ſee this ſoldier of Chriſt, who was led to the place of martirdome, by officers, with cryers before them who proclaimed him a malefactor, & a rebell to the Empire. It was a heauie ſight, to ſee a goodlie yongman, of noble birth, of courtlie behauiour, and of great eſteeme, hauing comitted no kind of fault, to ſuffer ſuch a death. Sebaſtian being brought to the ſtake, embraced the ſame, and with great reuerence, ſpoke to our Lord Ieſus Chriſt in this ſort. I yeald thee thancks (O God) that haſt brought me to this, how did I deſerue to imitate thee in any thing? Thou for my loue dieds vpon a tree, and I for myne owne profitt ſhall dye, bound vnto a poſt. Thou Lord gaueſt thy life for me, and now I ſhall giue my life for thy loue. I praie thee my Lord to accept of my ſeruice, and the ſacrifice that I make vnto thee of my ſelfe, take it with that will, wherwith I preſent it vnto thee.

This noble captaine hauing ſaid theſe wordes, the executioners deſpoiled him of his clothes, and bound him to the poſt, cauſing the people to ſtand alooff, and with all, the arrowes began to fall vpon him as thicke as haile; The bleſſed man called ſtill on the name of Ieſus, who gaue him courage and comfort in grieuous torments. In ſhort ſpace he was ſo couered with arrowes and dartes, that he looked not like a man, but like a Porcupine, whom there they left for dead, although indeed he was aliue. The next night went thither a good woman to bury his bodie, and finding him aliue, ſhee looſed him from the poſt, and led him to her houſe, where ſhe cured his woundes, ſo that he recouered his perfect health. Diuers Chriſtians vifited him, who gaue him counſell to flye awaie, to auoide the furie of Diocleſianus: But he being moſt deſirous to dye for the loue of Ieſus Chriſt, would not depart out of the towne.

It chaunced on a time, the Emperour paſſed the ſtreet by the ſame houſe where Sebaſtian lodged, who looked out at the windowe, both to ſee the Emperour, and that the Emperour might ſee him; for that the Emperour thought Sebaſtian had bene dead, he was verie much aſtonied, and comanded that he ſhould be brought to his preſence. The Emperour ſaid: Art thou Sebaſtian that I comanded ſhould be put to death? Sebaſtian ſaide; I am. Ieſus Chriſt hath reſtored vnto me the life which thou dideſt command ſhould be taken

from

from me, and therefore I aduise thee, that thou be not so much his enemie, nor striue not against him in killing of his friendes. Consider with thy selfe, that the Christians deserue not to be so vsed, for they in their praiers make alwaies petition for the preseruation of the Empire. The Emperour hearinge this, was enraged against him more then at the first, doubtinge that by this meanes many would be conuerted to the faith of Christ; Wherefore he caused him to be led into a secret place, and there he was beaten with rods of Iron, vntill he yealded vp the ghost: his bodie being afterwards cast into a sinck full of filth and myre, because the Christians should not finde it, nor doe anie reuerence thereunto: But the glorious Saint appeared to a matron called Lucina, and told her where his bodie was. Lucina did as she was comanded. The bodie when it was found, was without anie wound or hurt, and was also verie beautifull and sweete of smell, although it had lien in that filthie place. She buried it in Catacumbæ in Via Appia, where after was built a Church to S. Sebastian.

The whole Catholique Church doth highelie reuerence this Saint, in generall, and also particuler. Fewe cities or contries be there, but you shall find either Church or aulter, dedicated vnto him, or els they make some particuler feast in memorie of him. Euerie on calleth vpon him, and greate reason there is. For he suffred two martirdomes, and although the first did not bereaue him of his life, yet the second torment ended it; for which cause, a graue doctor, called Peter de Palude, saith; that Sebastian hath in heauen two crownes, for that he was twise martyred. It is seene by experience, that he hath allwaies holpen those that in the time of pestilence haue called vpon him, as it hapened in especiall to the cittie of Paula. For when Italie was infected with that euill, the people of that cittie, had recourse to the aide of Saint Sebastian with praiers and processions, and they were deliuered. God grant that by the prayers and intercession of this Saint and Martir, who dyed for his loue, we maie be deliuered from that sicknes, and from all other euills. The holie Church celebrateth the feast of S. Sebastian, vpon the daie of his martirdome, which was the 20. of Ianuarie, in the yeare of our Lord. 301. according to Baronius, it was in anno 286. Saint Ambrose maketh mention of this Saint vpon the 18. Psalme. Saint Augustin in his sermon of Saint Fabian and Sebastian. Saint Gregorie in the first booke 10. chapter of his dialogues. Paulus Diaconus in the 6. booke, the 2. chapter of his histories of the Longobardes. Beda, Vsuardus, and manie others.

The life of S. Agnes Virgin and Martyr.

THe Holy Doctors saie, that the deuil is the Ape of Iesus Christ. By which they meane, that as the Ape doth imitate a man in all thinges that he can, so the deuil doth imitate Iesus Christ as far as he may. For which cause, the diuell seing deuout people light candles before the blessed Sacrament, before the Rood, and before the Saints, he on the other part comandeth his Witches and inchanters, that when they vse their inchantments, amongst other thinges, they light vp candles. Againe for the same reason, because Christ hath in cities and other places, certaine houses of religious persons, which daie & night be busied in his seruice, the diuell also to counterfaite the same, hath in sundrie cities, a house of euill women, which daie and night endeuour to serue the diuell, and to offend God. To one of those houses, was the glorious S. Agnes led, by the comandment of a wicked Iudge, who perswaded by the diuell, thought thereby to put the blessed virgin out of the seruice of Christ, and to make her a slaue vnto Satan. Among other torments which she suffred for the loue of God, this was vnto her most grieuous. The life of this Saint, was written by S. Ambrose, and by other graue authors in this sort.

SAincte Agnes was a Romaine, and borne of noble parents. She was verie beautifull of bodie, but more beautious of mind. Being yet but thirteene yeares of age, a young man, who was verie rich, and sonne to the gonernour of the cittie, sawe her, and was inamoured, and loued her without measure. Enquiring of her, he was informed that she was of noble birthe, he thought therefore to take her to wife. To which purpose he sent messengers vnto her, making large promises, who presented vnto her Iewells, and other costlie ornaments. The vertuous damosell, neither receiued the presents, nor gaue anie answere to the messengers. He thincking she desired thinges of more valewe, sent vnto her greater and richer guiftes: he procured also, diuers persons of quallitie, to be a meanes vnto her, that she would cõsent to marrie him. He spoke vnto her himselfe, telling her who he was; and declared vnto her his riches, his houses, his slaues, his goodes, all which he said should be at her comandement, if she would accept of him to be her spouse; Whereunto Agnes answered, Fye on this wordly pelfe, occasions to sinne, and allurements to euill: trouble not your selfe, for I haue made my promise to another, who hath giuen his word to bestowe vpon me, more richer ornaments then yours be, he surpasseth you in nobility; to him I haue giuen my faith, and he hath promised to be my spouse: he hath already giuen me a ring, and hath putt a Carcanet of precious Iewels about my neck, he hath put on my eares pearles of inesti-

of ineſtimable price, & adorned me with moſt riche ornamẽts, he hath ſhewed me his treaſures, and hath promiſed to giue them vnto me, if I be perſeuerant in his loue. I cannot therefore, nor I may not, deſpiſe this my loue, and ſet my minde vpon others, for I am wholy his, and he is altogether mine: I haue had already of him, an erneſt of his loue, which I muſt needes keepe in mind: he hath imparted vnto me, his honorable blood, his power which is great, his ſight which is delectable: I haue already ſeene his lodging, which is prepared and furniſhed for me, his muſick hath ſounded in mine eares, his damoſells haue reioyſed with me, becauſe I am ſpouſe vnto their Lord; I haue receiued a thouſand fauours from him, I haue taſted his chaſt embracements, his mother is a Virgin, his father knoweth no woman, the Angels obey him, and the ſunne and moone doe wonder when they ſee him; He giueth life vnto the dead, and healeth thoſe that be ſicke, if he do but touch them. To him only will I giue my faith, for if I keepe to him, and loue him only, I ſhalbe chaſte; If I keepe companie with him, I ſhalbe pure and cleane; if I lie with him, I ſhalbe a Virgin. Our matrimonie ſhall not be barraine, my childbirth ſhalbe without paine, and euery day my fruitfulnes ſhall ſtill encreaſe.

The yong man marking theſe wordes, was more inflamed with the loue of this Virgin then before, thinking that ſome other had enioyed his loue: wherupon he went home full of ſorrow, and fell ſicke of a grieuous infirmity. His Father ſent for the Phiſicians, and enquired diligently the cauſe of his ſonnes diſeaſe; but for that carnall and diſhoneſt loue cannot be kept long ſecret, his Father found it out, and being informed who the yong woman was, he determined to make it a matche, for that ſhe was not inferiour to the yong man in parentage. Then he comforted his ſonne, and told him that he ſhould haue the maid to wife, for whoſe loue he was thus tormented, whereupon the yong man ſoone recouered his health. The Father forgot not his promiſe, fearing leaſt his ſonne might fall ſicke againe: which the better to effect, he cauſed, the Father of the virgin to be ſpoken withall, making larger promiſes then his ſonne before had done. The bleſſed damoſell conſtant in her determination, gaue vnto her Father the ſame anſwere that ſhe had giuen vnto the yong man, who certified vnto the gouernour the reſolutiõ of his daughter. The gouernour was much offended that his ſonne was refuſed, for he thought that none in the towne could ſurpaſſe him in nobility, or richeſſe. He therefore made enquirie, who this ſpouſe of Agnes ſhould be, of whom ſhe gaue ſuch great comẽdation. Some told the gouernour that ſhe was a Chriſtian, & that ſhe had ſaid in comunication, that ſhe was the ſpouſe of Ieſus Chriſt, whom the Chriſtians adore for God. Simphronius the gouernour, was glad when he heard that, for he thought by this meanes to haue his purpoſe. He knew he could not other waies trouble her, for that her parents were of the nobilitie. Wherefore he ſent the

officers to bring Agnes into the court that she might be examined if she were a Christian, or if she had spoken euill of their Gods. When Agnes came in, the gouernour examined her of her religion, and she openly confessed, that she was a Christian. At the first he vsed kinde wordes and proffered her faire, if she would adore the Idolls; When that would not serue, he threatned her with hautie wordes; but the seruant of Iesus Christ was not once mooued with any of his threates. The gouernour comanded her to be caried to prison, and appointed her father and mother, who came with her, to perswade her to leaue this vaine superstition, and to marrie his sonne, which to her, and to them, should be both profitable, and honorable.

The next day Agnes was brought againe before the gouernour, who seing that she was still constant, and that she alwaies praised virginitie, said: Seing thou makest so great acount of thy virginitie, it were good me thincks, to shut thee vp in the house of the goddesse Vesta, to serue her with other virgins, that offer her sacrifice day and night. To whom Agnes answered; If I for the loue of Christ Iesus would not take your sonne to husband, who hath vnderstanding and can see, heare, and enioyeth the light, and other benefits of this life, why would you haue me adore the goddesse Vesta and other Idolls, that be dumbe, deasse, and without feelinge, or any life? Why doe you wishe me, to bowe my selfe, and to do reuerence vnto wood and stone, in contempt of the true God? Then said the gouernour; I forbeare thee, although thou blaspheemest our Gods, because thou art so yong. Agnes said: Faith consisteth not in yeares, but in the hart, and the hart pleaseth God more then the yeares, do with me whatsoeuer you please, for I will not adore the Idols, but only Iesus Christ the true and liuing God. Then said Simphronius: on of these two thinges must thou do; either to sacrifice to the goddesse Vesta in her temple with other virgins, or els to be led into the brothel house, where loosing thine honour, thou shalt be a shame to all thy kinred. The virgin answered to him; If you knew that he whom I adore is God, you would not speake such a word, he is able to deliuer my body from such vncleanes, his holy Angell is my keeper, and he can deliuer me from all danger; thy Gods cannot do so, for they be wood and stones, or else mettall: let therefore cauldrons be made of them for mens vses, or let the streetes of Rome be paued therewith, or else make fire with them. If you Idolaters do not leaue your blinde errour, be assured you shalbe punished therefore: and as your Idolls are founded or cast out of mettall, so shall you be burned in the fier of hell, without hope, or without end.

The Iudge hearing this, comanded to despoile her of her clothes, euen to her skin, & so to be led vnto the brothel house, with criers before her, that should say; for that Agnes hath sacrilegiously blaspheemed the high Gods, therefore for punishment she is led vnto the brothell house. This comandement of the gouer-

gouernour was executed without delay; but when she was stripped, God prouided that her haire that was thick and long, couered her all ouer, and seemed to adorne her more, then her aparaile. Being led vnto the common house, and put in a chamber, she found there an Angell of our Lord for her defence, incloſing her round with a heauenly light (which no mans eyes could abide to behold) that she should not be abused, nor defiled, and the place did shine, as it had bene the mansion of the sonne. The Saint fell to her prayers, and while she praied, she saw hard by her, a white garment, which she put on, and said; I yeeld thee infinit thancks my Lord, for that it hath pleased thee to number me among thy handmaides, and to aparaile me with thy blessed liuerie. And thus this curſed house was become the temple of praier, into the which, those that before entered with wicked intentions and desires, returned againe with chast and purer mindes.

Among others that assembled thither, the sonne of the gouernour was one, who hoping now to enioy his pleasure of the damosell safely & without danger, and withall thincking he should not neede to marry her, came into the chamber, where she was, and being blinded, with the fury of his carnall & dishoneſt loue, hastned towards the yong maid, scoffing and iesting at others, that had gone in before him with the like euill entent, and had returned backe with better mindes. When the vnfortunat yong man drew neere to the glistering light that incloſed the virgin, he could not come neere to touch her, but fel vpō the earth, and the diuel strangled him. Other yong men that came in his company, seing his long stay, thought that he had bene with the virgin in dishoneſt delightes, but perceiuing that his stay was so long, they went in to cal him, & there they foūd him on the ground stark dead. At this sight they lifted vp their voyces and cried saying; Come yee Romaines, take reuenge of this inchantereſſe, who hath killed the sonne of the gouernour. This chance being sodeinly blowne abroad, came to the eares of his Father, who ran like a made man to see his dead sonne, and railed on the Saint, complaining of her cruelty. She answered him, that she did not kill him, but the diuell whose will the yong man would haue executed. His Father (the teares trickling downe his cheekes) said to the virgin, if the God which thou worshipeſt be the true God, aske of him that my sonne may be raised againe to life, and I will beleeue in him. Vnto whom Agnes answered, although that neither you, nor your belief deserue it, yet for the honour of my Lord Iesus Christ, I am content to do it. Hauing said this, she fel on her knees in prayer, and did not rise vntil the yong man was raised to life, and stood on his feet. Who going out of the chamber, said with a loud voice; there is no other God, neither in heauen, nor in earth, but the God which the Christians adore. The Gods of the Gentills be false, and they can neither helpe themselues, nor those that adore them. At this the

priests of the Gentiles ran vp and downe, making a tumult, and saying: Kill the enchantresse, that so bewitcheth mens minds with her inchantments.

The gouernour hauing a desire to defend S. Agnes (for he could not stay the fury of the incensed people) comitted the matter to Aspasius his deputie, who caused a great fire to be kindled, wherin he threw the Virgin, the flame whereof parting in sunder, did not hurt her, but burned many of thē that made this vprore against her. S. Agnes stāding in the midest of the flame, lifting vp her hādes to heauen, made her praiers vnto God, saying; O Almighty Lord, worthy of all honour and reuerence, Father of our Lord Iesus Christ, I giue thee infinit thancks for that by meanes of thine only begotten Sonne, I am deliuered from the hands of the vicious men, and from the vncleanes, of the dishonest spirit of carnality; the fire hath done me no harme, but hath consumed thē, that would haue burned me; For this I blesse thee, ô Father, worthy of all honour. I behold that with mine eyes which my faith told me, I now posesse that which I hoped, I hold that which I desired in mine armes, and therefore I praise thee with my mouth, and with my hart. As S. Agnes spoke these wordes, the fire was quenched, and there remained no signe thereof. But Aspasius, for that the vprore & fury of the people was so great, that he could not quiete them, caused her to be behedded. And thus the glorious Virgin and Martir S. Agnes, ended hir martirdome. Her Father caried away her body, without shewing any sorrow, yea, he made signes rather of ioy, and of content, and caused her to be buried in the way Numentana, not far distant from the citty, where God by the merits of his Saint, to such persons that being sick, went vnto her sepulchre, found remedy, and were healed. The Church doth celebrate the feāst of S. Agnes vpon the day of her martyrdome, which was vpon the 21. of Ianuarie, in the yere of our Lord 304. in the end of the raigne of Diocliesianus, and Maximianus, and beginning of Constantius, and Galerius. S. Ambrose writeth the life of this Saint in his 66. sermon; of his third tome, and in his booke which he wrote *de Virginibus*, and in his first booke 4. Chapter *de officijs*. S. Hierom also maketh mention of her in his 8. Epistle to Demetrias. S. Isidore in his Breuiarie, and Prudentius in Peristephano in the last himne, and S. Augustin in his 101. sermon *de diuersis*.

The life of S. Vincent Martyr. *Ian.* 22.

Cap. 2. 19. IESVS Christ *saith in the Apocalips*: I will giue to the conquerour hidden Manna. *It seemeth truly that these wordes were spoken to the worthy Martyr Vincentius, for that was specially giuen vnto him that was promised in these wordes, to the conquerour, that is to Vincentius, so named of victorie, I will giue the hidden Manna, which shalbe so delicious and so sweete, that the trauailes, and aduersities, the shames, and reproaches*

preaches, the priſon, and the torment, ſeemed comfortable and ioyfull vnto him. The life of this glorious Martyr, taken out of S. Iſidore, Prudentius, Beda, Simeon Metaphraſtes, *and other authors that wrote of him, was as followeth.*

SAint Vincent was borne in Sarragozza, the moſt noble citty of the kingdome of Arragon in Spaine. Some ſay he was of Oſca, but Prudentius ſaith he was of Sarragozza. Valerius was Biſhop of that towne who made him deacon, and gaue him charge to preach to the people, for that he himſelf hauing a defect in his ſpeach, could not well performe it. The Empire of Rome was gouerned by Diocleſianus and Maximianus, who were neuer ſatisfied with ſhedding Chriſtian blood. They ſent into Spaine a tyrant like themſelues, called Dacianus for their lieutenant, who hauing martyred ſome Chriſtians in Sarragozza and impriſoned others; began to torment them in that place alſo, but for that he was to go to Valencia, he cauſed the priſoners to be led thither. Among the reſt was Valerius and Vincentius, who began to ſhed his blood in Sarragozza, leauing there behind him his ſtole, which belonged to his order, and was bathed in his owne blood. The feaſt of the martyrdome of this Saint, is of ſuch ſolemnitie, that it is begunne to be kept, in the Vigill thereof. The two bleſſed Saints, indured much trauaile and wearines in this longe iorney, going it all one foote, loaden with Irons, and other euill intreatings. Being arriued at Valencia, they were kept in priſon certaine daies, ſuffring therein hunger, and other inconueniences wherto priſoners be ſubiect, neuertheleſſe they were ſo well pleaſed to ſuffer for the loue of Ieſus Chriſt, that it ſeemed they ſuffred no paine nor affliction at all.

When they came before Dacianus, he looked ſternely vpon the keeper of the priſon, and reproued him ſharply, for that he had vſed the Saintes ſo well (for ſo he was perſwaded when he ſawe their cheerefull countenances) and ſaid to him: the malefactors that be in thy priſon haue no want, if thou vſe them aſwell as thou haſt vſed theſe men, they way not what euill they do, if they may be vſed in this ſort in priſon. After that he turned to the bleſſed Martyrs, and hauing by him a litle ſtatue of the Emperour Diocleſianus, with a chafingdiſh of fire, and a quiſhion, he ſaid; the Emperours of Rome haue comãded that we keepe the religion of the Gods, amõg the which Diocleſianus deſerueth to be numbred and to be adored. See, here is his ſtatue, now you muſt kneele vpon that quiſhion, and offer incenſe vnto him in that fire. Saint Valerius began to anſwere; but becauſe he had an impediment in his ſpeach, he ſtaid often, and they could not well vnderſtand what he ſaid. Then S. Vincentius ſaid to him; What is the cauſe good Father, that thou ſpeakeſt as though thou wert afeard of this tyrant? ſpeake aloud man, that euery one may heare thee, & this furious tyrant may be aſhamed; Or if it pleaſe you, giue me leaue to ſpeake, and I my

ſelfe will anſwere him. I giue thee good leaue ſaid Valerius, to defend the truth of our faith, euen as before I gaue thee authority to preach. Hauing leaue, this couragious deacon ſaid to Dacianus. O Iudge, take thou thoſe thy Gods to thy ſelfe, worſhip thou them, offer thou incenſe vnto them, and ſhed the blood of liuing creatures vnto them: for we Chriſtians do adore the Father eternal, the author of our life, and of the light which we enioy: we confeſſe him for one God, together with his only begotten Sonne Ieſus Chriſt, and the Holy Ghoſt, to whom we offer the incenſe of our ſoules; we harbour him in our heartes, and confeſſe him with our mouthes, and are ready to giue our liues, and to ſhed our blood for his loue, but this is no great matter, ſince Ieſus Chriſt our Lord and God, ſhed his blood for vs. Theſe words gaue life and courage to the Chriſtians, and vexed Dacianus, ſo that hereupon he baniſhed Valerius, and comanded that Vincentius ſhould be put to the torment. His firſt torment was, that he was diſpoiled of his clothes, and hanged by the armes on a piller, and then they tyed a rope to his feete, and pulled it ſo hard, that all his body was put forth of ioint. Then they beat him ſo rigorouſly, that his body ran downe with ſtreames of blood. The glorious martyr looked cheerefully in this torment, and ſmiling ſaid to the Tyrant: Greater is the torment that thou ſuffreſt, to ſee me litle regard thy crueltie, then is mine thus to ſuffer it: take heed that thou be not ſooner wearied in tormenting me, then I in ſuſteining it.

Theſe wordes made Dacianus ſo to chafe & frette, that he tooke the knoted ſtaues from the handes of the executioners, and did not ſtrike therewith the holy martyr, but the executioners themſelues, and reprouing them ſharplie, called them raskals, and baſe fellowes. When S. Vincent ſaw this, with a ſmiling countenance he ſaid to Dacianus. What is it thou doeſt now? doeſt thou ſo ſoone repent thee for being my enemy? euen now thou wouldeſt ſee me dead, and now thou takeſt my part, beating them that did beat me, & ſtriking thoſe that ſtroke me. Theſe wordes made Dacianus more furious & cholericke, and to vſe yet more crueltie againſt the Martyr, ſeing he ſcoffed at the torments, and at him alſo, wherefore he comanded that they ſhould beat him inceſſantly. The officers being agrieued and aſhamed for the wordes of Dacianus, ſhewed their malice and furie againſt the martyr, they beat him more cruellie then at the firſt, and toare all his body with rodds and hookes of Iron. The bleſſed martyr reprooued the officers, ſaying: that they were weake fellowes, and of ſmale ſtrength, and if they did not endeuour to puniſh and torment him yet more grieuouſly, Dacianus would beat them againe. The executioners had beat him ſo long till they were wearied: in ſuch ſort that to them their ſtrength decreaſed, and to the martyr comfort and ioye encreaſed, and with a cheerfull countenance he looked toward heauen, as if he penetrating the ſame, had ſeene Ieſus Chriſt in his throne. What is this ſaid Dacianus, this man ſtãdeth pleaſant

and

and content, and more comfortable is the tormented, then the tormentor; let him reſt a while till his woundes be colde, and the blood congealed, and then beat, and torment him a freſh.

The bleſſed martyr perceiuing his intent, ſaid to him: Thou vngracious creature, ſtudy and deuiſe ſome new kindes of cruelties, for thou ſeeſt that the forepaſſed torments are to ſmale purpoſe. Be aſſured thou doeſt deceiue thy ſelfe, if thou thinckeſt thus to enforce me. Giue me any puniſhment, or racke my body, for it is naturally ſubiect vnto trauaile, afflictions, and death. This exteriour part which thou laboureſt ſo furiouſly to deſtroy, is made of earth, & by one meanes or other, muſt be conſumed, and diſſolued. I haue another man within me, I haue another in my ſoule, which differeth much from thus, for that it is free, and cannot be afflicted with any externall force, this is it which ſo cheerfully ſupporteth my torments, this is that which contemneth thee. Dacianus hearing theſe wordes, and ſeing the ſmall reconing that Vincentius made of his torments, made him another proffer and ſaid; Seing thou art ſo obſtinate, that thou doeſt not regard the puniſhments that thou haſt had, which mooueth all thoſe that ſee thee to compaſſion, and art reſolued not to bow thy knees vnto our gods, nor to do them ſacrifice, I will defer a while, or elſe finiſh the torments that remaine for thee to indure. Tell me, where be thoſe bookes that teach your religion, that I may reuenge my ſelfe vpon them, for the harme that they worke in thee and others? Theſe Tyrants vſed to ſearch for the bookes of holy Scripture, in all places where they went, and when they could get them they burned them, thincking by this meanes, to extinguiſh the name of Ieſus Chriſt out of the world: and if any Chriſtian which they had taken, deliuered them any of theſe bookes, they let him go at libertie. The other Chriſtians deteſted theſe men exceedingly, and called them traitors, which was the name the Euãgeliſt gaue vnto Iudas, for that he deliuered Chriſt into the handes of his enemies. They called theſe men by the ſame name, for that they deliuered theſe good bookes to the Idolaters to be burned. This demand was much diſpleaſant to S. Vincentius, and he anſwered, that before he ſhould ſee ſuch a deed, the fire of hell ſhould conſume him. Dacianus hearing him talke of fire, ſaid; Thou threateneſt me with fier, and with fier I will torment thee. Then cauſed he him to be vnlooſed from the piller to the which he was bound, and to be laid on the engine with burning torches to his ſides, and to be torne with hookes of Iron, ſo that the fire did pierce into his bowells. This torment was ſo cruell vnto the Martyr, that men thought it was impoſſible, that a body ſo tortered, ſo diſiointed, and ſcorched, ſhould indure to liue.

The rage of the tyrant ſtaid not heere, for he deuiſed another engine to torment him, which was this; he cauſed a bed of Iron to be made like a grid-iron, which was ful of ſharp pricks ſtanding vp, and comanded Vincentius to be laid

vpon

vpon it. And becauſe the executioners were not quicke to lay him thereon, he ſtretched himſelfe thereupon, and reprooued the officers that were ſo ſlow in doing their duty. What cauſe ſaied he, haue you to hinder part of my glory, and of my triumphe, with your ſloth? Be you diligent, for the more torments you giue me, the greater ſhall be my reward, which I ſhall receiue of my Lord Ieſus Chriſt. Theſe wordes were like daggers to the heart of Dacianus, who ſtill increaſed his crueltie, againſt the holy martyr. Being laid vpon this hard bed, the ſharpe prickes of Iron pearced thorough his body, euen to the bowells. Then the tyrant commanded that they ſhould make vnder his body, a ſmale fier, that his paine might be the greater: they caſt ſalt alſo into the fier, that it might leape into his wounds. Moreouer, they rubbed him ouer with Lard, or fat, ſo to encreaſe the force of the fier: they couered alſo his body with glowing plates of Iron. All theſe kindes of fier did not only ſcorch his fleſhe, but alſo the bones and the bowells; and with all the great ſtore of blood that ran from his body, quenched forth the fier, all this did Dacianus, that he might make a conqueſt of the holy martyr. But weake is the force of man, ſtriuing againſt God, the heaping of rigour is to no other purpoſe, but to ſhew more plainly our owne frailty. Dacianus was ouercome in the firſt attempt, yet he ventured againe to ouercome, which was nothing but an augmentation, of his owne diſcredit and reproach. The tyrant being thus confounded, and daunted in minde, cauſed them to take the holy man from this torment, to the ende to torment him after another ſort. He cauſed him to be put into a darke dongeon naked as he was, locked his feete in the ſtockes, and made him lie flat vppon the ground vpon many tyle-ſheardes, or broken pieces of earthen veſſels, to the end his afflicted body ſhould haue no repoſe nor reſt. S. Iſidore ſaith: that Dacianus did locke him vp in the dongeon, not only to augment the dolors, and paines of the martyr, but alſo to conceale the glory of his confeſſion, and withall he thought to couer his owne reproach and ſhame, by keeping ſecret the perſon, that ſo litle regarded him.

Now was the time come, that our Lord began to cheriſhe his ſoldier, and to giue him manifeſt proofe, how acceptable his ſuffringes were vnto him. The dongeon ſo darke, was on a ſodaine repleniſhed with heauenly light, and the ſtocks did open of themſelues, the pauement and the broken tyles, yealded as ſweet a ſmell, as if they had bene ſo many floures. Then apeared to him a great company of Angells, that with ſweete voices ſong the praiſes of his victorie, and made ioye with the holy martyr for his glorious triumphe. This celeſtiall cõfort was ſuch conſolation vnto the martir, that he ſcarce felt any grief of his former woundes. The light that was in the priſon was diſcerned by certaine holes, the ſweete ſmell that went from thence was perceiued alſo, and the melodie was heard which the Angels made. The Iailors when they had conſidered hereof,

hereof, were amaſed at ſo maruailous thinges, and they opened the gate that any might come in to ſee and heare, what themſelues had heard and ſeene. Amongſt the reſt that came thither were many Chriſtians vnknowne, who deſired to know what was become of this bleſſed martyr. The dores being open, they drew neere, and ſaw theſe great maruailes, that God had ſhewed in the priſon. Departing from thence, they began with ioy to publiſh thorough the citty, what they had heard and ſeene. One of the Iailors, gaue notice therof vnto Dacianus, who gaue no reward vnto the bringer of theſe newes, but God rewarding him turned him to the faith, making him become a Chriſtian, by meanes of this miracle.

When Dacianus had knowledge of it, he trembled for feare, and fainted for ſorrow; afterward he fell into a rage, & gnaſhed his teeth for very anger. The curſed iudge deuiſed then, to handle the matter after another faſhion, for he vſed him kindly and curteouſly, but all this cheriſhing was fained, for he enuied the glory that the Martyr got by theſe torments. To this purpoſe he cauſed a delicate bed to be made, and the ſame to be decked vpp with roſes and flowers, and there he made Vincentius to be laid, and medecines to be aplied to his woundes and ſores; When this was knowne in the citty, many of the Chriſtians gathered together, to do ſeruice, and to honor this Saint, and deſired to helpe and cheriſh him. By this permiſſion, ſome made vp his bed, ſome cleaſed his woundes, ſome wiped their handkercheifes in his blood, intendinge to keepe them for reliques; and ſome other kiſſed the very ſores. Scant had Saint Vincentius turned him in his bed, and taken any reſt, but he yealded vpp the Ghoſt. Dacianus not hauing the power to make him die with ſo many cruell torments, our Lord God would not permitt that this malicious craft ſhould preuaile or ſerue his turne. He was told of the death of S. Vincentius, and how that many Chriſtians kiſſed his handes and feete, halfe burned off, which they alſo did when he was laid in his bed.

Prudentius ſaith: that the Chriſtians thought that he would take no regard thereof, and that he had repented him of that he had done, ſeing he vſed ſuch curteſy toward him, and did ſo cheriſh him before his death. But the caſe was otherwiſe, for he was enraged therewith ſo much, that he was almoſt madde for anger, and martyred many of them. He alſo thought to reuenge himſelfe vpō the dead body, which being aliue had gottē the victory, to his great grief, which he cauſed to be caſt into a ſtincking ditche full of myre, not far from the citty, to the end that the dogs, the foules of the aire, and the wild beaſtes might deuoure it: but the iſſue of the matter was, that God ſent a Crow, who by nature is moſt enemy to dead bodies, which ſate neere vnto the body of the Saint, and not only refrained it ſelfe from feeding theron, but alſo kept it, that no other either beaſt or foule ſhould touch it. It ſtaid there continually, and

it seemed with a hoarse voice, to shewe a kinde of sorrow, for the death of this Saint. A wolfe smelling the body came thither to deuoure it, but the crowe so vexed him, what with his tallents, and with his beake, that the wolfe was compelled to depart away, without once touchinge the body. There was notice giuen of this also vnto Dacianus, who being not fullie satisfied in persecuting this Saint, did comand, as Simeon Metaphrastes saith, that the body should be wrapped in an Oxes skin (as they were vsed that killed either father or mother) and cast into the sea, with a great stone tyed about it. A mariner called Eumorfius was charged to do it. He fulfilling the gouernours comandement, laid the blessed mans body in his barke, and when he was lanched a good way into the sea, he threw it in, and made about to returne to the shore, and (although he rowed neuer so fast) when he was ariued and came to land, he found there the blessed body on the sand, but he had no will to touch it any more; So leauing it there, he went away. Metaphrastes saith, that the water, as it were labouring with the sand, wrought so with it, that it couered the blessed body, where it remained buried a while.

The persecution being ceased, this Saint apeared to a deuout widowe, and told her where his body was: she told it to another, and so they two went together to the sea shore, where they quicklie found it, by the tokens that the women fore-knew. Taking the body vp with due reuerence, they caried it to a house without the walles of Valencia, where was after built a Church dedicated to his name, and there it remained till the destruction of Spaine by the Sarasens. There was amongst them one cursed Moore, called Habba-ragman who was King of Cordoua. He caused all the bodies of Saints that he could find in the citties or countries which he tooke, to be cõsumed with fire. Wherupon the Christians for feare of him, caried away many from diuers places, and among others the body of S. Vincent. After they had taken it out of the Church where it was, they went with the same to the sea, and sailed toward the straights of Gibraltar, and by it they entered into the Ocean, and staied til they came to a foreland, which now is called the Cape of S. Vincent for that they staid there, with the riche treasure of his holy body. They that had it, determined to inhabite there, thincking to be there secure, and builded a litle Chappell, and made a hole vnder the ground, wherein they laid the bodie of this glorious Martyr, hauing first put it in a Coffin of woode; Then they builded some litle houses like cottages, and staid there a certaine time, liuing only by fishe which they tooke. Many yeares after it hapened that Albohasen, a principal Moore of Agliend, imprisoned those that succeeded the first founders of those places. After in the yeare of our Lord 1139. Don Alonso Heriquez that raigned in Portugal, ouercame in battaile Ismar King of Agliend, with foure other kinges that tooke his part. Because of this famous victory the Kings of Portugal, first began

gan to beare the Quine in their ſhield, for that they had ouercome fiue kinges together. In this battaile were taken priſoners, ſome Chriſtians that were ſlaues to the Moores, among whom were ſome of them, that Albohaſen had taken at the cape of S. Vincent. Theſe certified the king, that they heard their ancetors ſay, that in that place was the body of S. Vincent. The king was well pleaſed with this newes, and ſome going to ſearch there, and finding the chappell ruinated, began to dig, and at lenght they found the bleſſed reliques.

It is to be noted, that at the firſt this fore-land was called, *Promontorium ſacrum.* And after the body of S. Vincent came thither, they called it the Mount of Crowes, for that a great multitude of them were alwaies about the Chappell; ſo that theſe foules ſhewed themſelues to haue ſtill a loue toward the bodie of the Saint. When they found it, and brought it vnto Portugall in a ſhip, two Crowes were alwaies ſeene to ſtand, one vpon the decke, and the other vpon the ſterne of the ſhip. This holy treaſure was laſtly brought to the citty of Lisbone, which the ſame Kinge Alonſo had wonne from the Moores, which was in the yeare of our Lord 1147. and was ſet in the great Church. Some ſeeme to ſay, that the body of S. Vincent is in France, in a monaſterie of Benedictine monckes in Guyen, but the truth is this. In the time of Clotherius King of France, there raigned in Spaine Theodius a Goth. The King of France paſſing to make warre in Arragon, beſeeged the cittie of Sarragozza, and brought it vnto great diſtreſſe. But for reuerence of S. Vincentius the Martyr, that was borne in that cittie, and of his bloodie ſtole that the citiſens had, he rayſed his ſiege without doing any other harme, only beinge content to haue the ſtole of the glorious martyr, which the citiſens of Sarragozza gaue vnto him. This good king made ſo great account of this venerable relique, that he cauſed a Church to be builded in Paris in honour of Saint Vincent, that he might haue a worthy place to lay them in. There is no other relique of S. Vincent in all France. The martyrdome of this Saint was on the ſame day that the Church celebrateth it, which was the 22. of Ianuarie in the yeare of our Lord 301. Diocleſianus aboue named being Emperour of Rome. Baronius ſaith 303.

The life of S. Anaſtaſius Martyr. Ian. 22.

GOd threatened thoſe men amongſt his people, that liued without rule and diſordinatlie, by the mouth of his Prophet Eſay, ſaying: Do not you thincke that I ſhall want ſeruants to ſerue me, for that you will not ſerue me. I will make a iuſt man to come from the Eaſte, and from the vttermoſt borders of the earth, who ſhall flie like a

 foule,

soule, whose life shalbe conformable to my will. We see these wordes veresied dailie, for that many borne among the Christians, doe fall from the seruice of God, and almightie God doth cause others borne among the heathen, to come into his Church, who trulie serue him; and to these will he giue the crowne, the which he had prepared for the other. This serueth much for our purpose, speaking of the glorious Martyr S. Anastasius, who was brought by God from Persia that is in the Easte, to suffer torments in a cittie of Palestina called Cæsarea; and lastlie to die for his loue. Obliging hereby the people of Palestina to serue God, for that he trauailed so much for their sakes. He was borne among the one, he preached and lost his life among the other. The life of this Martyr, was written by Simeon Metaphrastes in this manner.

ANastasius was borne in Persia, and his Father was a great Necromancer, in so much that he kept a publicke schoole thereof. Among other of his disciples, one was his sonne, who prooued verie skillfull in that art. This was at the time that Cosdroe King of Persia, hauing assembled a mightie armie of Barbarians, to make warre against Ierusalem, tooke it by force of armes, and sacked the same. Amonge the other spoiles there taken, they tooke the Crosse, which was kept there with great reuerence, and he caried the same into Persia. Great was the bootie which the Persians had, wherefore they leuied a newe armie to goe thither againe. Anastasius aswell to gaine, as to see strange countries, taking mony in his purse, went in the companie of certaine soldiers, that had beene in the former iourney, who gaue him notice of the holie Crosse that was brought from Ierusalem, and told him howe the Christians held it in great reuerence, for that he whom they held for the true God, dyed thereon. When Anastasius vnderstood that, he had a desire to learne the misterie thereof, and (if by chance he sawe anie Christians of those that were taken prisoners) he demanded many questions, as, who Iesus Christ was, how he liued, and why he dyed; and vpon their answere, and the notice they gaue of him, the more his loue by litle and litle encreased towards him. It came to passe that the armie of the Persians being encamped, the Emperour Heraclius affronted them, and gaue the battaile, and put them also to flight: he deliuered many of the Christians that were prisoners, and recouered the holy Crosse, with many other worthy exploites.

Anastasius remained among the Christians, desiring to be one of them, and trauailing ouer diuers coūtries he came at last to Ierusalem, where he was baptised, and staid foure score daies in the house of the priest, to be further instructed in the faith, as then the custome was. After he was a Christian, he heard say, that there were certaine religious persons, who liued together in pouertie, and chastitie, vnder the obedience of their superiours. Briefly he had a desire to follow this life, and was made a religious man in the monasterie without

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out Ieruſalem, where he was apointed to labour in the kitchin, and in the garden; and although he was throughly buſied with this his charge, yet would he be preſent alwaies at Maſſe, with the other religious men: but eſpecially to receaue the bleſſed Sacrament, and then he returned to his labour. Anaſtaſius profited ſo much in this exerciſe, & was ſo encoraged with this heauēly Viand, that hearing that in ſome places Chriſtians were martyred, and reading the informations that were publiſhed of that matter, he had an ardent deſire to die, for the faith and profeſſion of Chriſt.

He had learned that in Cæſarea (a cittie of Paleſtina) there was a tyrant that perſecuted the Chriſtians, wherfore he purpoſed to go thither; Hauing certified his maſter that had the direction of him, what he entended, he departed from the monaſterie, without the knowledge of any other perſon, after he had liued ſeuen yeeres therein. The firſt thing he did, he viſited all the holy places of the citty, and thereabout; and then he went euen where he heard the tyrant was. Anaſtaſius walking thorough the cittie in his religious weed, which he brought out of his monaſtery, it hapened that in the Church of S. Euphemia, he mett with certaine Perſians that were Necromancers, who were reaſoning of Necromancie, and witch-craft. Anaſtaſius that heard their reaſoning, reproued them mildly, ſaying: That it was an vnprofitable ſcience, and that he himſelfe had ſtudied the ſame, and knew right wel the falſhood, and deceit that was therein. The Necromancers tooke great diſdaine at theſe his wordes, and knowing him to be a Chriſtian, gaue notice of him to Marrabanus the Iudge, who cauſed him to be apprehended, and perſwaded him to forſake the faith of Ieſus Chriſt, and to adore the Gods of Perſia, as he had done before time. But he being ſetled in his faith, confeſſed that Ieſus Chriſt was the trew God, not Iupiter, nor Saturne, nor the Sunne, nor the Moone. Whereupon the Iudge condemned him to dig ſtones in a quarrie, in the company of many other ſlaues. The bleſſed Martyr endured great miſery therin, for they made him beare greater burdens then any other, and beſides they beat him often without cauſe, yet he ſupported and bore all this with great patience. On a time, Marzabanas comanded, that he ſhould be brought before him. When he came, the Iudge began a freſh to perſuade him to forſake his faith, otherwiſe he would ſend him bound into Perſia with other offenders, there to be torméted, & put to death. Anaſtaſius ſaid; that he was prepared for the faith of Ieſus Chriſt, to ſuffer where, and when it ſhould pleaſe them. The Iudge chafing at theſe wordes, cauſed him to be led into Perſia, to a cittie called Berſaloe, and there he was throwne into a dongeon. He had endured much in the iourney, but he endured much more in the priſon; where after he had beene many dayes, he was brought before the preſident of King Coſdroe, who hauing examined him, & ſeing that he was cōſtant in the faith, firſt cauſed him to be beaté with ſtaues in

most cruell sort, and then they pulled his ioints in sunder with the racke: after they hong him aloft by one arme, and tyed a great stone to the other, and let him hang in this grieuous torment a good space.

Because none of these punishments could draw him from his faith, he caused him to be behedded, with threescore other Christians, and with many gentiles who were malefactors: which was so apointed, that the bodies of Anastasius, and of the other Christians should be so mingled, that the Christians that liued should not know which they were, nor giue any reuerence to them. When Anastasius & the rest were come to the place of execution, the hangmen (being comanded by the Iudge) killed them by one, and one, and at euery ones death, they said to Anastasius. See, you may escape death, if you will adore the Gods of our elders. But he being stedfast in the faith of Christ, looked with a cheerful countenance, for that the houre of his death so much desired drew so neere; & so he was (according to the Greeke Martyrologe and Baronius) first strangled, and then beheaded. Beda saith: that when the executioner was ready to strike, he desired him to take off his habit, that that might not be dishonored, which was worthy of all honour, and reuerence. After Anastasius was dead, his body remained among the bodies of the Christians and Gentiles. That night some Christians went to burie the bodie of Anastasius, and of the other Christians, and they found that the dogs had eaten the bodies of the Idolaters, and had not touched the bodies of the Christians. Among the rest, there was two great Mastiffes, that stood beside the body of S. Anastasius, as it were to guard the same, whereupon the Christians tooke the blessed body, and wrapped it in clothes, and buried it in the Church of S. Sergius, that was fast by.

The next day it hapened, that some Christians that were in prison, heard two seruants of the presidents talke together, and the one said to the other; I much maruaile of that which happened yesterday, for those that suffered, their bodies being left in the field with a watche, there came many dogges, and did teare and eate the bodies of the Gentiles, and touched not the bodies of the Christians, yea, they reuerenced the bodie of the Moncke, and seemed to defend it. Nay, saied the other, I maruaile more, that at night, me thought I sawe a star amonge them, that shone very cleere; and when I came neere, I sawe that this light arose from the body of the moncke. All these thinges the Christians heard that were in prison, who being deliuered by the death of Cosdroes (which was about the same time) at their returne to Ierusalem, told this to the monckes of the monasterie of S. Anastasius, and brought with them his weed, which as they said, they laid vpon a man possessed in the Church where his reliques remained, and he was forthwith deliuered. Afterward, the bodie of S. Anastasius, was caried from the Church of S. Sergius, vnto his monasterie, without the walls of Ierusalem, and from thence to Rome, to a monasterie

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The life of S. *Emerentiana Virgin and Martyr.* *Ian.* 23.

THE Prophet Iob, ſpeaking of the good fortune that the wicked haue in this worlde ſaith: They ſpend their daies in mirth and iollitie, and on a ſodaine they goe downe into hell. The meaning of Iob in this place (as ſome Doctors thincke) is; that there be ſome that liue foolishlie, and paſſe all their life in pleaſure and delight, and they taſte of no aduerſitie; then death cometh, and they die without longe paine or ſicknes, and ſo they goe downe into hell. This is an hard ſaying to them, for God reſerueth all their aduerſitie till the world to come. God guideth ſome good men in this way alſo; for they lead their liues in quiet and repoſe, they liue well, they do good to others, and without ſuffring any aduerſitie, with the which God vſeth to proue his friendes (which the wiſedome of God doeth, ſeing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable ſort, and when they die, he ſuffreth them not to be moleſted with long infirmities, leaſt they ſhould looſe their patience; and ſo he leadeth them in more eaſilie vnto the ſecure port of heauen, although they doe not obtaine ſo great glorie, as they that ſtriue and ſuſtaine more temptations. In ſome ſort we may ſay, that God dealt thus with S. Emerentiana, for in the reſt of her life, ſaue only in that ſhe gaue it at the laſt for the loue of Ieſus Chriſt, ſhe paſſed it in a peaceable maner, ſhe was not perſecuted as others were, nor tormented with diuers torments as other martyrs; ſhe paſſed her life quietlie, and her death was ſodaine, and vnexſpected. S. Ambroſe reciteth the life of this Saint brieflie in this ſort. Cap. 11. 3.

SAincte Emerẽtiana was the foſter ſiſter of S. Agnes, and they ſucked both of one Nurſe; ſhe being but newly inſtructed in the faith, ſtaied for conuenient time to be baptiſed. After that S. Agnes was martired, & buried, the Chriſtians did viſit her ſepulcher, as their vſe was to all the ſepulchres of the Martyrs. The Pagans had notice therof, and went to take them, and did often maſſacre them, hauing authoritie from the Emperour ſo to doe. Many Chriſtians came with eſpeciall deuotion to the ſepulcher of S. Agnes, and were there in praier. It happened that the Pagans came ſecretly after them; which the Chriſtiãs ſeing, fled away, only Emerẽtiana would not flie, but with a loude voice ſaid. O blind and inordinat people, when will you be ſatisfied with the blood of Chriſtians? when ſhall your cruelltie haue an ende? you were cruell minded in killing our Sauiour, and cruell be you to his ſeruantes, in taking away their liues. What cauſe

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The life of S. *Emerentiana Virgin and Martyr.* *Ian.* 23.

THE Prophet Iob, ſpeaking of the good fortune that the wicked haue in this worlde ſaith: They ſpend their daies in mirth and iollitie, and on a ſodaine they goe downe into hell. The meaning of Iob in this place (as ſome Doctors thincke) is; that there be ſome that liue ſoolishlie, and paſſe all their life in pleaſure and delight, and they taſte of no aduerſitie; then death cometh, and they die without longe paine or ſicknes, and ſo they goe downe into hell. This is an hard ſaying to them, for God reſerueth all their aduerſitie till the world to come. God guideth ſome good men in this way alſo; for they lead their liues in quiet and repoſe, they liue well, they do good to others, and without ſuffring any aduerſitie, with the which God vſeth to proue his friendes (which the wiſedome of God doeth, ſeing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable ſort, and when they die, he ſuffreth them not to be moleſted with long infirmities, leaſt they ſhould looſe their patience; and ſo he leadeth them in more eaſilie vnto the ſecure port of heauen, although they doe not obtaine ſo great glorie, as they that ſtriue and ſuſtaine more temptations. In ſome ſort we may ſay, that God dealt thus with S. Emerentiana, for in the reſt of her life, ſaue only in that ſhe gaue it at the laſt for the loue of Ieſus Chriſt, ſhe paſſed it in a peaceable maner, ſhe was not perſecuted as others were, nor tormented with diuers torments as other martyrs; ſhe paſſed her life quietlie, and her death was ſodaine, and vnexſpected. S. Ambroſe reciteth the life of this Saint brieflie in this ſort. Cap. 11. 3.

SAincte Emerẽtiana was the foſter ſiſter of S. Agnes, and they ſucked both of one Nurſe; ſhe being but newly inſtructed in the faith, ſtaied for conuenient time to be baptiſed. After that S. Agnes was martired, & buried, the Chriſtians did viſit her ſepulcher, as their vſe was to all the ſepulchres of the Martyrs. The Pagans had notice therof, and went to take them, and did often maſſacre them, hauing authoritie from the Emperour ſo to doe. Many Chriſtians came with eſpeciall deuotion to the ſepulcher of S. Agnes, and were there in praier. It happened that the Pagans came ſecretly after them; which the Chriſtiãs ſeing, fled away, only Emerẽtiana would not flie, but with a loude voice ſaid. O blind and inordinat people, when will you be ſatisfied with the blood of Chriſtians? when ſhall your cruelltie haue an ende? you were cruell minded in killing our Sauiour, and cruell be you to his ſeruantes, in taking away their liues. What cauſe

cauſe did Chriſt giue you, & what cauſe giue his ſeruants? God giueth life vnto you, and ſuſteineth it alſo, but not for your merits nor deſerts, but for his ſeruants ſakes that be among you. Doe you not ſee the loſſe, that you bring vnto your ſelues, by depriuing good men of their liues? If they were all wanting in the world, God would depriue you of the light and heat of the Son, & cauſe that the cloudes ſhould yeld no water. He would ſend thunder and lightening with which he would kill you, when you leaſt thought of it. With theſe and the like ſpeaches which the bleſſed woman ſpoke vnto the people, they grew enraged, and threw ſtones in ſuch abũdance, that they killed her. So this Saint, was at once both baptiſed in her blood, and killed, and ſo ended her life. With this ſhort martyrdome, ſhe doth enioy and poſeſſe, the glory which laſteth for-euer and euer, to which almighty God bring vs all. Amen. The Church celebrateth her feaſt on the day of her martyrdome, which was the 23. of Ianuarie in the yeare of our Lord 304. Vſuardus maketh mention of S. Emerentiana, and ſo doe other authors of martyrologies.

The life of S. Timothie Biſhop and Martyr. *Ian.* 24.

OF how great importance, the companie of good men is, the ſacred ſcripture doth declare in the perſon of Kinge Saule, who although he was euill and vicious, and perſecuted Dauid, vnto whom he was much bound for the good ſeruice he had done him; neuertheleſſe, becauſe at one time, he light into the companie of certaine Prophets, he did with them propheſie alſo. The ſame came to Timothie, in that he acompanied himſelfe with Saint Paule the Apoſtle. At the firſt he was contrarie to him in religion, for his Father was a Gentile, and his Mother was an Hebrewe, and yet he prooued good, becauſe he liued with Saint Paule that was good. He proued a preacher, becauſe S. Paule was a preacher, he was a Biſhop, euen as S. Paule was alſo a Biſhop: and laſtlie, he was martyred, euen as S. Paule alſo was martyred. Simeon Metaphraſtes that writeth his life, calleth him plainly an Apoſtle, ſo that he was in all things like vnto S. Paule who was an Apoſtle. He wrote his life in this maner.

1. Reg. 20. 10.

TImothie was borne in Lyaconia, a prouince of Aſia in a city called Lyſtra, his Father was a gentile Idolater, and his mother was an Hebrew called Funicha. The Apoſtle Paul coming to preach in the citty, as is read in the actes of the Apoſtles, found ſome Chriſtians therein. It is thought that Saint Iohn the Euangeliſt conuerted them, for that the citty of Lyſtra was in the Prouince that fell to his lott. Saint Paule talked with them, and they told him of Timothy, and that he deſired to be a Chriſtian. The Apoſtle tooke him into his companie, and inſtructed him in that diuine Theologie that he learned in the third

third heauē. Timothie profited ſo much in ſhort ſpace, that S. Paule called him no more diſciple, but coadiutor in preaching. Writing to the Corinthians he ſaith to them: I haue ſent vnto you, my brother Timothie, who is my beloued ſonne, and the faithfull ſeruant of God, he ſhall certifie you of my trauailes. Writing againe to the Corinthiās, he ſaith: if Timothie ſhal come vnto you, ſee that he remaine among you without feare; he preacheth the word of God euen as I doe, let no man deſpiſe him. Writinge to the Philippians he ſaith. Paule and Timothie ſeruants of Ieſus Chriſt, wrote this Epiſtle. To the Theſſalonians he ſaith: that he and Timothie wrote that Epiſtle; as though they two had bene one bodie. He made him alſo Deacon, and ſent him to preach in diuers places, and although he was of a very weake conſtitution, yet he neuer ſhunned any trauell, that was for the glorie of God, or to fulfill the wil of his maſter Paule. He was pleaſing in his ſpeach, and did eaſilie perſwade men to what he deſired, ſo that many were made Chriſtiās by his meanes. He accompanied Saint Paule in all his trauailes, and when he was behedded in Rome, and S. Peter crucified by the apointment of the Emperour Nero, he al diſcōforted returned into Aſia, to the cittie of Epheſus, with entent to accompanie the Euangeliſt S. Iohn his firſt maſter, that for the moſt part remained in that cittie, to ayd him in the office of preaching, and for the conuerſion of ſoules, as before he had dōne in the company of S. Paul. Timothie was not onlie a prieſt, but was before conſecrated Biſhop alſo by the Apoſtle Paul.

It came to paſſe that S. Iohn was taken by the apointmēt of Domitianus & led vnto Rome, by which occaſion Timothie remained in his place Biſhop of Epheſus. While he had this charge, he ruled and gouerned that Church verie diligentlie. They vſed to keepe in that cittie, the feaſt of the goddeſſe Diana, and amonge other thinges that the diuell induced them to doe, this was one. A certaine number of luſtie ſtrong men, dreſſed like maskers, caryed in one hand the ſtatue of Diana, and in the other a club of Iron, and as they went they ſong verſes in praiſe of that goddeſſe. As they paſſed thorough the ſtreetes of the cittie, they would ſtricke with their clubs thoſe that they met, in ſuch ſorte, that manie were killed therewith. This ſeemed to Timothie, to be a cruell inuēntion of the diuell, and he reproued them ſharpely ſaying; that the God who was pleaſed with ſuch ſacrifiſes, was no God. He alſo willed them to abandon this vſe, and not to adore nor ſacrifiſe to this goddeſſe, telling them, that ſhe was a fiend of hell. They tooke his reproofe in very euill part, & were diſpleaſed with his ſpeaches (that he ſhould ſaie that they ought not to ſacrifiſe vnto the goddes Diana) ſo that not only the men in the maske, but al the people took vp ſtones as faſt as they could, & threw them at the bleſſed Biſhop. Not content with this, they drewe him thorough the ſtreetes of the cittie, and for that he was in his Biſhop-like aparaile, in one place laie his

cauſe did Chriſt giue you, & what cauſe giue his ſeruants? God giueth life vnto you, and ſuſteineth it alſo, but not for your merits nor deſerts, but for his ſeruants ſakes that be among you. Doe you not ſee the loſſe, that you bring vnto your ſelues, by depriuing good men of their liues? If they were all wanting in the world, God would depriue you of the light and heat of the Son, & cauſe that the cloudes ſhould yeld no water. He would ſend thunder and lightening with which he would kill you, when you leaſt thought of it. With theſe and the like ſpeaches which the bleſſed woman ſpoke vnto the people, they grew enraged, and threw ſtones in ſuch abūdance, that they killed her. So this Saint, was at once both baptiſed in her blood, and killed, and ſo ended her life. With this ſhort martyrdome, ſhe doth enioy and poſeſſe, the glory which laſteth foreuer and euer, to which almighty God bring vs all. Amen. The Church celebrateth her feaſt on the day of her martyrdome, which was the 23. of Ianuarie in the yeare of our Lord 304. Vſuardus maketh mention of S. Emerentiana, and ſo doe other authors of martyrologies.

The life of S. Timothie Biſhop and Martyr. *Ian.* 24.

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1. Reg. 30. 10.

TImothie was borne in Lyaconia, a prouince of Aſia in a city called Lyſtra, his Father was a gentile Idolater, and his mother was an Hebrew called Funicha. The Apoſtle Paul coming to preach in the citty, as is read in the actes of the Apoſtles, found ſome Chriſtians therein. It is thought that Saint Iohn the Euangeliſt conuerted them, for that the citty of Lyſtra was in the Prouince that fell to his lott. Saint Paule talked with them, and they told him of Timothy, and that he deſired to be a Chriſtian. The Apoſtle tooke him into his companie, and inſtructed him in that diuine Theologie that he learned in the third

third heauē. Timothie profited so much in short space, that S. Paule called him no more disciple, but coadiutor in preaching. Writing to the Corinthians he saith to them: I haue sent vnto you, my brother Timothie, who is my beloued sonne, and the faithfull seruant of God, he shall certifie you of my trauailes. Writing againe to the Corinthiās, he saith: if Timothie shal come vnto you, see that he remaine among you without feare; he preacheth the word of God euen as I doe, let no man despise him. Writinge to the Philippians he saith. Paule and Timothie seruants of Iesus Christ, wrote this Epistle. To the Thessalonians he saith: that he and Timothie wrote that Epistle; as though they two had bene one bodie. He made him also Deacon, and sent him to preach in diuers places, and although he was of a very weake constitution, yet he neuer shunned any trauell, that was for the glorie of God, or to fulfill the wil of his master Paule. He was pleasing in his speach, and did easilie perswade men to what he desired, so that many were made Christiās by his meanes. He accompanied Saint Paule in all his trauailes, and when he was behedded in Rome, and S. Peter crucified by the apointment of the Emperour Nero, he al discōforted returned into Asia, to the cittie of Ephesus, with entent to accompanie the Euangelist S. Iohn his first master, that for the most part remained in that cittie, to ayd him in the office of preaching, and for the conuersion of soules, as before he had dòne in the company of S. Paul. Timothie was not onlie a priest, but was before consecrated Bishop also by the Apostle Paul.

It came to passe that S. Iohn was taken by the apointmēt of Domitianus & led vnto Rome, by which occasion Timothie remained in his place Bishop of Ephesus. While he had this charge, he ruled and gouerned that Church verie diligentlie. They vsed to keepe in that cittie, the feast of the goddesse Diana, and amonge other thinges that the diuell induced them to doe, this was one. A certaine number of lustie strong men, dressed like maskers, caryed in one hand the statue of Diana, and in the other a club of Iron, and as they went they song verses in praise of that goddesse. As they passed thorough the streetes of the cittie, they would stricke with their clubs those that they met, in such sorte, that manie were killed therewith. This seemed to Timothie, to be a cruell inuēntion of the diuell, and he reproued them sharpely saying; that the God who was pleased with such sacrifises, was no God. He also willed them to abandon this vse, and not to adore nor sacrifise to this goddesse, telling them, that she was a fiend of hell. They tooke his reproofe in very euill part, & were displeased with his speaches (that he should saie that they ought not to sacrifise vnto the goddes Diana) so that not only the men in the maske, but al the people took vp stones as fast as they could, & threw them at the blessed Bishop. Not content with this, they drewe him thorough the streetes of the cittie, and for that he was in his Bishop-like aparaile, in one place laie his

Myter, in another place his Croyser, in another some part of his vestures, in another streames of his blood. In this manner, they let him lye, thincking he had bene quite dead.

Certaine Christians that found him in the agonie of death, tooke and caried him out of the cittie, and betweene their hands the Saint left his bodie all bloodie and bruised, but his soule ascended to heauen, to enioye the fruite of his labour. His bodie was first buried out of the cittie, and was after translated to Ephesus, where was builded a sumptuous temple, and dedicated to his name, by the Emperour Constãtius, sonne to Constantine the great. The Church celebrateth the feast of S. Timothie the same daie that he was martyred, which was vpon the 24. of Ianuarie, in the yeare of our Lord 104. See Baronius anno Domini 109. In the raigne of Trajane the Emperour. Beside the memorie that S. Paul maketh of Timothie in his two Epistles which was spoken of before, and the two other Epistles that he wrote himselfe, and beside that which is spoken of him by S. Luke in the acts of the Apostles, there is also mention made of him by Eusebius in his 4. booke and 4. chapter of his ecclesiasticall historie. Also in the editions of S. Ierome, in the 11. chapter *De viris illustribus*. S. Isidore in his booke of the life and death of the Saints, and Policrates, named in the additions the Vsuardus. The bodie of S. Timothie is at this present in Rome, in the Church of S. Paule.

The Conuersion of S. Paule. *Ian.* 25.

THe fierce and cruell Gyant Goliath, brought the people of God to greate affliction and miserie, as holy Writt recounteth in the first booke of kinges. He was armed verie strongly, and he had a two edged sword in his hand, with which he threatned the Hebrewes, who being full of feare, looked euerie houre to be destroyed and killed by him. There was not anie among them that had the courage to affronte or answere him, but the humble sheapheard Dauid, who opposed himselfe against him, ouercame him, and cut off his head with the same sword wherewith he threatned the people of the Hebrewes. This figure is verie agreable to our purpose, speaking of the conuersion of S. Paul.

1. Reg. 17.

This fierce and strong Gyant, is a figure of the Diuell, who is a deadlie enemie to all Christians. He was armed with stronge armes, which was the multitude of his ministers who take his part, and fight for him. The sword that he had in his hand, with which he threatned the Iewes, and of which he made such reconing, was Paule before his conuersion. There was not anie that had sufficient courage to oppose themselues against this fierce Gyant, but onlie the litle sheapheard Dauid, who was a figure of Iesus Christ. This was he that encountred the diuell, ouercame him, and tooke a waie his sword, that is to saie, he tooke a waie Paule from him, and he cutt off his head, when he conuerted Paul vnto him,

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for the Church of God hath not, nor neuer had the like of S. Paul, who in his life, with his doctrine, and after death with his Epiſtles, tooke the head from this beaſt Lucifer, & threwe it on the ground by diſcouering his deceites, and deſtroying errors and hereſies. Hereof it cometh, that the Catholique Church apointeth when they paint S. Paul, that they giue him a ſword in one hande, not onlie for that he was behedded with the ſword, but alſo that he is a two edged ſword againſt the deuill. The Chatholique Church celebrateth the manner how God took the ſword out of the hand of Lucifer, for that it was by the waie of miracle; as S. Luke the Euangeliſt ſaith in the Actes of the Apoſtles.

WIthout doubt it was a miracle, that Paule being actuallie in a mortall and grieuous ſinne, God did illuminate him with heauenlie light, & giue him grace to come out thereof. The ordinarie waie that God vſeth in the conuerſion of ſinners is, that the offender repent, and lament him of his ſinne, and purpoſe to amend, and be confeſſed. None of theſe thinges were in Saule, and therefore his conuerſion was miraculous. And for that cauſe the Church doth celebrath the feaſt of his conuerſion, and alſo for that by meanes thereof, the perſecution which the Church ſuffred, ceaſed. This feaſt is alſo kept to put ſinners in hope of pardon, for if S. Paule came from a great perſecutor to be a light, and a piller of the Church, no man need to diſpaire, be he neuer ſo great a ſinner, and yet none muſt linger tlll God worke miraculouſlie with him, but he ought ſo to diſpoſe himſelfe, that his conuerſion maie be after an ordinarie waie; for if the ſinner looke, that God ſhould conuert him by waie of miracle, it maie be (verie well) that he ſhall remaine deceaued, and when he thincketh that the houre of his conuerſion is come, it maie be the houre of his condēnation. God permitted Saule to fall into grieuous ſinne (for ſometimes God doth permit a particuler euill, for an vniuerſall good) and for that Paule ſeing himſelfe after changed to another man, and ſo fauoured of God, ſhould not be puffed vp therewith, but the regard he had to his former life, ſhould deſtroie in him all pride and arrogancie. Let vs conſider a litle what cauſe Paule had, to perſecute the Chriſtians, and to ſeeke their deathes. This was the occaſion; He being a man well learned in the lawe of Moyſes, thought it a thing not fitt to be ſuffered, that the honour due vnto God, ſhould be giuen vnto a man that was crucified: and that the lawe publiſhed by a man that dyed ſuch a death, ſhould be preferred before the lawe giuen of God by the hand of Moyſes. This was that, that Paul could not endure. Alſo he thought to doe God good ſeruice in perſecuting the Chriſtians, and therefore beeinge preſent at the martyrdome of S. Stephen, it may be thought that he labored thoſe that ſtoned him, to performe it with their greateſt furie, or that he ſaid in this ſort. Come on fellowes, throw luſtelie, you ſeeme to be wearie alreadie; kil this naughty fellowe, make no ſcruple thereat,

but diſpatch him vpon my word, that I maie haue the meritt. I will looke to your clothes, for that they ſhall not hinder you in doinge this good worke. In which doinge, Saule did more then if with his owne handes he had throwne ſtones at the bleſſed Martyr. He knowing right well what Saul did, and the diligence he vſed in furthering his death, prayed for them al that laboured in his death, which praier tooke moſt effect in Saul, as S. Iohn Chriſoſtome affirmeth: that by the praier that Steuen made for Saul, the holie Church gained Paule.

After that S. Steuen was dead, Paul was not contented here with, but being fleſhed in blood, deſired to ſhed more Chriſtian blood; and that he might the better do it, in his rage and furie, he went to ſeeke the highe Biſhop, to haue licence of him, that he might take, bind, & kil, al the Chriſtians that he could laie hand on. S. Luke doth not ſaie that he was required to do ſo, but that of his owne will he profered himſelfe, to ſpend both his monie & labour therein. This is the propertie of ſinners, to be more diligent to put their ſinnes in execution, then ſome iuſt men be, to put in practiſe their good deſires. The night before Chriſt dyed, the diſciples could not refraine from ſleeping in the garden, they could not watch one houre with their maſter, that had ſo tenderlie entreated it of them: But the traitor Iudas he ſlept not, he was wakeful and diligent, in gathering the ſoldiers that came to take Chriſt. We ought alſo to conſider, that as one ſinne draweth to it another, ſo Saul hauing had a part in the death of S. Steuen, was the occaſion that he after procured the death of other Chriſtians; and this is a terrible chaſtiſement of God. Well, Paule is come vnto the high Biſhop, and we maie imagine that he ſpoke to him in this ſort. Moſt reuerend Lord, the zeale that I haue of the lawe of our auncient fathers, hath cauſed me to come vnto you. I deſire to goe to heauen in bodie and in ſoule if it were poſſible, like vnto another Elias, which was ſo zealous of the honour of God. To obtaine my deſire, the beſt meanes in my opinion is, to perſecute the Chriſtians, who be contrarie to our auncient lawe. Therefore I deſire that you wil giue me letters Pattents, and by the ſame authoritie, that I maie take all thoſe that I can finde in anie place, and that I maie bringe them priſoners to Ieruſalem, to be puniſhed for their errour. If in doinge hereof, there be anie charge or coſt, I am willing to defraie it out of my patrimony. When they heard the ſuite of Saul, they gaue him a large comiſſion.

Let vs now cõſider a litle, if it be poſſible that there be any Saules at this time in the world, that thinck to do God ſeruice in perſecuting the Iuſt. It is verie certaine that many would be found if they were ſought. Heretofore one only Saule perſecuted many Chriſtians, and at this daie euery Chriſtiã is perſecuted by many Saules, you ſhal hardly find anie ſeruant of God, that hath not about him many Sauls, that do euer moleſt him. One ſaith vnto him, why do you not

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liue as men of your estate & condicion do; Why go you not aparailed as wel as they? why do you refraine from that which other men eate? another saith vnto him. Do you not see that the life you lead is a continual death? To what end do you fast so? why do you mortifie your flesshe? why doe you frequent the Sacraments so often? God doth not binde you to these thinges. Another saith, why do you dissemble so? Be assured all the world knoweth what you are, and euerie one speaketh their opiniō of you. You make shew of your vertue that you maie be esteemed of accordingly. They staie not here, but euen as Paule desired to lead the Christians bound in chaines to Ierusalem, so these Saules do often lead vnto heauen which is the celestiall Ierusalē the good men in chaines, which is their persecutiōs: by their malice, taking away their goods, their estimation, & their life. Great is the blindnes of these mē, that should rather giue maintenāce vnto good men to liue amongst them, then persecute them as they doe. If the people of Sodō had had among thē but ten such men, they had not ben burned with fire from heauen. Good men should alwayes consider, when the wicked make warre against them, that as the warre which Saule made, was with letters Pattents, comissions, & only a paper warre; so the warre that the wicked make against the good, is as it were of paper, and of no valewe. You shall see manie times a great cōpanie of childrē when they iustle and fight, their weapons be of reedes, or of some such slender stuffe; in like manner the warre which the wicked make against the good, is of smale force and can doe litle harme. In the president that gaue this comission to Paule, there is cause of reprehension, and matter of praise. We maie comend him, that he did not giue him absolute authority to kill them: but onlie that he should lead them bound vnto Ierusalē.

They that rule & gouerne, should not comit free authority in capital matters, to people that be hastie and furious, nor vnto yong men as Saule was; for they do manie thinges contrarie to reason, and comitt disorders; We maie reproue in this president, that he that was the head, and had the gouernment of others, should not haue mainteined the euill, to persecute the good. It is often seene, that they who ought to gouerne others, doe bring them to destruction, and they that ought to make agreements among parties, do set them at variance: principall men that ought to fauour the good, that they might perseuer in vertue, be oftentimes the occasion of their ruine and ouerthrowe.

Saule hauing obtained this warrāt as he requested, set forward on his iorney accompanied with others. Some went in his companie being hyred for wages: some went beinge mooued with the same zeale that he himselfe was: others went as officers to sease vpon the goodes and possessions of the prisoners: and all in one troope trauailed toward Damascus. Beinge now neere thereto, behould, on a sodaine appeared a great light which inclosed Paule. Then was heard a voice which said: Saule, Saule, why persecutest thou mee? & withall it

was so forcible and efficacious, that Saule fell vpon the earth, and like a dead man trembling for feare answered, Who art thou Lord? The voice answered. I am Iesus of Nazareth whom thou persecutest. Thou hast taken an hard matter in hand, to kicke against the prick.

It is trewlie a matter worthie to be considered of, that Iesus Christ the daie of his passion, being enuironed of people that tormented him, when some did buffet him, others pulled him by the beard, others spit in his face, others beat him and put a crowne of thorne on his head, neuertheleſſe, Esaie saith, that he opened not his mouth to make any complaint. And now that he was glorified in heauen, & sat at the right hand of his Father, seing his disciples persecuted, did not onlie complaine that they were persecuted, but also said that he was persecuted himselfe. Hath God then so litle regard of himselfe, and hath he such care of vs? Is he so crewel toward himselfe, and so full of pittie toward vs? Can anie man be vnkind, or not loue so good and gracious a God? he likened himselfe to an Henne as S. Mathew sayth, which similitude agreeth with him very aptlie: for as the Hen expoſeth her selfe to any danger or trouble, so she may cherishe and comfort her chickens: so God to furnishe vs with Sacraments, refused not the death of the Crosse, nor the sheddinge the last drop of his most precious blood. The hen if by hap she see the kyte that would steale her chickens, openeth her winges and couereth them, & if perchance he flyeth neere them, she opposeth her selfe, and putteth her owne life in danger for defence of her chickens; so Christ also, seeinge Saule who like a raueninge Kyte, would assault those that beleeued in him, opened his winges & couered them, and oposinge himselfe against Saule, made him fall vpon the ground. The Kyte is a base foule: euen so the sinner is base, for hauing once offended God, he is alwaies timerous, and fearefull, and is afraid of hel, to the which he seeth he is condemned. Saule was the sinner, and he was the Kyte that would haue set vpon the chickens: Christ is the Hen that came against him with her winges extended abroad, and said vnto him: Saule, Saule, why doest thou persecute me? and with this, cast him vpon the ground. Dauid saith, that somtimes God doth turne the arrowes into raine: sometimes is seene a blacke and fearefull cloud, which threatneth a mightie storme, and they that see it, cānot but feare. O my God, how great is the euill that thou threatnest. Mitigate O Lord the furie of this cloud, and turne it into a milde shoure of raine, that maie moisten the earth, and fructifie the same. Saule was a fearefull cloud, the disciples that were in Damascus seeing it come with such a noise, thunder, and lightening (which were his threates) thought verilie to haue bene destroyed, but God knewe how to turne the cloud, the thunder and lightning into water, making him to fall vpon the ground, & then made him to bring forth much fruite with his holesome doctrine.

It is

It is said that the Elephant when he would sleepe leaneth to a tree, and lyeth not vpon the ground, for hauing but one ioynt in his leg, he should rise againe with great paine. The hūters that desire to take this beaste, cutt the tree a sunder where vnto he vseth to leane when he sleepeth, and so depart, leauing it yet vpright. The elephāt cometh and leaning therto, tumbleth to the groūd: then the hunters that watche, runne about him, and take him, and lead him from one cittie to another, to get mony for the sight of him. Saule was a great Elephant, statelie, and tall, he leaned to a tree that was cut, and that is the world, vnto which, the more a man trusteth or relyeth, the greater fall it giueth him on the groūd. Saul leaning to this tree, fel vnto the grounnd, & Christ like an hunter came vpon him, & took him, and then led him from one cittie to another, making greate gaine of him by meanes of his preaching, by which he cōuerted many soules vnto God. Our Lord foreknewe, that the more Saule shewed himselfe to be contrarie vnto him, the more he should be in his fauour. God sawe Moyses (according to the opiniō of S. Austen) that for to defend one of his people that was wronged by an Egiptian, in his defence killed the Egiptiā, for which he lost the fauour & credit he had in the court of Kinge Pharao, & was moreouer like to lose his life, being for that fact banished frō his country. God said, this man that hath done so much for one of his countrimen, much more wil he dō for the whole people together; I will make him captaine general of this natiō; & so it was done. In the same maner, our Lord seing the great zeale that Saule bore toward the Sinagogue, and what cost and paine he took to defend the same, said: I will make this man my seruant, that he may do asmuch for my Church, as he hath done for the Sinagogue; and so it was; for by his meanes were conuerted infinite numbers of soules vnto God.

And although in the cōuersion of Saule, our Lord shewed himself somewhat rigorous, striking him to the earth, yet he began presently to treat with him in mild sort, saying vnto him: why doest thou persecute me? As if he would saie: Saule thou hast no reason to doe this against me, & my faithfull people: vnto me and them thou art much bound, for they haue praied earnestlie for thee. Steuen was at the point of death, and as they stoned him, forgetful of himself, he attended to praie for thee. He is in heauen & ceaseth not to make intercession vnto me, that I would haue compassion vpon thee, that I would open thine eyes, that thou mightest see thine owne estate. If thou be bound so much to my faithful seruāts, thou art not a little obliged vnto me. I haue created thee, I haue giuē thee the being that thou hast, I gaue giuen thee habilitie, witt, learning, & skill; I haue giuen thee the desire to come to heauen, although thou laboures in the wrong waie. For thy loue, as for the loue of al other men, I haue suffered infinite trauailes, and torments, & at the end finished my life vpon the Crosse. For which of these thinges doost thou persecute me? Wherefore doest

thou

thou shewe thy selfe so contrarie vnto me, that I and thou should thus contend? I alwaies dooing well to thee, and thou in dooing euill to mee? If thou thinckest to doe a thing acceptable to God, in persecuting those which thou doest, thou art deceiued, for thou offendest God asmuch as if thou hadst layd violent handes vpon himselfe. Be aduised Saule, and think a while what thou hast done, consider that he that with one word is able to throwe thee to the ground, could also if he would, cast thee into hell. Remember thie selfe, and knowe well, that this Iesus of Nazareth whom thou persecutest, is the same, that at this instant speaketh vnto thee.

Manie such like thinges we may imagine that our Sauiour said in the hart of Saule, who seing himselfe on the ground yealded, & said againe with a trẽbling voice. Lord what wouldest thou haue me to do? what doest thou require at my handes? I consider now my deedes, I confesse I was blind, Lord comand, and behold I am readie to obaie, and if thou wilt chastice me for this which I haue done, punishe me in what maner soeuer thou wilt. If thou wilt breake my bones in sunder, my horse can do it. If thou wilt behead me, see, here is my sword. It lyeth in thy handes to do whatsoeuer thou wilt with me. Iesus Christ answered: That which I will haue is; that thou enter into the cittie, & there it shall be told thee what thou hast to doe.

S. Luke saith: They that were in the company of Saule, were all astonied. They sawe him fall from his horse: they heard the voice that spake, but they sawe no man. Saule rose on his feete, he opened his eyes, but he sawe nothing. The light of heauen doth blind the eyes that they cannot see earthly thinges, and he that is touched with the heauenlie light, exercizing himselfe in good and vertuous life, seeth not his friendes nor his parents, that they should not be anie impediment to his good intentions. This is the will of God, to take awaye the earthlie light, to giue the heauenlie. Christ restoring sight to a blind man, laid claie vpon his eyes: which taketh awaie the sight from thẽ that can see. He would haue Susanna called chast, because she was knowne to be so, and yet he permitted that she was first called an adultaresse. Let vs praie vnto God, that he would make vs blind in this maner, lest that we incurre the losse and damage that manie runn into by reason of their hurtfull sighte. Eua saw the Apple, Sichem sawe Dina the daughter of Iacob, & Dauid sawe Bethsabe: to all these their sight did harme, & it had bene better for them, if they had beno blind as Saule was. He being thus blinded, his companions were forced to take him by the hand, and to lead him into the cittie, which teacheth vs, that they who be nouices in the seruice of God, had neede to be guided by others, that they fall into no dangerous ditche.

We reade in the second booke of the Kinges, that Ioab the captaine general of the army of Dauid, gaue a great charge vpon Abner that was the general of

Saule,

Saule, and discomfited him, and pursued the victorie egerlie. Ioab had a brother a yong man, that was verie couragious and swift of foote. He followed Abner who fled, to strike him with a dart that he bare in his hand. Abner being ashamed that a child should pursue him, staide; and opposing himselfe against the yong man, thrust his lance thorough his sides, and so he laie deade vpon the ground. This dead yong man Asaell, is a figure of the Nouices in Gods seruice; who hauing boldnes of themselues to runne after the diuel, thincking to strike him with their good and vertuous workes, he turneth towards them with a terrible temptation, and getting them alone, maketh them to fall into deadly sinne. Wherefore fitt it is, that such people should haue some to gouerne them in all their workes, that they should not loose them, nor loose themselues. This is euidently seene by Paul that was led by the hand into the cittie, where he staid blinde three daies: in which time he neither eate nor drancke, but remained all this while in prayer.

There was in the cittie a disciple of our Lord called Ananias, vnto whome God spake and said; Goe into the house of one called Iudas, and there seeke for Saule who maketh prayers vnto me. Saule was well knowne by the Christians for a persecutor, for which cause Ananias said; What Lord, is it fitt and conuenient, that the sheepe should seeke the wolfe? He is nowe come with letters and commissions to take all the Christians, and to leade them prisoners to Ierusalem, and wouldest thou that I should goe to seeke him? thou knowest ô Lord the mind of this man. God answered, I haue told thee alreadie that thou shalt find him at prayer, and if the Lyon praie, he shall become a Lambe: goe to him therefore, for he is a chosen and an elect vessel vnto me. He shall beare my name to manie partes of the world, and if hetherto he hath persecuted me, I will make him to suffer more paine and trauell for my names sake, then anie other. Ananias hearinge this, went thither where he was commaunded, and entringe into the lodginge where Saule was, he saide vnto him: brother Saule, Iesus Christ that apeered vnto thee in the waie as thou camest to the cittie, hath sent me that thou shouldest receaue thie sight, and be filled with the Holie Ghost, and he layinge his handes vpon him, sodainlie there fell from the eyes of Saule as it were scales, and he recouered his sight. Beeing raised from prayer he was baptised, and then he receiued the Blessed Sacrament of the Aulter, which did comfort, reioyse, and strengthen him, asmuch as before he had bene afflicted, discomforted, & dismaied. Certaine daies he staid cõuersing with the disciples, talking with them, and shewinge all loue and courtesie one toward another. Saule saide, how greate was my blindnes that I persecuted these so good people? O how greate is the time that I haue loste, that I did not conuerse sooner with these Angells? O God how much am I bound to thy heauenly maiestie,

that thou haſt not made a newe hell to put me into as my ſinnes deſerued, but haſt deliuered me from ſo great an euill by thy mercie? I am like another Dauid, that would haue deſtroyed Naball with all his familie, in the which were manie innocents, but the faire Abigail that met him on the waie, witheld him that he ſhould not imbrewe his handes in innocent blood. I am he whom the mercie of God encountred, and forbad me further to embrewe my hands in the blood of the Chriſtians: I am that yong man Amalakie, that Dauid found in the waie afflicted, and diſtreſſed, whom he comforted, and refreſhed, after which time, he ſerued and ayded him to ouercome his enemies. Soe I, falling to the earth in the midſt of the waie, was comforted by Ieſus Chriſt, wherfore I am bound to ſerue him, that he maie ouercome the armies of hell by my labour, and induſtrie. I am the wolfe of which the Patriarch Iacob did ſpeake when he bleſſed Beniamin his ſonne. I haue taken the praie in the morninge by perſecuting the faithfull, but hereafter I will deuide the bootie amonge them; for by my meanes many ſhalbe made Chriſtians, and they ſhall alſo be a meanes, that other ſhall be the ſame. I am the fiſhe that leaped out of the ryuer and made Tobias afeard; which being taken, helped him in manye thinges. So I, that was the feare of Chriſtians, ſhalbe vnto them hereafter an ayde and helper.

Theſe and the like wordes Saule vſed to the great content of the diſciples, who hearkened vnto him, and by their conſent and good liking, he began to preach Ieſus Chriſt publikely, thorough al the Iewiſh Sinagogues (which were not made to offer ſacrifiſe in, for that they did only in the temple of Ieruſalē) & in theſe they did only praie, and were inſtructed in the lawe. In thoſe places Saul preached publikly, that Ieſus Chriſt crucified, was the true Meſſias, the redeemer of the world, and the Sonne of God. They that heard it marualled & ſaid. Is not this the man that perſecuted both Chriſt and Chriſtians? did not he come to take and to impriſon them? Notwithſtanding theſe ſpeaches, he perſeuered conſtant in his purpoſe, to the great good liking of the Chriſtians, the vnſpeakeable ioye of the Angells, and of Ieſus Chriſt himſelfe. Vnto whome, praie we all humblie, that he that had compaſſion vpon Saule and conuerted him to his faith, would alſo haue compaſſion vpon vs, and turne vs whollie vnto his ſeruice, giuing vs in this world his grace, and in the world to come his glorie, Amen. The Church doth celebrate the feaſte of the conuerſion of S. Paule, on the 25. of Ianuarie, hauing it by Tradition, that this was the verie daie that S. Paule was conuerted: Petrus Caniſius ſaith: that it was in the 35. yeare of our Lorde, in the raigne of Tiberius, and ſo thincketh Vſuardus alſo. Baronius ſaith 36.

The life of S. Policarpus Bishop and Martyr.

SAint Paule the Apoſtle doth admonishe Titus his diſciple, that he should not keepe companie with heretiks, for that, thereof enſueth much damage and harme. This aduertiſement was kept preciſelie by Policarpus the bleſſed Martir, for he could not abide the hereticks by anie meanes. On a time he being at Rome, a great hereticke called Marcion, demanded if he knewe him: yea, I knowe thee (ſaith he) to be the eldeſt child of the deuill. Of this Saint wrote S. Hierome, and Euſebius Caſarienſis, and other authors. Out of whom we maie gather his life in this manner. Cap. 3. 19.

POlicarpus was the diſciple of S. Iohn the Euangeliſt, and by him was made Prieſt, and conſecrated Biſhop of Smirna; He went to Rome in the time of Pope Anicetus, to be reſolued of certaine doubtes cõcerning the celebrating of Eaſter. He conuerted in Rome many heretikes that had bene diſciples of Marcion and Valentinus, and then returned into Aſia to his Biſhoprike, at ſuch time, as Marcus Aurelius Verus, who was called alſo Antoninus, and Lucius Aurelius Comodus his brother were Emperours. Theſe raiſed the fourth perſecution againſt the Chriſtians, the which being rigorouſlie executed in Aſia, came at length vnto Smirna. There was the holie Biſhop Policarpus, who was as much hated of the Iewes & Gentiles (whereof there were many in that cittie) as he was beloued of the Chriſtians. He was accuſed to the proconſul, who comanded that he ſhould be apprehended. At that time Policarpus was out of the cittie, and remained in a ſolitarie place to flie the perſecution, which he did at the inſtance of ſome of his friendes; but he perceiuinge they went to ſeeke him there alſo, met the officers with a cheerfull countenance & ſaid: the wil of God be done. Thẽ praied he them that they would reſt a while, and he ſet meat before them. While the officers did eate, he fell to praier, in the which he offred vnto God his life, and all his actions, and deſired his helpe in this occaſion, and then he went willinglie with them. When he came before the proconſull, he began ro ſpeake mildly vnto him, willinge him to haue regard to his age, and compaſſion of himſelfe, and that he would adore the gods which the Emperours of Rome did adore, that by this meanes he might eſcape death. Policarpus anſwered, I haue ſerued Chriſt fourſcore and ſixe yeares, and all thinges haue ſucceded wel vnto me, would you haue me now to depart frõ his ſeruice, when I haue but two daies to liue? it ſeemeth your deſire is not reaſonable. Doſt not thou knowe, ſaid the Proconſull, that with fier I can cauſe thee to be burnt to aſhes? I feare not that fier ſaid Policarpus, for that ſhall paſſe awaie in a moment; that fier feare I, that ſhall endure for euer, wherein all thoſe that adore your falſe gods ſhalbe burned.

There were preſent many Gentiles & Iewes, who hearing what the holy man ſaid, & how conſtantly he ſpoke theſe wordes, made an vprore crying aloude, this is he that peruerteth our cittie, and would haue it to adore the God that was crucified, let him be putt to death, or otherwiſe we ſhall be all vndone. The proconſul ſeing this great tumult, gaue ſentẽce that Policarpus ſhould be burned aliue. His enemies reioyſed thereat without meaſure, but chieflie the Iewes, who at an inſtant brought thither great heapes of wood, deſiringe that the holy man might be diſpatched, although the time apointed by the Iudge was not yet come. The B. Biſhop was led into the ſtreet, where he put off his owne clothes; the Chriſtians that were preſent weping, & taking compaſſiõ on him; Then he made a deuout praier vnto God, giuing him thãckes that he was worthie to giue his life for his loue, and that he numbred him among his holy Martyrs. The hangman would haue faſtened him to the poſt with nailes, but the holy Biſhop ſaid; thou haſt no reaſon ſo to doe, for my Iudgment is, that I ſhalbe only burned aliue. If thou doe it for feare I ſhould runne awaie, dout not of that, for I loue it, & deſire it more then thou thinckeſt. If I haue longed for it al my life, doe not thincke now I haue found it, that I wil runne from it. The hangman tyed him notwithſtanding to the poſt with a cord, and kindled the fier; the flame increaſing came not neere the Saint, but encompaſſed him like a tabernacle, ſo that he ſhone like gold. There came from the fier a ſmell like incenſe, which was perceiued by them that ſtood about him. The executioners ſeing that the fier did not hurt him, wounded him deadlie with dartes whereof he dyed; and ſo he yealded his ſoule to almighty God, his bodie not being ſo much as touched with the fier. After his death the Iewes did erneſtlie perſuade the proconſul not to permit the body of Policarpus to come into the handes of the Chriſtians, leſt they ſhould leaue adoring of Chriſt crucified, & worſhip him. This wicked race did not perceiue, that Chriſtians doe adore Ieſus Chriſt after one ſort, and his Saints after another; for Chriſt is adored as God, and his ſaints be worſhipped as the ſeruants of God. The proconſull did apoint that the bodie of Policarpus ſo dead, ſhould be burned to aſhes, but the flame that had ſpared him in his life, would not conſume him after his death: for although his bleſſed bodie was laid in the fier, yet neuertheleſſe the Chriſtians got many of his bones which were, and ſtill are kept with great reuerence. Likewiſe there is great acount made of a letter that he wrote vnto the Philippians, ful of learning and heauenly knowledge. The Church celebrateth the feaſt of S. Policarpus on the 26. of Ianuarie, beinge the daie of his martyrdome, which was in the yeare of our Lord 168. by Baronius 169. In the raigne of the aforenamed Emperours, Marcus Aurelius Verus, Antonius, and Lucius Aurelius Comodus. The life of S. Policarpe was written at large by Nicephorus in his third booke, from the 30. to the 34. Chapter.

The life of S. Iohn Chriſoſtome. Ian. 27.

THere is noe greater anger, then the anger of a Woman, ſaith Salomon in Eccleſiaſticus. This ſentence was verified in the prophet Elias, Who could neuer appeaſe the anger that Ieſabell the Wife of king Acab conceiued againſt him, as longe as he liued. The like hapened to S. Iohn Baptiſt and Herodias, Who was neuer content vntill she cauſed him to be beheaded; Her anger neuer ceaſed againſt that bleſſed head, vntill she had it in her hand. The ſame thing hapened to S. Iohn Chriſoſtom, with the Empreſſe Eudoxia, Who was ſo enkindled with anger againſt him, that she was not content to haue thruſt him out of his dignitie, and banished him out of Conſtantinople, but gaue order that he ſhould be diſcourteouſlie vſed in the place where he was banished, to shorten his life, Which came euen ſo to paſſe. But as God did not let Ieſabell and Herodias paſſe without punishment, for that they had perſecuted, the one Elias, and the other Iohn Baptiſt, ſo did not he let Eudoxia ſcape vnpunished, for shortly after the bleſſed man was dead, she alſo dyed, & the cittie of Conſtantinople was ſo afflicted with tempeſtes and ſtormes from heauen, that it ſeemed the deſtruction and vtter ruine therof was come. The life of this glorious Sainte is collected out of that Which is Written by Palladius of Helinopolis his diſciple, Simeon Metaphraſtes, Nicephorus Caliſtus, and the Tripartite hiſtorie in this manner. Cap. 25.

SAint Iohn Chriſoſtome was borne in Antioche, his father was named Secũdus, who was captaine of the horſmen, and his mother was called Anthuſa (which is by interpretation to ſaie Florida) they were both noble, & very rich of worldly poſeſſions. God gaue vnto them a ſonne which was this Iohn, who was baptiſed by Miletius Biſhop of the ſame cittie. They ſet him to ſchoole, and in his infancie, he heard rethorike of a great Sophiſt called Libanius. By his mothers apointment (his father being dead) he went to Athens, and there he ſtudied Philoſophie, wherein he profited verie much, then returned he to his countrie, and for that it was the cuſtome at that time, that the doctors of the lawe ſhould not plead in matters of great importance (but the orators ſhould exerciſe that office as being more practiſed in the art of eloquẽce) Iohn being an excellent Rhetorician, began to pleade ciuill cauſes, and controuerſies of importance: but after conſideringe the vexation and trouble thereof, he vtterly forſooke it, with intent to applie himſelfe altogether to the holie Scriptures. He ioyned himſelfe to Miletius Biſhop of Antioche, a learned mã and of holie life, whoſe diſciple he was three yeeres, in which time he came to be an excellent diuine; afterwarde he had a deſire to forſake the world, and to enter into religion, and therewith he acquainted his mother, who

vſed manie erneſt perſwaſions to him not to take that courſe ſaying. My ſonne, thou ſeeſt what trauailes I haue borne, from the death of thy father till now, I haue had no other comfort but thee, tarie til death cloſe mine eyes, and then do as thou thinckeſt good. Be not thou the occaſion to ſhorten my daies, by leauing me alone, leaſt the ſhort time I haue to liue, be repleniſhed with griefe & ſorrowe. Is it not inough that I beare the ſorrowe of my widowhood, but that thou being my ſonne, and bound to comfort me, wilt afflict me more? Chriſoſtome was contented for a while to be obedient to his mother in pittie toward her, but ere long ſhe dyed, and he was then at libertie to doe as he would. He deferred not long to doe that he entended; for hauinge cauſed the funeralls and exequies to be celebrated, and deuiding his goodes, part vnto the Churches, and part to poore men, he entered into religion. There he ſtaid foure yeeres, to the greate increaſe of himſelfe in vertue, and alſo other religious men of his couent, to whom he was an example and paterne of vertuous life.

Iohn deſired greater perfection, wherefore he departed from the monaſterie (but yet with his habit and with the licence of his ſuperiour) and went to dwel in a deſert, hauing choſen a caue for his principal lodging. There he remained two yeares, in which time, he neuer ſawe any humane creature. In that place his exerciſe was either reading of the holy Scripture, or prayer. Alſo he tamed his bodie with great penance, which was the cauſe that he fell ſicke, whereby he was enforced to forſake this life and to returne vnto Antioche, where he was receiued with ioye of al the people, for that his holy life was knowne vnto all men. He was deareſt to Milletius his Maſter, who made him Deacon, that he ſhould preach vnto the people, in which office Iohn continued fiue yeeres (the people running vnto his ſermons, as if it had bene vnto an Apoſtle) to the great profite of ſoules.

It came to paſſe that Miletius went to a Councell that was holden at Conſtãtinople, where he dyed of ſicknes. Aſſoone as Chriſoſtome vnderſtood of his death, he returned to the monaſtery where he firſt was, for that he doubted the people would giue him the adminiſtratiõ & charge of the Biſhopricke of that cittie. Flauianus was made Biſhop thereof, who was a holy and a zealous man. When he came to Antioche from the Councell where he was elected, vnderſtanding that Chriſoſtome was retired into the monaſterie, at the importunat requeſt of the people, he went vnto the monaſterie, & one while with praiers, another while ſhewing him what good ſeruice he ſhould do to God in preaching, obtained at the laſt of him (although with much adoe) to returne into the cittie, and the ſame Biſhop made him Prieſt. It came to paſſe, that on the daie that Chriſoſtome ſhould take that holy order, at the time the Biſhop laid ouer him his hand to giue him his order, all the people to their great wonder, ſawe a white Doue ſit downe vpon his head. Twelue yeeres he exerciſed the

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office of Prieſt in Antioche, preaching and cõuerting ſoules, & in doing miracles, one of the which was this. The preſident of the citty tainted with the hereſie of Marcion, had his wife ſicke of the collicke, which put her to incredible paine, & ſhe could get no remedy thereof. The preſident determined to cauſe her to be caryed in her bed, into the Church were Flauianus the Biſhopp was with Chriſoſtome, and ſo it was done, ſhe hauing in her company manie people. The Biſhop and Chriſoſtome coming to them, Chriſoſtome tooke the preſident by the hand, and ſaid vnto him; why do you come to demand ayde of the Church, to which you be enemies? Looke for no helpe at Gods handes, for that you perſecute him. The preſident & all the companie anſwered mildlie to this reproof & ſaid; Their errour was not their fault, but the fault of their parents that had inſtructed thẽ in this beleif, neuertheleſſe, they deſired him that he would praie to God to giue health vnto this womã, for if ſhe were healed, they would procure to ſaue their owne ſoules, and would forſake the hereſie of Marcion, and receiue the Catholicke doctrine of the vniuerſall Church. When Chriſoſtom vnderſtood their minds, he cauſed them to bring thether holie water, and ſaid to the Biſhop. Make the ſigne of the Croſſe, & ſprinckle the ſicke woman therewith, which being ſo done, the woman was made whole to her greate comfort, the ioye of her husband, and all the companie, who with one voice yealded infinit thancks to Ieſus Chriſt.

About that time Nectarius Archbiſhop of Conſtãtinople departed this life. Many there were that laboured to be placed in that dignity, aſwel by themſelues, as by friendes; yet, for that the learning & holy life of Chriſoſtome was famous thorough the country, he not labouring for it, was choſen & elected Biſhop, and preferred before many that made great ſute. The Emperour Archadius wrote the newes of the death of Nectarius, and of the election of Chriſoſtome vnto Flauianus, charging him alſo that he ſhould ſend him with al ſpeed vnto Conſtantinople. Flauianus gaue him the Emperours letter in his hand, & when he had read it, he ſhewed ſignes of diſcontent and griefe, ſaying; that he was neither fitt nor worthie of ſo great a charge. Flauianus alſo ſeemed to be ſorowfull, yet he comforted him that he ſhould remẽber, that this thing was done by God, for the good of many ſoules, and although he was ſorry alſo for his departure, yet he took it to be the beſt, & deſired him to go with all ſpeed to Conſtantinople, and to obey they Emperour. When this was knowne in the cittie, all the people tooke armes, ſaying, We wil all looſe our liues before we let him depart. The Emperour was certified of this mutiny which the people of Antioche made, which cauſed in him a greater deſire to haue Chriſoſtome, wherefore he wrote to Aſterius gouernour of the Eaſt, charging him by ſome meanes to get Chriſoſtom out of their handes. Aſterius receiuinge this charge, called Chriſoſtome vnto him, faining that he had matters of great importance

portance to impart, as he was before time accuſtomed to doe. The people of Antioch not perceiuinge this deuiſe, let him depart out of the cittie freelie. When Aſterius had him in his power, he deliuered him vnto the Emperours meſſengers, who with all ſpeed conuayed him to Conſtantinople. If the people of Antioche were diſpleaſed for that they had loſt Chriſoſtom, the people of Conſtantinople, reioyſed exceedinglie for that that they had gotten him.

This new prelate being come into the cittie, he was conſecrated Biſhop by Theophilus, although againſt his will, for he would haue had one of his owne prieſts preferred to that dignitie, ſo that he remained ſomewhat diſcontented with Chriſoſtome, which increaſed when he was acquainted better with his vertuous life. Aſſoone as the new Biſhop was conſecrated, the Emperour and al his court did viſit him, and Iohn ſpoke vnto him very confidentlie and ſaid: He had taken this charge and dignitie vpon him, more to obeye God, then to fulfill his owne deſire, and this was one of the thinges that he moſt feared, aduiſing the Emperour to beare himſelf iuſtly in gouerning the Empire, for if he failed ought therin, he would boldy reprehend him, as Nathã the prophet did Dauid. The Emperour took in good worth theſe ſpeaches, & foũd thoſe thinges to be trewe which were ſpoken before of Chriſoſtome. Then he departed, aſſuring him that he would alwaies account of him as his father. The bleſſed Biſhop gouerned his Church as wiſelie and as diligentlie, as euer any prelate did, either before or after him; and although his moſt principall care was, for the direction of matters within the cittie, yet was he not therefore negligent to prouide for thinges neceſſarie and fitt out of the cittie. He vnderſtood that Phenicia remained ſtill in the ancient Idolatrie, and for that he would not comitt this buſines to anie other, he went thither in perſon, accõpanied with many people which the Emperour ſent to attend on him: and as Moyſes in zeale did throwe downe the calfe that the people adored, ſo he broke in peeces al the Idolls of that Prouince. Hauing built ſome Churches, and founded ſome Monaſteries in that country, & left ſufficient cõpanie of prieſts & religious men, that ſhould inſtruct that barbarous natiõ in the Catholike faith, he returned to Conſtantinople. He ſent alſo of his Prieſts to preache the faith vnto the Tartarians, who by their good exãple might mooue them to leaue their ſauage faſhions, & by receauing baptiſme, be brought to liue a Chriſtiã life. There was in the Orient certaine hereticks Marcioniſts, wherfore he ſent thither certaine religious men to extirpate & roote out that wicked cockle. In the Emperours hoſt were Frenchmen, of which many were tainted and infected with the hereſie of Arius: for thoſe he prouided a ſeuerall Church, wherein he placed Catholique Prieſtes, which preached to thoſe people in their iornies of warre. This his diligence did much good, for manie of them were conuerted from their hereſie. Sometimes the Biſhop went himſelf to the ſermon, & gaue vnto the

the prieſts certaine important reaſons & arguments which they ſhould preach vnto thoſe people in the french tong.

The Emperour had in his court a captaine which was a Goth and an Arrian heretike. He with great ſute deſired the Emperour, that he would graunt him a Church, in the which all they that were of his opinion might meet together, & ſay their ſeruice after their owne maner. S. Chriſoſtome reſiſted this man very boldly. Then ſaid the captaine before the Emperour, that the ſeruice he had done to the Emperial crowne, deſerued ſo much fauour. Chriſoſtome anſwered him, If thou haſt ſerued the Emperour faithfully, his Maieſty hath rewarded thee boũtifully, for when thou cameſt to ſerue him thou waſt poore, & of ſmale account, & now thou art rich, and highly regarded in all the Orient, therefore he is nothing in thy debt. The captaine had not a word to ſay, but taking leaue departed, & aſſembled many people, in the maner of rebellion, & in this warre did trouble the Empire very much. When Chriſoſtome perceiued how thinges ſtood, he went well accompanied to Gaina the captaine, who much wondring at the conſtancy of the bleſſed Biſhop, remained confounded; Gaina went to meet him with great humility, and kneeling before him, required his hand to kiſſe, which he laid vpon his eyes, and cauſed his ſonne to do ſo likewiſe. They ſtaid there many daies together, and before the Biſhop departed from him, he concluded a peace, and reduced him and the people to the Emperours ſeruice. Although the bleſſed Prelat had other buſineſſe, and of great importance, yet he neuer left his courſe of preaching to the people. To his ſermons came ſo many, that it ſeemed impoſſible they ſhould all heare; euery one remained ſatisfied with his doctrine, and affectioned to the ſeruice of God, yea ſome were mooued to giue large almes, to frequent the Sacraments, to be continually in praier, to reduce themſelues to be modeſt, and mortified in their liues.

This good Prelate was very affable, & pleaſant in his ſpeach, and willingly would heare any man (that would, or had need) to ſpeake with him. Nothing could diſcontent him more, then to goe to a feaſt or banquet, or to haue any people at his table; for he thought al the time that was ſpent therin to be loſte. He vſed to ſay, that halfe an houre was too much to ſpend at a meale. He was alſo diſpleaſed with thoſe that vſed ſuch faſhions, for from his childhood he had bene alwaies abſtinent. His feaſt or recreation was reading of holy Scripture, but eſpecially the Epiſtles of S. Paul. He had a deſire to write vpon thoſe Epiſtles, but long before, he made his praier vnto God, deſiring him, that his expoſition might be according to the meaning that the Apoſtle had when he wrote them, and ſurely God graunted his petition.

It hapened at that time, that a noble gentleman of Cõſtantinople was vniuſtlie accuſed vnto the Emperour, for which cauſe he fled out of the cittie. Afterward he deſiring to haue his innocency knowne vnto the Emperour, & that he

might returne vnto his fauour, thought the good will of Chriſoſtome would preuaile much: wherfore he returned ſecretly into the citty, and came by night into the Biſhops houſe, and ſpeaking with Proculus the chamberlaine, deſired him to bring him to the ſpeach of the Biſhop. Proculus went to the chamber doore, and looking thorough a chincke, ſaw the Biſhop writing, and a man of authoritie to ſtand by him, which ſeemed to indite vnto him what he ſhould write. Proculus wondred much ſeing one in his cõpany, for that he knew there had none come in, as alſo he maruailed to ſee the Biſhop write that which it ſeemed the other told him. He ſtaid to ſee the end hereof, & looking often thorough the clift, ſeing that it was paſt midnight, he ſaid to the Gentleman; that he could not ſpeake that night with the Biſhop, but willed him to come againe another time. The Gentleman returned the next night, and the ſame hapened againe. Wherfore he thought the chamberlaine had brought in ſome other to ſpeake with the Biſhop and excluded him. Proculus ſware that he had neither letten, nor ſeene any party to go in, & becauſe it was now breake of day, he willed him to come againe the third night, and he promiſed to keepe the chamber doore that none ſhould enter. When euening came the Gentleman returned, ſo they came both to the dore and looked thorough the clift, and ſaw the ſame that they had ſeene the other nightes; Proculus ſaid: depart for tonight, to morrow I will certifie him of your coming, and will know what his will is concerning you. In the morning Chriſoſtome was the firſt that ſpoke to Proculus and ſaid, how chanceth it that none did viſit me theſe three laſt nightes paſſed? If any haue come to me and you haue denied them to enter, I tell you plainly, I like not of it. If any haue buſines to ſpeake with me hereafter, let them come in, for the dores of the Biſhop ſhould be euer opẽ to all that haue buſines. Then ſaid Proculus, Sir theſe three laſt nightes there came to ſpeake with you a man much afflicted, and diſconſolate, but for that I ſaw you buſied, I let him not come in, although each time, he ſtaied paſt midnight. With whom was I buſied ſaid Chriſoſtome? Then ſaid Proculus, I ſaw an old man that was bald, and I know not who he was. Chriſoſtome much maruailed thereat, and demanded of him the markes of the perſon that he ſaw. Proculus ſaid. It was an old man with a bald head, and a long beard, and was much like an Image of S. Paul that hangeth before you, and which you looke often vpon when you write. Hereby the B. Biſhop vnderſtood the miſtery, and that God would by this make him to vnderſtand, that he had graunted him his petition. He bad Proculus to go a while out of his chamber, and falling on his knees, he yealded God thanckes for the grace he had beſtowed on him. After that he appointed Proculus to call the Gentleman to him, and hauing heard his caſe, he followed his ſuite, and brought him into the Emperours fauour againe. Hauing ended the worke he publiſhed it, that all might reade it, and take profitt by his ſtudie.

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This good Biſhop was very courteous to them whom he knewe were deuout or ſerued God, and cheefelie to prieſtes. On the other ſide, he was rigorous to them whom he knew did not liue according to the Eccleſiaſtical conſtitutions, and ſuſpended them out of the Church, and ſometime excommunicated them. Hereof it came, that many of them hated him, and ſaid, that he was terrible of nature, and ſo implacable that they could not liue with him.

After this it hapened, that a counſellour of eſtate, perſwaded the Emperour to make a law, that none ſhould haue the priuiledge or benefitt of Sanctuarie in the Church; and this he ſaid he did, for that many truſting therein, did comitt enormous offences. Chriſoſtome would not conſent to this by any meanes, neuertheleſſe, the Emperour publiſhed the law againſt the will of the Prelate. It hapened within a few daies after, Vtropius that had giuen this counſell, comitted ſome great faulte, and fled to the Church, in the which the Biſhop would not defend him, but alſo in a ſermon that he made publicklie, ſpoke many thinges againſt him, and in particuler ſaid: that the Church ought not to defend him, ſince by his meanes a law had bene made againſt the liberties & immunities thereof. At laſt the Emperour tooke him out of the Church, & put him to death. This cauſed Chriſoſtome to fal into the diſlike of many lay men, but cheiflie of the courtiers.

Another like thing hapened alſo. There was in Conſtantinople, a man very rich in money who was called Theodoricus, & the Empreſſe ſought an occaſiõ to get it away frõ him: while ſhe deuiſed how to compaſſe it, Theodoricus had notice of the very night it ſhould be done. Wherefore he gaue the greater part of his goodes to the Church, to the intẽt, they ſhould build an Hoſpital for the reliefe of poore men. The Empreſſe heard of it, and would haue hindred this good worke. Whereupon Chriſoſtome went vnto her and ſaid: Theſe goodes were giuen for the ſeruice of God, and if ſhe ſhould take them away, ſhe might be aſſured that ſhe ſhould render a ſtraight account for the ſame. Vpon theſe words the Empreſſe left the goods, but ſhe cõceiued great indignation againſt the Biſhop; which was alſo increaſed, by a deſire ſhe had to haue the poſeſſions of a widow called Callitropia, who deſired Chriſoſtome to defẽd her. The Empreſſe entred vpon the landes of the widowe by force, wherupon, Chriſoſtome gaue her to vnderſtand, that ſhe muſt reſtore to the widowe her liuing: but to ſmale purpoſe was the admonition of this good prelate. The Empreſſe going vnto the Church vpon the day of the exultation of the holy Croſſe, the Biſhop ſhut the dore againſt her, and would not ſuffer her to enter in, taking her for an excommunicat perſon; and although they that were in the cõpanie of the Empreſſe would haue vſed violence, yet they could not, for Chriſoſtome would not ſuffer her to enter neither then, nor at any time after, vntil ſhe had reſtored the vineyard & poſeſſions that ſhe had taken from the poore widowe, ſo that Eu-

doxia the Empreſſe, increaſed in indignation againſt him.

Other Prelates who were vicious and of euill life (of whom the cheife was Theophilus Biſhop of Alexandria) hated him, & furthered the Empreſſe in her malice. All theſe aduerſaries of Chriſoſtome aſſembled together in Chalcedon, to hold a Councell againſt him, and from thence they paſſed vnto Conſtantinople; where being aſſembled, they cited Chriſoſtome to appeere perſonallie, to anſwere certaine articles to be laid to his charge. He conſidering that all the Prelates were his enemies, and that they were not lawfully aſſembled, nor had obſerued the lawes that ought to be obſerued in calling ſuch Councels, would not appeere perſonallie, but ſent certaine of his prieſts as his proctors, that ſhould yeald a reaſon why he did not appeere in perſon: as namely, for that the Councell was not lawfully aſſembled. The Prelates without any other conſideration, did beate and impriſone them, and without further debating, they condéned Chriſoſtome to be baniſhed, only for that he did not appeare. They went vnto the Emperour, and made ſo ſmooth a tale, that he confirmed their Iudgement, and conſented that Chriſoſtome, ſhould be baniſhed: not once looking to the malice of their mindes, nor thincking of the innocency of the partie condemned; nor how much himſelfe was bound vnto him. The people made an vproare, and would not by any meanes conſent that their Paſtor and Biſhop ſhould be exiled. When Chriſoſtome vnderſtood the determination of the Emperour, doubting there would ſucceede ſome great ſcandall if he ſtaid and obeyed not, deliuered him ſelfe voluntarily into the handes of thoſe that ſhould lead him into exile: firſt he comforted his friendes, who well perceiued that he ſuffred theſe wronges vniuſtlie, and then he wrote the truth how thinges had paſſed, vnto the Biſhop of Rome. The bleſſed Biſhop went by ſea, to a place called Prenetum, in the month of Maria Maior.

The people were left afflicted, for the abſence of their Biſhop, and were ſo moued with indignation againſt them that had procured his baniſhment, as if they had not ſpeedilie fled to haue ſaued themſelues, they had bene in danger of their liues, ſuch was the furie of the people. A few daies after, there was a great earthquake in the cittie, which threwe downe part of the Emperours pallace; euerie one talked openlie, that this happened for the vniuſt ſentence that was giuen againſt the good Prelate. The Empreſſe her ſelfe all aſtonied, deſired the Emperour to reuoke him from exile, which ſhe eaſily obtained, for he was in a maner compelled to conſent to their iudgement. Withall ſpeed poſtes were ſent with this meſſage, whereupon he returned to Conſtantinople. Before he entered the citty, he deſired that a new Councel might be gathered, wherein he might be cleered, euen as he had bene condemned by the former. But ſo great were the entreaties of the Emperour and the Empreſſe, who excuſed themſelues of their former error, and likewiſe the people were ſo deſi-

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rous to heare the voice of their Paſtor (that he ſhould not ſtay till the Councell was gathered) that Chriſoſtome ouercome by ſo many entreaties, entered the cittie, and began to exerciſe his office againe. While he was in baniſhment, he had bene much diſeaſed, yet for all this he continued in his zeale, and ſeruice of God, and reprooued ſharply all thoſe thinges that ſeemed vnto him to be euill.

The courtiers making great triumphes in the city, made a ſtatue of the Empreſſe, and before it they ran with launces, and made many other ſhowes. This ſtatue was of ſiluer, and was ſet neere vnto the Church of Saint Sophia, vpon a piller of red marble. This ſeemed to Chriſoſtome to be no other thing but Idolatrie, and he thought it was a diminution of the honor of God, and whileſt the prieſt ſong diuine ſeruice in the Church, they were diſturbed with theſe prophane plaies. He zealouſlie (as he was wont) reproued the abuſes of the people, and eſpecially this aboue named, which he accounted to be a moſt groſſe abuſe. When the Empreſſe had notice of this, ſhe was enkindled with greater indignation againſt Chriſoſtome then before, and laboured to gather a Councell againe, once more to thruſt the good Prelate out of his ſeat. For this cauſe ſhe wrote to the Biſhops that had bene on her ſide, and eſpecially to Theophilus the principall of them, who for his owne part fearing the furie of the people (whom he had hardly eſcaped before) would not go himſelfe, but in his place ſent three Biſhops his ſuffragans, with a Canon of a Councell which ſome heretickes had made againſt S. Anaſtaſius, in the which was decreed; that if any Biſhop was depoſed from his dignitie by a Councell, whether iuſtlie or vniuſtlie, he ſhould not gouerne his Biſhopricke any more, except he were admitted by a Councell; and whoſoeuer did the contrarie, ſhould not be admitted to defend himſelfe. The enemies of Chriſoſtome, preſented this Canon to the Emperour: who in his defence ſaid, that this Canon was of no Councell but of a conuenticle or aſſemblie of heretickes, & therfore was not of force or authority. The Empreſſe laboured aſmuch as ſhe could that Chriſoſtome ſhould be baniſhed the ſecond time, which when he vnderſtood, he went into the pulpit, and preached publikly vnto the people that his famous homily which beginneth. Behold a new Herodias daunceth, behold a new ſhe ſheweth her fury, and laboureth to cut off the head of Iohn Baptiſt the ſecond time. When the Empreſſe vnderſtood this, ſhe was almoſt madd with anger and indignation, and laboured openly, not only to haue him baniſhed, but alſo to haue him killed. Yea, the Emperour was alſo very much offended with him for theſe wordes. Whereof the enemies of Chriſoſtome taking occaſion, ſaid much euill of him, exhorting the Emperour to baniſh him, and they would take the charge thereof vpon their ſoules.

Within few daies, there fell many principall feaſtes, and the Emperour forbore

bore to communicat with Chriſoſtome as if he had bene an heretike, & forbad him to vſe his functiō publikly. Easter eaue came, in which they vſed to baptiſe the Catechumens, of which many were aſſembled in the place where the Biſhop was kept vnder comand, being deſirous to be baptiſed of him. They had already begun the ceremonies of the Sacrament, & they that ſhould be baptiſed where vncloathed; when on a ſodaine came many armed ſoldiers ſent by the Emperor, who not tarying till the naked perſons had clothed themſelues, beat them away ſo, that ſtriking and wounding them, they mingled their blood in the fontſtone with the water. There was ſuch an vproare and tumult in the cittie hereupon, that the Emperor, inſtigated by the wicked people that perſecuted Chriſoſtome, confirmed and ſubſcribed to the ſentence of his baniſhment; which being made knowne vnto the B. Biſhop, he was not troubled, nor ſhewed any ſigne of diſcontent, but that he left ſo many ſoules in manifeſt danger of perdition. Taking leaue of his friendes and embracing them, he recomended to them the feare and loue of God, and obedience to their prelate that ſhould ſucceede him, for they ſhould ſee him no more. His friendes moued with thoſe ſpeaches, fell at his feete and wept. Chriſoſtome departed from them in ſecret manner, being imbarked for the place of his baniſhment.

The ſame day that Chriſoſtome departed from Conſtantinople, a fire iſſued from the pulpit where he vſed to preach, which tooke hould of the top of the Church and from thence paſſed to the Emperors pallace; & although between the Church and the place, was a good diſtance, and manie houſes, yet the fier touched none of them, but only the Church and the Pallace, which it burned very ſore. Vpon this occaſion the enemies of Chriſoſtome renewed their crueltie againſt them that defended him, ſaying: that they had cauſed this fier, and for this many of them were put to death. Moreouer many were put in priſon daily aſwell men as wemen, for that they defended Chriſoſtome, and murmured at them that were the cauſe of his baniſhment. From ſome they tooke their goodes, ſome they put to ſhamefull and ignominious puniſhments, and yet for all this there were ſtill more Iohaniſts (for ſo they called them) that tooke part with Chriſoſtome. It cannot be expreſſed when he came to the place of his exile, what trauailes and afflictions he endured; The ſoldiers that conducted him, were comanded not to ſtay in any place, but that they ſhould make him endure ſo much affliction & turmoile, as might bring him to his end, and ſo it came to paſſe. Laſtly in Armenia in the vtmoſt borders of the Romane Empire, and among the people that were Idolaters there he ſtaid, ſometime preaching vnto them, ſometime doing miracles & curing ſicke folke, ſo that many were conuerted to the faith. Such was his ordinary exerciſe in euery place where he went, yet did he not therfore forget to write ſometimes vnto his frieds, exhorting thē to ſerue God, & to ſuffer willingly affliction in this life for the loue of him.

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The baniſhment of Chriſoſtome came to the knowledge of Pope Innocēt, of which he was certified by the Saint himſelfe, but not ſo largely as he heard it afterward; He hauing conſidered the matter well, and written and receiued answere from the Emperor Archadius, at the end he declared that the ſentence giuen againſt Chriſoſtome was vniuſt, and he reprooued the Emperor ſharplie. Then he wrote to the Church of Cōſtantinople & comanded, that they ſhould accept nor receiue no other Prelate but Chriſoſtome, as long as he liued. He wrote alſo to the ſame Chriſoſtom comforting him, and aduiſing him to ſuffer gladlie for Gods loue. Then he apointed a Councell to be aſſembled at Theſſalonica, to proceed againſt Theophilus, and againſt the other Prelates that had vniuſtlie condemned Chriſoſtome. But for that he died ſhortly after, the Councell tooke not effect. The death of Chriſoſtome was in this maner. The ſoldiers cauſed him to trauaile continually from one place to another, and he being of a weake conſtitution was brought to ſuch infirmitie, that it ſeemed he was very neere his death. Trauailing on the way, at euening they came to a litle Church of an holy Saint called Baſiliſcus in the ſame contry of Armenia. Chriſoſtome being before the aulter at his praiers, the Saint appeared and ſaid vnto him; brother Iohn, to morrow we two ſhalbe together in one place. The bleſſed Biſhop vnderſtood that his death was nere, wherfore talking with ſome of his ſeruants, and ſome Prieſtes that alwaies followed him, he certified them of his death. The next day, he receiued the bleſſed Sacrament, and perceiuing a mortall feuer encreaſing on him, he made the ſigne of the holy Croſſe and praied; and in this manner he yealded vpp his ſoule vnto almighty God, the 14. day of September. The ſame day at Conſtantinople fell ſuch a great ſtorme of haile, that many thought the cittie would haue bene vtterlie deſtroyed. Shortly after died the Empreſſe Eudoxia. See Baronius Ann. 304. and 307. who ſaith ſhe died 3. months after, miſerably.

Sixteene yeeres after the death of Chriſoſt: the Emp. Theodoſius ſonne vnto Archadius that baniſhed him, cauſed his body to be brought to Conſtantinople, where it was receiued with great worſhip and veneration; and this was on the 27. of Ianuarie. On which day the Church celebrateth his feaſt. A long time after he was tranſlated vnto Rome, and buried in the Vatican, but his ſoule enioyed the reward of his trauailes, the which was ſuch, and ſo great were the good workes and ſeruices that he did, and euery day is done by the meanes of his writinges which he left, that thorough this occaſion many ſoules are ſaued. His doctrine is ſound, certaine, and ſecure, and we may be aſſured, that he hath a principall, and an eſpeciall place in the kingdome of heauen. His ſtile was elegant, graue, and ſweete, and it was as a ſhoure of gold, for the which he is called Chriſoſtomus, which is by interpretatiō, Golden mouth; His reaſons, documents & doctrine that iſſued from his mouth, were as a ſhoure of gold indeed.

deed. Simeon Metaphraſtes writeth of him that after he was baptiſed, there was neuer heard the leaſt lie to come out of his mouth, he neuer gaue occaſion to any man to ſweare, he neuer tolde any leaſing, he neuer curſed any creature, he neuer ſpoke idle word, he would neuer ſuffer any in his preſence to ieſt, ſcoffe, or to murmure, he died in the yeare of our Lord. 407.

The ſecond feaſt of S. Agnes. Ian. 28.

SAlomon in the booke of Wiſedome ſpeaking of the death of good men, ſaith. To the eyes of the ignorant, it ſeemeth that the Saints doe die, but they remaine in peace; as if he had ſaid. Though the foolish thincke that the good and the euill be in the ſame eſtate at their death, neuertheleſſe they are deceiued, for betweene them there is very great difference: the reaſon is, becauſe the euill they die, to die, and the good they die, to liue. The euill men the day that they die, begin their true death, and the good men the day of their death, begin their true life. This is prooued by the example of S. Agnes, of whom S. Ambroſe writeth in this manner.

THe Father and the Mother of S. Agnes, with their other kinsfolke, were watching in praier one night (as they vſed to doe oftentimes) and continued in lamentation for her death. One time ſhe apeared vnto them very beautifull and gloriouſly, acompanied with many Virgins, and comforted them with theſe wordes; My Father and my brethren, be aduiſed, do not lament nor ſorrow for me as though I were dead, for I am aliue in the companie of theſe holy damoſels, and I ſerue him whom I loued with all my hart when I was in the world, and I am of him fauoured and loued. Then the Saint vaniſhed away, and they all remained comforted.

After this it hapened, that Conſtantia daughter to the Emperor Cõſtãtinus, had a ſore Fiſtula which was incurable, and although ſhe was not a Chriſtian, yet ſhe went to the ſepulchre of S. Agnes, for ſhe heard ſay that many ſicke folk in that place had recouered health. While ſhe remained there in praier, ſhe fell a ſleepe, and it ſeemed to her ſhe heard a voice which ſaid: Conſtantia be conſtant, beleeue in Ieſus Chriſt the Sonne of God and thou ſhalt be whole. Wherupon ſhe was not only made a Chriſtian, as S. Agnes gaue her counſell, but alſo built a ſumptuous Church in the ſame place in honor of S. Agnes. In memorie of theſe thinges, the holy Church celebrateth the feaſt of this Saint the ſecond time, eight daies after the day of her Martyrdome, which is vpon the 28. of Ianuarie. This apparition of S. Agnes to her Father and Mother, was in the yeare of our Lord 304. and in the raigne of Dioclesianus.

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FEBRVARIE.

The life of S. Ignatius Bishop and Martyr. Feb. 1.

THE Apostle S. Paule, speaking of the torments of the Martyrs, whereof he himselfe had some experience, saith. Were are made a spectacle to the world, and to Angells, and men. Which is, as if he had said. The gentiles celebratinge their festiuall daies, did vse to cast the condemned men to be deuoured of wild beastes in an Amphitheatre, in which place they put many Christans to be deuoured in the sight of al the people, who tooke pleasure to see this sight, although it was both cre well and bloodie: and the Angels also reioyced, to see with what courage the Martyrs supported those torments for the loue of Iesus Christ. One of them in whom this sentence was verified, was S. Ignatius, who was torne in pieces by Lyons in the sight of all the people of Rome, vpon a certaine festiuall daie. His life was written by Metaphrastes after this manner. 1. Cor. 4. 9.

TRaiane Emperour of Rome, hauing obtained a great victorie against the Scithians (a fierce and cruel natiō) made a glorious triumphe. He thought himselfe much bound vnto the gods, for ayding him herein: & seing the Christians were of a contrary profession, and would not only not honour them as gods, but also procured that manie abandoned their seruice, he persecuted them, assuring himselfe that for this they would ayde him to obtaine greater victories. He made edicts and proclamations thorough all the landes and prouinces of the Empire, that the Christians should be taken, and if they would not adore the Idolls, they should be tortured and put to death: then began a most grieuous persecution against the Catholike Church. It hapened Traiane being present in Antiochia, & giuinge direction for the warre against the Persians, that Ignatius was Bishop of that cittie, who according to the opinion of Metaphrastes and other authors, was the child that Iesus Christ called vnto him when he perswaded the disciples to be humble saying: *Except yee be as this litle child, you cannot enter into the kingdome of heauen.* This hapened in the beginning of the life of Ignatius, which was a demonstration of the end that he should make. After that Iesus Christ ascended into heauen, Ignatius kept in the companie of S. Iohn the Euangelist, & was his disciple, and in the companie of S. Policarpus, who was Bishop of Smirna and Martyr. Ignatius was so towardly in vertue, being guided by his master, that he was by him made Priest, and after consecrated Bishop of Antiochia, & was the third after S. Peter

that gouerned that Church, which he diſcharged with great care and diligence. His principall entent and deſire was, the conuerſion of ſoules from gentilitie to Chriſtianitie.

While that Traine was in the cittie, he was certified of him, and comanded that he ſhould be brought before him. Being come he ſaid vnto him; Art thou the man that ſetteſt ſo light by our imperiall comandements, and forbiddeſt our immortall gods to be adored, draweſt their ſeruants from their worſhip, and bringeſt them to doe diuine honour, and to hold for God, a man that was crucified? Ignatius anſwered, I am the man that hath done all theſe thinges. It greiueth me much that you call thoſe gods which be ſtocks and ſtones; ſeing there is but one God creator of heauen and earth, and his Sonne Ieſus Chriſt, whoſe kingdome ſhall haue no end. If thou (O Cæſar) wilt adore him, be aſſured that thy kingdome, thy ſcepter and crowne, will be more eſtabliſhed and confirmed; Leaue theſe ſpeaches ſaid Traine; and if thou wilt doe that which ſhalbe acceptable to me, ſacrifiſe to our gods, ſo thou ſhalt be my friend, and the high prieſt of Iupiter, and I will enrich thee with great reuenewes, and aduance thee to honor. Ignatius ſaid, it would be a goodly change indeed for me that am a prieſt of the liuing God, & that offer ſacrifice to him daily vpon the holy Aulter, to become a prieſt vnto the diuell. Knowe this (O Cæſar) that not only thy promiſes and large offers, are not ſufficient to drawe me frō my reſolution, but alſo if thou be determined to throwe me to the wild beaſtes, or to Crucifie me, or kill me with the ſword, or with fire, neither are theſe, nor all the tortures thou canſt deuiſe to inflict vpon me, ſufficient to mooue me to leaue the worſhip of the true and liuing God, and to adore theſe falſe gods.

The prieſts of the Idolls were preſent at theſe ſpeaches, who ſaid vnto Ignatius. What meaneſt thou, thou impudent foole? We call Iupiter and the other gods immortall; & do not like thee, who confeſſeſt that thy God was crucified on the Croſſe. By this Ignatius tooke occaſion to ſcoffe & deride their godds; and withall to inſtruct them in the faith, & ſaid. The God which I adore both was, & is immortall; but he was made a mortall man for the ſaluation of mortall men; He dyed voluntarilie, and was buryed, but withall we alſo confeſſe, that he roſe againe the third day by his owne power, & aſcended into heauen, & opened the gates which were ſhut by ſinne, that men might enter therein, wherein all they that do obſerue his lawes, & confeſſe him for God, do enter. You cannot ſay ſo by anie of your gods, for it is well knowne that they were moſt vicious mē, & known for ſuch who dyed wickedly, agreable to the liues they led before. The ſepulchre of Iupiter is in Candia, Eſculapius was killed with an arrowe; the aſhes of Venus are ſhewed in the Ile of Papos. Hercules caſt himſelfe into a great fire & was burned. This being true as euery mā knoweth it is, I knowe not by what reaſon you can call them immortall, nor for what

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cause you should be offeded that I call them dead gods. The Emperor hearing these wordes, would not haue them reason anie more, doubting least it might turne to the reproach and ignominie of his gods, & to the glorie and honor of Christ the God of the Christians. He therfore comanded that Ignatius should be thrust into a dōgeon, & then he consulted with the Senators to what death he should put him: who at length determined, that he should be deuoured of wild beastes: for that they doubted, if he should be put to death in Antioche, the Christians would haue him in honor and reuerence. To preuent which, they apointed that he should be led to Rome, and there with certaine malefactors he should be deuoured of the wild beastes, by which meanes there should no memorie of him be left. This resolution being made, the Emperor sent to call him the next day, and after he had vsed many courteous words, thincking his being in prison had chāged his mind, he began once more to perswade him to adore his gods, but seing he was more constant now then at the first, he caused the sentence giuen against him to be read, which was; that he should be led to Rome, and there cast to wilde beastes. There was neuer man that indured a long imprisonmēt looking alwaies for death, & was by chance deliuered, that was so ioyfull as was Ignatius when he heard the sentence of his condemnatiō. He shewed a cheerefull and well pleased countenance, and with all gaue great thankes to God: and he himselfe did help to put on his chaines & bolts which he was to carry all the way. Then he talked with some of his friendes and familiers, taking leaue of them & commending his Church & them to almightie God, & the Emperors comandment was put in execution without delay.

Ignatius began his iorney on foote, and so trauailed till he came to Seleucia. There being imbarked, he arriued at Smirna, where he wrote (by the permission of those that led him) a letter to Policarpus, in the which he certified him of his iourney, & recomēded vnto him his Church of Antioche. Assoone as Policarpus receiued the letter, he went with certaine Priests and other deuout persons to visit the holy Martyr. Policarpus & Ignatius were deere friēds, so that assoone as they sawe one another, with ioye mingled with griefe, and with teares acompanied with ioye, they embraced one another. Then Policarpus said to Ignatius: since in this sort thou leadest the way to martyrdome before me, I pray thee what praiers or petitiōs hast thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I pray thee, that I may happily attaine to that estate also wherein thou now art: but I knowe well that my life is not such that I deserue that fauour of God, to suffer for his loue. Do not doubt, brother Policarpus (answered Ignatius) the time will come for you, when God pleaseth. He knoweth that your Church hath need of you, but when you haue well established & set the same in order, he hath reserued for you also a crowne of martyrdome with which you shalt be

crowned, euen as it pleaseth him of his mercie to crowne me with one at this present. The Priests & other company that came with Policarpus, drewe neere vnto the blessed Martyr, & falling on their knees, some kissed his hands, some his garment, and some his chaines; for that they sawe him goe voluntarilie to suffer death for the profession of the Christian Catholique faith, and loue of Iesus Christ. Ignatius staid there certaine daies, expecting a prosperous wind, in which time he wrote manie letters to diuers Churches, one of which he sent before him to Rome, to the Christians that dwelt there, admonishinge them, that they should not be anie impediment to his martyrdome.

From Syria (saith Ignatius) I go euen to Rome, combating daie & night by sea and land with ten Leopardes, to witt, ten soldiers apointed for my guard; My doing well vnto them, maketh them to be worse, their wickednesse instructeth me to be patiēt, but for al that I repute not my selfe holy. When I shalbe deliuered frō these fierce beastes, I thinke I shalbe giuen in praie to other which staie for me. I wishe that they maie be most cruell against me, and not to spare my life as they haue done other Martirs. God forbid it should be so, for I am determined, if they will not run vpon me, I will runne vpon them, and if they spare me, I will incyte and procure them, to deuour and teare me in pieces. My Children, be not offended to heare me speake these wordes, for I knowe of how great valewe it is to suffer for the loue of Christ. Nowe maie I saie, that I begin to be his disciple, for that I desire to endure the fire, the Crosse, the breaking of bones, disiointing, yea and dismembringe the whole body. Let come vpon me all torments the deuills can deuise together, so that I maie merit to enioye Iesus Christ. These and other such woords he wrote in that Epistle, in which he shewed the zealous desire he had to suffer martyrdome. Then came a fitt wind, and taking his leaue of Polycarpus, he was imbarked and sailed by Troia, by Macedonia, and thorough other countries, where many Christians did visit and lament for him: but hee spoke so, that they that at their first visitation had compassion vpon him, at their departure they bore vnto him a holy enuie. Finallie, he arriued at Rome, and they that had brought him prisoner, deliuered him to the gouernour of the cittie, who hauing seene the decree of the Emperor, staid for the celebration of some principall feast to put the same in execution.

Which daie being nowe come, the blessed Bishop was put in the middest of the Amphitheatre, where were assembled an infinite companie of people, for that it was blowne thorough the cittie, that a Bishop of Siria should combat with the wild beastes. Ignatius being there, he lift vpp his voice and said: O yee Romaines that be present to see this sight, knowe you, that I am not put into this place for anie fault that I haue committed, but by this meanes I hope to obtaine to the glory of God, for whose sake I am thus brought hither.

I am

I am the wheat of his field, and muſt be ground with the teeth of the Lyons, that I maie be made bread fitt for his table. The Martir hauing ſaid this, they put the Lyons out vnto him, who vpon a ſodaine deuoured him, leauing onlie ſome of his great bones. God hearing the praiers of his Martyr permitted this, and granted him the fauour that he had ſo erneſtlie prayd for, to witt; that he would not ſuffer the beaſtes to ſpare him. The next night, the Chriſtians to whom he had written the letters, gathered vp his bones which remained, and put them in a ſafe and ſecret place out of the cittie, and after they caried them to Antioch. Traiane being afterward informed of the conſtant Martyrdome of Ignatius, that the Chriſtians did no wrong to anie, that they obſerued the Politick lawes, that onlie they vſed to riſe in the morning very earlie to praie vnto Chriſt their God, and that they were abſtinent, pittifull, peaceable, giuers of almes and chaſte: he commanded that they ſhould be no more perſecuted, nor tormented, but onlie that they ſhould not be admitted to exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtiãs, not onlie in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third Biſhop in Antioche after S. Peter. He liued a long time with ſome of the Apoſtles. He was one daie in praier rapped in ſpirit, ſaw many Angells, and heard them ſing the praiſes of the moſt bleſſed Trinitie in manner of a Quire. Firſt ſong ſome, & the other anſwered. This viſion cauſed Saint Ignatius to apoint in his Church, to ſinge the Pſalmes and Himnes after the manner of the Quires now vſed. Afterward other Churches tooke the ſame cuſtome, & Pope Damaſus comanded it ſhould be obſerued in all the Catholick Church: which celebrateth the feaſt of Saint Ignatius the firſt of Februarie, it being the daie of his Martyrdome; in the yeare of our Lord. 110. in the raigne of Traiane. Of Saint Ignatius maketh mention Euſebius in his Eccleſiaſt. hiſt. 3. book 30. chapt. Saint Ierome in his booke *de viris illuſtribus*. 26. chap. Caſiodorus in the Tripart. hiſt. 10. booke. 9. chapter. Venerable Beda, Vſuardus, and other authors of martyrologies.

The Purification of the Virgin Mary. *Febr.* 2.

GReat was the Anger and indignation that Eſau bore toward Iacob his brother, who for that he had craftelie gotten awaie the bleſsing of his father, he practiſed ſecretlie to make him awaie, and ſhewed publikelie that his intention was to kill him. Whereupon Iacob to eſcape this danger, determined to goe like a banished man into Meſopotamia in Siria, where he remained a long tyme. After he had a deſire to returne to

the house of his father, as is written in Genesis. Hee hauinh nowe wiues, children, men seruants, mayd seruantes, and cattle, going on his iorney, and drawing neere to his owne countrie, vnderstood that Esaw his brother came to meete him. Iacob was in doubt of his brother and feared him; Whereupon he deuyded his companies into diuers parter. He set the beastes formost, then went the slaues with their children, after them went Lya his wife who was bleer-eyed with her children; lastlie went Iacob himselfe with the beautifull Rachell, and Ioseph his litle child. Esau meeting them, made no account of the beastes, he paßed also by the men and mayd seruantes, and regarded them not. Lya and her children met him, but Esau would not staie: lastlie came Rachell with her litle sonne, and when he sawe the mother to be faire and beautifull, with the prettie and tender childe, then, sayth the Scripture, Esau went toward Iacob and embraced him, and said vnto him (as we may imagine.) My brother, let the indignation betweene vs cease, let our enimity haue an end, let our controuersies be vtterlie forgotten; hereafter I will be at peace with thee, & I will receiue thy presentes, in signe that I pardon thee from my hart, and that I change my malices into loue.

Cap. 33 12. 8

Esau in that he was the eldest brother of Iacob, is a figure of God the Father, and Iacob is a figure of man. There was enimity betweene God and man. God was much offended with man, that he would get away the benediction; that is, he would haue bene made like vnto God. Man in departing from the presence of God. went as it were into a farre countrie. Afterward man had a desire to returne vnto God, & to please and pacifie him. He sent before him the flockes, and the cattle, which is the sacrifice that was done with them; then went the seruantes with their children, that is to say, the lawe of nature with the Patriarches, who could not pacifie his indignation. Then came Lya that was bleare-eyed with her children, that is: the written lawe with the Synagogue, but that stayed not Esau: behold lastlie, came the faire Rachell with Ioseph her sonne, and Esau was pleased, and they were reconcyled. So this day the blessed Virgin is figured in Rachell, and Iesus Christ her sonne, is figured by Ioseph, being presented in the temple by man. When God sawe before him so faire a guist, sodainlie he forgot the indignation that he had against man, and opening the armes of his heauenlie fauour, went towardes him, saying vnto him: From henceforth we will be friendes, and I will accept the guistes that thou offrest to me, in token that with my hart I pardon thee, and with my hart I loue thee. This is the figure of this present solemnity, nowe let vs see how it came to passe.

Cap. 2. 22;

SAint Luke the Euangelist recounteth, that the dayes of the Purification of Mary being ended, they brought the child Iesus into Ierusalē, to presēt him before God in the tēple, according to the lawe of Moyses. Among the other preceptes that God gaue to the Hebrewes in the old lawe, one that concerneth the childbirth of women, was in this sorte (as you may see in Exodus, Leuiticus, & in the book of Numbers.) If any womā shall conceaue with child by a man, and it be a male, the mother shalbe accounted vncleane seuē daies,

Exo. 13. 2. Leu. 1216. t. Num. 6. 16.

then

then the eight daie they ſhall circumciſe the child, and the mother ſhalbe no more vncleane vnto men, but ſhe ſhalbe vncleane in the ſight of God: ſhe ſhal not enter into the temple, nor touch anie hallowed thing vntill the end of fortie daies. And if ſhe bring forth a daughter, ſhe ſhalbe accoũted vncleane for fourſcore daies, and when the daies of her Purification were ended, ſhe ſhould go vnto the temple; and if ſhe be rich, ſhe ſhould offer a Lambe with a Turtle, or elſe a doue: & if ſhe be poore, ſhe ſhould offer a paire of Turtles, or elſe a paire of yong Pigions. The lawe goeth further and ſaith, that a woman bringing forth her firſt begotten ſonne, ſhould goe to be purified in Ieruſalem; offring her ſonne in the temple (in memorie that the Hebrewes departing out of the land of Egipt, an Angell killed all the firſt borne of the Egiptians.) Alſo the lawe commanded, that if the ſonne who was offred was of the trybe of Leuy, and had not any notable defect in his body, or wanting anie member, he ſhould remaine a miniſter in the temple; But if he were of another trybe, the mother ought to redeeme him with fiue ſickels, which was a peece of mony at that tyme.

This was the lawe. Which being conſidered of the B. Virgin, although as S. Bernard ſaith, the law did not bind her (for that ſhe cõceaued not by the cõpany of man as the lawe expreſly ſaith, but by the vertue of the holy Ghoſt, and therefore ſhe was not vncleane) yet ſeing that her bleſſed ſonne, not being ſubiect to the lawe of Circũciſion, would be circũciſed to ſhewe his humilitie, for the ſame reaſon would ſhe alſo goe vnto Ieruſalem to be purified. She went thither alſo, becauſe ſhe would not giue ſcandall or offence to any. For manie that knewe that ſhe had brought forth a male child, and that he was her firſt begotten, would haue bene ſcandalized if ſhe had not gone to Ieruſalem to be purified. Mary went alſo to be purified, to geue vnto vs an example to purifie our ſelues ſpiritually: for there is not anie man liuing that hath not ſome things to be cleanſed & purified. Some had need to purify their vnderſtãding, for that they bee deſirous to heare one thing or other in a curious maner, and ſometimes thinges that be hurtfull vnto them, yea, and to cleanſe the other ſences. As the ſight by not ſeing of vanity, the eares by not hearing of detractiõs, the toung by not ſpeaking idle wordes, and ſo we may ſay in like maner of the other ſences. But that that hath moſt need to be purified & be cleanſed, is the will, becauſe of the vnprofitable, hurtfull, vaine affections, & deſires thereof.

Bethleem being ſeuen leagues diſtant from Ieruſalem, the glorious Virgin went that iorney accompanied with Ioſeph her ſpouſe to her great trouble, for that it was winter, as alſo that ſhe was tender & vnuſed to trauell. Yet all this difficulty was eaſy for her to beare carying in her armes the Sonne of God, & her owne ſon alſo; to whom ſhe talked, knowing aſſuredly that he vnderſtood her although he anſwered not; for he would faſhion himſelf in euery thinge

accor-

Cap. 2. 25. according to his infancie. The Euãgeliſt ſaith: that at that time there was a mã in Ieruſalem called Simeon. It is a thing worthy of conſideratiõ that the Euãg. ſaith, that in a citty ſo principal as Ieruſalẽ there was one man. But ſo it is, that not all thoſe that haue the name of men, are to be called men. For the man that hath teeth & detracteth his neighbour in his good name, may be called a Dogge. The man that hath nailes to graſpe and drawe vnto him the goodes of his neighbour, maie be called a Lyon. The man that hath feet to kick and hurt the perſon of his neighbour, maie be called a beaſt, or an Aſſe. The man that hath no other cogitation but in gourmandiſe and rauening of victuals, and is neuer ſatisfied, maie be called a Wolfe. He that walloweth in the filthines of carnallitie, maie be called an Hogge. He that ſpitteth poiſon frõ his mouth, with enuenomed wordes, maie be called a Dragon, a Serpent, or a Baſiliske. You maie call him only a man indeed, that ſhalbe like vnto Simeõ, of whom it is read: that he was iuſt and feared God, fearing God in reſpect of God, and iuſt in reſpect of men. We maie alſo ſaie, that he was a prieſt, which the Euangeliſt ſeemeth to inferre where he ſaith: that he bleſſed Chriſt and his Mother. For it was the office of the prieſt, to giue the benediction in the temple. Moreouer, the Euangeliſt ſaith, that Simeon expected the conſolation of Iſrael, & that he had an anſwere of the holie Ghoſt, that before he died, he ſhould ſee the anointed of our Lord, that is the Meſſias.

Egeſippus deſcribeth, that he had a reuelatiõ after this maner. Simeon was a great Rabbin, that is to ſay a Doctor among the Iewes, & red the ſacred Scripture publikelie in Ieruſaiem, & following the courſe of his lectures, he came to Cap. 7. 14. declare the place of Eſaie that ſaith: *A Virgin ſhall conceaue, and bring forth a ſonne.* It ſeemed to him, that if he ſaid publiklie, that a Virgin ſhould conceaue and bring forth a ſonne, it would breed a ſcruple and doubt in the minde of his ſchollers; wherefore in place of this word Virgin, he put in his writinges which he meant to read publikelie another name, which he might eaſilie doe in Hebrewe, by changing of one letter. The name that he ſet downe was, *Iuuencula*, that is to ſaie, a yong woman, whether ſhe be a virgin or not. Three times Simeon changed this name, and three times he found it blotted out or cancelled, and found the name written that he ment to haue changed. Marueilinge much hereat, he made his petition vnto God, that vnto him might be declared this miſterie. Whereupon he had a reuelation, in the which he was firſt ſharpelie reprehended for what he had done. Neuertheleſſe, for that his intention was good, he was not chaſtiſed. Then he was promiſed, that before his death he ſhould ſee this propheſie fulfilled; and ſhould ſee with his eyes, the maiden Virgin that had brought forth a child, and with her, her ſonne, that ſhould be the redeemer of the world. In ſuch ſort, that Simeon had hope for to ſee him, & at the end did ſee him, and had him in his armes. This ſaith Egeſippus,

pus, and the same saith Nicephorus.

The holy Ghospell saith, that he had a reuelation, that before his death he should see the Messias so much desired of the world. Simeon also seing that the Scriptures that had spoken of him were fulfilled, & in particuler the propheſy of Iacob that saith: The Royall scepter should not depart from Iuda vntill the Messias was come. Now Herod held by force and tyrannically this kingdome almost thirty yeeres; and this same yeere he had gained and gotten, the good-will of the gouernours of the country and of the Iewes, by which meanes he had full posession of the scepter of Israell, although he was a stranger. Simeon I say, seing this propheſy fulfilled, expected the Messias from day to day. On the day apointed for it, God spoke vnto Simeon, and bad him to go vnto the temple to see him whom he so much desired. Simeon quickly arose from his bed and apparelled himselfe, tooke his staffe in his hand, and went to the temple, and there abode to expect the sonne of God. Who seing Simeon so old a man, would himselfe go to visit Simeon in Ierusalem, although he would haue the Sages, and the Shepheardes, to go to Bethleem to seeke him. God would that man should do what he can, which here you may plainly behold. Cap. 2; 26. Gen. 49; 10;

We read in Genesis. The deluge being passed, Noe opened the Arcke and sent forth a doue, which returned in the euening, with an oliue brãch in her mouth. Whereby Noe vnderstood that God was apeased. So also in the latter time of the world came the doue without gall; that is, the blessed Virgin, and brought a branch of Oliue, that is, her only begotten Sonne: the branch of Oliue out of Paradise, that is, the mercy of which this Lord was right well pleased, and came to the Arcke of the temple. Which when Simeon had seene, he presently perceiued that the deluge, that is the anger & indignation, that God had against men, was mitigated. Full soone knew that good old man his redeemer, & walked hastely toward the gate of the temple, and fixed his eyes vpon that rich Lambe of God, which the blessed Virgin had about her necke. Thẽ he fel on his knees & adored him, shedding many teares for the ioy & comfort that he had in his hart. Next turning vnto the Blessed Virgin, he humbly praied her to deliuer that child (that susteined the whole world in his hand) into his armes. The Virgin did deliuer the child vnto him, thincking that it was the will of God it should be so, who had promised before vnto him, that he should see his sonne before he died. God vseth ordinarily to promise litle and performe much, and not as the world doth, who promiseth much, and performeth litle. Cap. 8; 11.

There was presene also a blessed widow called Anna, who was a propheteſſe, she at that time spoke many thinges of Iesus Christ, yet the Euangelist doth not say, that she tooke Christ in her armes as Simeon did. This woman was a figure of the sinagogue, who spoke many great things of Christ by the mouth of his Prophets, yet when he came, she would not receaue him. Simeon that was

a figure of the Gentiles did not ſo, for when the Meſſias came, he tooke him in his armes, which is the place where he ſhould be. Some hold him aboue their head, ſhewing themſelues to be great Chriſtians, when in their workes they be Pagans. Some haue him alwaies in their mouthes, they talke much of God, but they proceed no further. Some there be that beare him vpon their ſhoulders, who thinke the law of God hard, heauy, and difficult. Some tread him vnder their feet and trample vpon him, comitting continually mortall ſinnes. Chriſt muſt not remaine in any place, but either in the mouth, or in the handes of a Chriſtian, where Simeon held him. Chriſt remaineth in our mouth, if we confeſſe him for God, and in our armes by doing of good workes, which is a demonſtration that a Chriſtian ought both to ſpeake well, and do well.

In Leuiticus God comãdeth that they that will ſacrifiſe any foule, ſhould put the bill thereof vnder the wing. The winges be as the handes of the foule, and there muſt the bill bee. The will of God is, that the bill and the wing, that is, the word and the deed, ſhould accompanie the ſoule that ſhalbe acceptable to him, & ſo did Simeon. We read alſo in the booke of Nũbers, that the ſpies that went to viewe the land of promiſe, deſirous to ſhew the fertillitie of the countrie to the reſt of the people, two of them caried a bunch of grapes betweene them, vpon a pole or ſtaffe. This bunch of heauenly grapes, is Ieſus Chriſt: the Bleſſed Virgin and the good Ioſeph, be the two that caryed it. When Simeon ſawe it, he tooke it, and eate it, and was inebriate with the loue thereof; and then began to ſing after the maner of a white Swanne, who ſingeth ſweetelie being nere her death. This was the ſong of Simeon. O Lord now let thy ſeruant depart in peace according to thy promiſe, for mine eyes haue ſeene thy ſaluation. Simeon in this ſong praiſeth Chriſt, and Chriſt was content to be praiſed by him. Three were the praiſes principally that Simeon gaue to Chriſt, to witt; the ſaluation of men; the light of the Gentiles; & the glory of the Iewes. All mankind generally needed ſaluation, for being depriued of grace, euery one was condemned to the death both of body and ſoule. The Sonne of God by his coming deliuered them from death as S. Paule ſaith. *In Chriſt all be made aliue.* All men by him receaue life and ſaluation, as is manifeſt by the name of Ieſus, which by interpretation is a Sauiour.

God is acuſtomed alſo to geue to euery one that which he moſt needeth: before the Incarnation of Chriſt the Gentiles had honour, for they had the Monarchie of the world, but they wanted the light, for they erred in all things but in thoſe, that were gotten by the light of nature. The Iewes contrarwiſe had the light, for they had the law giuen by God, which taught & inſtructed them what to doe: but they had no honour, for they were ſubiect to the Gentiles. The Sonne of God by his coming made them all equall, for he enlightned the Gentiles with his doctrine, and honoured the Iewes. It was no ſmale honour

to

to the people of the Iewes, to haue Christ our redeemer to take flesh among them. Simeon gaue these three praises to Christ, and asked him leaue to die, and to depart out of this world. What meanest thou Simeon? Thou desirest to die at such time, as in my opinion thou shouldest rather desire to liue. If Dauid had bene here as thou art with Iesus Christ in his armes, he would haue saide, more willingly then he did. *I will not die but liue, and recount the Workes of our Lord.* For all that said Simeon. I desire to die, and if I desire it now, since I haue seene this child which I haue longed so sore to see, and that I haue God in mine armes, it is not because I would not enioy his happy presence a long time, but because I know that this people shalbe so vnthākfull, that when Christ cometh to perfect age, where they should loue and serue him, they will picke quarrels against him, persecute, and beate him, and put him to terrible torments. This litle body shall susteine infinite beatinges, and be wounded all ouer, and bathed in its owne blood. These handes and these feet shalbe pierced with sharpe nailes. This beautifull face brighter then the Sunne, shalbe al disteined with lothsome spittle, and shalbe bruised with many buffets. This honoured head shalbe crowned and pierced with sharpe thornes, and this Christ that I now hold aliue in my armes, shall hang dead vpon the armes of the Crosse. Because I would not see these thinges doe I desire, that God would receaue me in peace, for that I would not see the Lord of peace, in so wicked a warre.

The glorious Virgin offred to God in the temple hir beloued sonne, & with him two turtles, or else two yong pigeons, which was the offering of the poore. She offred foules, it not being fitt that she should offer a Lambe. For when she offered her sonne, she offered a true and immaculate Lambe. Then to obserue the lawe fullie, she redeemed him from the handes of the priest with fiue sickles. You must vnderstand, that from the gate of the temple, vnto the aulter where they made their sacrifise, there was that daye made the most solemne procession, that euer was made in the world, in respect of the persons that were therein. First, there were many Angells, who as his seruantes attended continuallie vpon Christ. There were some Priestes and Leuites that were present, who wondred at the speaches of Simeon and Anna. There was the blessed Patriarch Ioseph, Spouse of the Glorious Virgin; there was the Virgin her selfe and Anna the Prophetesse. In the middest there was Simeon with the tabernacle of the blessed Sacrament, that is; carying Iesus Christ in his armes.

The holy Church in memory of this solemnitie, willeth that vpon this day should be made a solemne procession; and that all her faithfull children that be there present should carry a Cādle, in representatiō of the carying of Christ Iesus in his armes, after this sort. In a Candle be three thinges, the Waxe, the Cotton, & the light. In Iesus Christ there is the Waxe; that is, his blessed Flesh. There is the Cotton, that is his Soule. There is the Flame, that is his Diuini-

tie. The Waxe, is the fleſh and body of Ieſus Chriſt, in which (as in the Waxe) were imprinted many woundes, ſtrokes, and buffettes. The Cotton ſignifieth the Soule: for as the Cotton, if it come neere to the Flame will quickly kindle; ſo the ſoule of Ieſus Chriſt from the inſtant of his conception, ſaw the diuine eſſence, and was bleſſed. The Flame was the diuinitie, for God ſhewed himſelfe diuers times in that forme, as to Moyſes in the Buſhe, and to the Apoſtles at Pentecoſt. So that the Church in giuing a Candle vnto vs to go in proceſſion, giueth vs a repreſentation of Ieſus Chriſt, deſiring, that we not contenting or ſtaying our ſelues here with, ſhould endeuour to carrie him in our hartes by grace, that we may afterward enioy him in heauen. Nicephorus Caliſtus ſaith, that the Church hath celebrated this ſolemne feaſt, ſithens the 15. yeare of the Emperour Iuſtinian the great, which was about the yeare of our Lord. 541. Although ſome may thinke Niceph. not to be credited in this point, becauſe there be homilies extant of S. Gregory Nazianzene, and other Fathers vpon this ſolemnitie, yet you may ſee their opinion refuted by Baronius in his notes vpon the Romane Martyrologe. Feb. 2.

Lib. 17. Cap. 28.

The life of S. Blaſe Biſhop and Martyr. *Feb.* 3.

OVr Lord Ieſus Chriſt the Sonne of God, permitted his Apoſtles when he ſent them to preach the Ghoſpell, that if they were perſecuted in one citty, they ſhould flie into another, and ſo he did himſelfe: for vnderſtanding that Herod had beheaded S. Iohn Baptiſt he departed out of that countrie, as if he would ſay thereby, Herod is furiouſly bent, and is fleshed with innocent blood, he hath killed my precurſor, and will ſeeke to kill me alſo. S. Iohn ſaith, that Ieſus did depart, and paſſed ouer the ſea of Tyberias, for that he would haue the water betweene him and Herod. Saint Blaſe did the like. He fled from the wrath of a Tyrant, and went to hide him in a caue of a mountaine, vntill he ſaw the fury of the perſecution paſſed. Simeon Metaphraſtes recounteth his life in this manner.

AT ſuch time as Idolatry was much ſpread ouer the world, there beinge men in all places that adored Idols, and ſtatues made of wood and ſtone; the faith of Chriſt notwithſtanding did floriſh ſo, that there were many men, who in defece therof did looſe their liues by diuerſes ſortes of Martyrdomes. S. Blaſe was one of theſe, who alwaies liued a vertuous life, ſo that it might be ſaid of him as it was ſaid of Iob, that he was innocent, ſimple, iuſt, pitifull, and fearing God, & that he abſtained from all wicked workes. Blaſe was well knowne in Sebaſte a citty of Cappadocia, where he was made Biſhop, & gouerned that ſea a while, to the good ſatisfaction of all men. He was vigilant, prouident, and very

very zealous of the honor of God. It hapened that the Emperor Diocleſian raiſed a great perſecution againſt the Church, and Blaſe vnderſtanding that a tyrant named Agricolaus ſeruant to the Emperor, went to that citty to be preſident there, to take order againſt the Chriſtians, and doubting that principally he would put him to death as the head; deſiring to cõſerue his life for the good of his ſheepe, he fled into a craggie mountaine called Argeus (which was only inhabited with wild beaſtes) and there made his habitation in a caue.

The ſame ſauage beaſtes viſited him, and as wel as they could, demanded his benediction, as if they had the vſe of reaſon. If by chance they found him at praier which was his cõtinual exerciſe, they would attend till he had ended the ſame. Sometimes there would meete, the Wolfe and the Sheepe, the Lyon and the Lambe, Tygers, Beares, and Leopards, and none would hurt another, but ſtand quiet, as if there had bene truce betweene them, vntill the holy man had bleſſed them. Then euery one departed his owne way. Agricolaus had made a great ſlaughter of Chriſtians in Sebaſte, and for to giue greater torments to thoſe that he cauſed daily to be taken (it ſeemed to him that they were worthy of greater puniſhment, for that they would not be terrified with the death of ſo many before thẽ) he ſent people into the deſerts to take the wild beaſtes, as Beares, Tygres, and Lyons, that they might deuoure the Martirs. The hunters went vnto the mountaine, where S. Blaſe was, and ſaw many wild beaſtes to go vnto his caue, for which cauſe drawing neere, they ſaw the bleſſed Biſhop ſitting with Maieſty and bleſſing the wilde beaſtes, of which he had many about him. Some of them he cured, others he rebuked, for that he ſawe them defiled with blood, as it were accuſing them of crueltie; and as though he would inſtruct them, that they ſhould be content with ſufficient ſuſtenance.

The hunſt-men amaſed to ſee this ſight, returned to giue notice therof vnto the preſident; who ſent a good number of ſoldiers to take Blaſe and all the other Chriſtians, for he thought many had bene there. The ſoldiers went vnto the caue and going in, they found none but the good Biſhop, who was at his praiers; They told him that he muſt go with them, for the preſidẽt Agricolaus would ſpeake with him. When Blaſe heard this meſſage, he ſeemed to be very ioyfull and glad. Let vs goe (quoth he) a Gods name. Our Lord apeered 3. times to me this night, and told me of your coming, and that alſo I ſhould ſhortly be offered to him in ſacrifice, and die for his faith. I yeld him infinite thancks, with all the bleſſed Saints, for that he hath vouchſafſed to remember me. Hauing ſaid this, he departed from the caue, and went to the ſoldiers. While they iorneyed, the preſident cauſed him to be ſtaid and put in priſon, but our Lord ſhewed many miracles by meanes of this Saint, whereof this was one.

A child eating of a fiſh, a bone ſtucke in his throat, and tooke from him his ſpeach and his breathing, and would haue killed him, for he was paſt all hope

of mans helpe. The mother was very much afflicted for this her only ſonne, & more indeed then can be beleeued. And vnderſtanding that Blaſe did many miracles, tooke her ſonne, went vnto him, fell at his feete, and with teares and ſighes ſaid vnto him: O Blaſe, thou ſeruãt of Ieſus Chriſt, haue mercy vpon me. Behold my child, that doth torment and afflict me, take compaſſion vpon me his ſorrowfull mother. The Saint was mooued with the teares of the mother, and vnderſtanding her caſe, fell on his knees, and then laid his hand vpon the throat of the child, and lifting vp his eyes vnto heauen, ſaid: O Lord God that helpeſt them euer that call vpon thy name, and doe craue thy helpe in their neceſſitie; heare ô Lord this my prayer, and I deſire thee for that there is no humane helpe for this creature, ſend helpe to him from heauen, and heale this child by thy inuiſible power. The Saint hauing ſaid this, the child was perfectlie healed, and reſtored vnto his mother; who as ſhe firſt lamented for griefe, ſo ſhe ſhed afterwards teares for ioye, praiſing God in his Saint.

A poore woman who had a hog (which was all her riches, and which a wolfe had taken from her) heard of this miracle. She went after S. Blaſe, and deſired him, to helpe her in this her loſſe, which to her being ſo poore, was very grieuous. The Saint pauſing at her demand, ſaid. Be of good comfort, for the hog ſhalbe reſtored againe vnto thee: and ſo it came to paſſe. For the ſame wolfe that had taken it away, brought it to her againe without any hurt. When Agricolaus vnderſtood that in the caue was found none but only Blaſe, and that in the way he had done many miracles, he cauſed him to be brought into the iudgement court, and began to ſpeake mildlie to him in this ſort. You be welcome my honeſt friend Blaſius (and beloued of the Gods.) And you are well met answered Blaſius; but I would not haue you to giue the name of Gods to thoſe that be diuells, for not only they, but thoſe that worſhip them alſo, ſhalbe tormented in euerlaſting fier. Theſe words made the preſident to chafe, and he comanded that Blaſius ſhould be beatẽ with certaine knottie ſtaues. The martyr was beaten in this ſorte a while, but he ſhewed no ſigne of ſorrow or griefe, but ſtill he gaue thancks and praiſed God. The Tyrant hauing ſeene this firſt triall, cauſed him to be led to priſon, where God for eaſe of his trauels gaue him comforte from heauen (as he did vnto Daniel being in the Lyõs den) for this poore woman vnto whõ Blaſius had reſtored the hogge hauing now killed it, brought him a piece thereof readie dreſſed, with certaine fruites alſo. The Saint receaued it thankfully at her handes, and while he did eate, he gaue his benediction vnto the woman, which was of ſuch efficacy, that thereafter the woman neuer wanted any neceſſary thing for hir liuelyhoode and ſuſtenance.

Agricolaus comãded that the martyr ſhould be brought once againe, & ſaid vnto him: Reſolue thy ſelfe Blaſius, either to ſacrifiſe vnto the Gods, or to endure terrible torments. The bleſſed man anſwered: The Gods that haue not made

made heauen nor earth, ſhall goe into perdition and are acurſed. I do not feare thy torments which thou threatneſt to me, but I giue thee to vnde ſtand that I loue them, for they wil bring me to euerlaſting life. Then the preſident being enraged, cauſed him to be ſtripped naked, and hanged by the armes on a poſt, and to be beaten with iron roddes. Moreouer, to be torne with cardes of Iron, ſo that the blood ran ouer his body abundantly. When he had remained a while in this torment, he was taken downe, and led againe into priſon. While he went by the way his body dropped blood, which ſeuen Chriſtian women ſeing, gathered vp in their napkins, and anointed their eyes therewith, and kiſſed the ſame. The ſergeants ſeing it, put them in priſon and brought them before the tyrant, who being filled with rage and indignation, cauſed them to be beaten firſt with clubs, and then he cauſed a furnace to be heat, into which he threwe them. The fier did them no harme but was ſodeinly quenched & extinguiſhed. When the tyrant heard that, he laboured to change their minds by faire ſpeaches, and flatering wordes: but for that they continued conſtant in the faith of Chriſt, he cauſed them all ſeuen to be behedded.

Blaſius was brought before him to the third audience. Agricolaus demanded of him, if he would continew in his obſtinacie, and not adore the Idolls. Blaſius anſwered. Adore them thou that art blind, for one that hath his ſight would not leaue the adoratiō of Ieſus Chriſt, for the loue of whom ſo many Martyrs haue loſt their liues. I will ſee ſaid the Iudge, how thy God can helpe thee, if I cauſe thee to be throwne into a deepe lake. Then ſaid the bleſſed Martyr: I will enter therein of mine owne accord, to the end that thou maiſt ſee, that my God can deliuer me from the water, as he deliuered thoſe ſeuen women from the fier; and to ſhew you to what ſmale purpoſe you caſt men therin to. This the Saint ſaid: & becauſe the lake was nere vnto them he was led thither, and he making the ſigne of the Croſſe, entered of himſelfe into the water. The water departed on both ſides and ſtood like a wall. While that S. Blaſe ſtood in this ſort in the lake, he cried with a loude voice. You that be ſo iealous of the honour of your Gods, come into mee, and ſee if they can deliuer you as my God deliuereth me. Some of the gentiles thought that the authoritie of their Gods was greatlie debaſed, if they accepted not of this challenge which the bleſſed man made, wherefore 88. Idolaters entring into the lake inconſideratly, were drowned and ſoncke to the bottome.

It happened to them as it happened to the Egiptians, when they thought the water would haue ſhewed them that fauour that it ſhewed to the Hebrewes, which walked thorough the water on dry land. S. Blaſe came vp out of the lake, and his face did gliſter as the Sunne, ſo that you could not eaſily fixe your eyes vpon him. None of theſe things could mitigate the fury of the tyrāt, but being more enkindled, he gaue iudgment that Blaſe ſhould be behedded, & with him

two

two yong men that were ſonnes to one of the women that had bene martyred; for they had openly confeſſed themſelues to be Chriſtiás. The bleſſed man was led to be behedded. He fell to praier and deſired of God, that if any in his name or taking him for interceſſor, requeſted helpe of his Maieſtie for any diſeaſe in the throate, that he would grant him remedy. Sodeinly there apeered a reſplendent cloud ouer the Saint, from which iſſued a voice that was heard of all the ſtanders by, which ſaid: God hath heard thy praier, and hath granted thy requeſt. Then was the bleſſed Martyr behedded, with thoſe two yong men; His body was buried by certaine godly people in the citty of Sebaſte, where God by his merits ſheweth many miracles. The Church celebrateth the feaſt of S. Blaſe on the third of Februarie, which was the day of his Martyrdome, in the yeare of our Lord 289. and in the raigne of Diocleſianus. Vſuardus putteth the Martyrdome of S. Blaſe, on the 15. day of Feb. of him ſpeaketh Beda and many authors of Martyrologies.

The life of S. Agatha Virgin and Martyr. *Feb. 5:*

THE bridegroome talking to his ſpouſe in the Canticles, recounteth the graces, and excellencies that she hath; and among other he ſaith. Our ſiſter is litle, and hath no breaſtes. *The holy Ghoſt ſpeaketh in theſe wordes of the Church, whom he meaneth vnder the name of ſpouſe. Which Church before the coming of the holy Ghoſt, was litle in number of perſons, and had not breaſts, that is to ſay, had not many that preached, or ſpread her milke or doctrine in abundance. That which is ſpoken here by excellency of the Church, we may ſometimes attribute to a principall member thereof. This we may ſay of the glorious S. Agatha, to wit: that she is litle and hath no breaſtes, which redoundeth to her great excellencie, for that she loſt them for Ieſus Chriſt. True it is, that the whole body of Chriſt at this time, doth shine more clere in heauen then the Sunne, but indeed his woundes and blowes do shine moſt of all, for they be Iacinthes, and Rubies, ſet in the fineſt gold. The ſame may we ſay of his Saints. The members of their bodies which were perticulerlie tormented, shalbe in heauen more reſplendent, then the other parts of their bodie. The ſame which shalbe behedded, shall haue about his necke a coller of beautious pearles. They that be ſtoned to death, shall haue ſtones turned into precious ſtones. So cometh it vnto S. Agatha, her breaſtes being disfigured, her breaſtes in heauen shalbe the faireſt that is. For the excellencie and goodlines thereof, we may ſay of her, that which the bridegrome ſaide of his ſpouſe.* Our ſiſter is litle and yong, and hath no breaſtes. *The life of this glorious Saint was written by Simon Metaphraſtes in this maner.*

DEcius who was a great perſecutor of the Chriſtians (beinge Emperour of Rome) ſent into Sicilia a proconſull called Quincianus, with comiſſion to ſearch

ſearch out the Chriſtians with all diligence, & to make them either to ſacrifiſe to Idols, or to put thē to death. Quintianus being arriued in Sicilia, had notice of a bleſſed Damoſel called Agatha, who was of a noble ſtock, riche, & ſurpaſſed in beauty all the Damoſels of her time. Quintianus was enamoured of her, and more ouer was deſirous of her riches. He came to the knowledge that Agatha was a Chriſtian, euen frō her childehood. This ſeeming to him a good meanes to obtaine his purpoſe, he cauſed her to be put in priſon in the citty of Catania. Hauing her thus in his power, he deliuered her to one Aphrodoſia a baude, who had nine daughters that were all curtiſans. She vſed all the meanes poſſible, to bring Agatha from her purpoſe, both of Chriſtianity and Chaſtity, and in eſpeciall ſhe laboured to perſwade her, to loue the proconſull, and to ſatisfie his pleaſure. To whom Agatha ſaid. My hart is ſetled, and founded vpon a firme rocke: which is, Ieſus Chriſt ſonne of the liuing God, and therfore be aſſured, that neither thy words nor promiſe, nor the threatninges of the Iudge, can cauſe me to change my determination. Aphrodoſia went vnto Quintianus and ſaid vnto him. The Iron and ſtones would ſooner become ſofte & pliable, then this maid will leaue her Chriſtianity & encline to loue thee. I haue made great offers in thy behalfe, of iewels, of chaines, of rich aparaile, and ſhe maketh as ſmale eſtimation thereof, as the earth ſhe treadeth vpon.

When Quintianus vnderſtood it, he cauſed her to be brought before him, & ſaid vnto her: Damoſell, of what lignage art thou? The Saint anſwered; I am well knowne in this citty and in all the kingdome, to be of a noble and honorable ſtock. If it be ſo ſaid the Iudge, why doſt thou the deedes of a ſeruile ſlaue? It is no great matter ſaid Agatha, if I do the deedes of a ſeruant, for I am indeed the hand-maid of Ieſus Chriſt, yet I would faine know of thee, what be thoſe deedes for which thou reputeſt me a woman ſlaue. Quintianus ſaid. To deſpiſe the Gods, and to vſe the ſurperſtition of the Chriſtians, I iudge to be moſt baſe and ſeruile: therfore thou muſt determine, either to ſacrifice to the Gods, or els to ſuffer grieuous torments. Agatha ſaid: doeſt thou call Venus and Iupiter thy Gods? Let thy wife be ſuch an one as Venus, and be thou like vnto Iupiter. Theſe wordes diſpleaſed Quintianus, wherefore he beckened to the officers that they ſhould buffet the bleſſed Saint. Although they disfigured her face, yet was ſhe not troubled; for as it were ſmiling ſhe turned to the Iudge and ſaid: I marueile much of thee Quintianus, that accounteſt thy ſelfe a wiſeman, and both thou and thy wife be aſhamed to be likened to the Gods whom yee adore. If they deſerue to be adored, be not aſhamed to be likened vnto them; and if they deſerue not to be adored, or if thou haſt reaſon to be aſhamed of them, then wiſhe not me to adore them, for I will rather indure all the torments thou canſt inuent. If thou caſt me among wild beaſtes, when they heare the name of Ieſus, they will be pacified. If thou caſt me in the fier there

will come a dewe from heauen that ſhall refreſh me. Put me to what torment thou pleaſe, for the holy Ghoſt that dwelleth in me, will deliuer me from euerie one of them. Quintianus was quite confounded hearing the reaſons, and ſeing the conſtancy of Agatha. Yet comanded he that ſhe ſhould be led into priſon, whether the Saint went as comfortable, as if ſhe had bene bidden to a ſumptuous and plentifull banquett.

The next day the Iudge comanded that ſhe ſhould be brought to his preſence againe. He firſt cauſed her to be ſtripped naked, and then to be laid vpon the racke, where ſhe remained hanging by the armes from the ground, with certaine cordes tyed to her feet, with the which they haled her, and not contented herewith, they beat her with rodds and hooks of Iron, that did ſo teare her body that it was couered ouer with blood. While the valiant damoſell was in this torment, ſhe ſaid with a comfortable voice; The pleaſure that one hath to ſee the perſon that he long deſireth to ſee, the content that one feeleth when he findeth great treaſure, the ſame pleaſure and content, find I in this torment. The corne of wheate cannot be cleane, except it be much beaten out of the ſtrawe, fanned, and winowed. My ſoule cannot enter into heauen with the crowne of Martyrdome, if firſt my body be not tormented by the hangman. Quintianus comanded, that theſe ſame hookes of Iron ſhould rent & teare her breaſtes, and laſtly to cut them quite of. The bleſſed Virgin hauing ſuffred theſe tormentes, ſpoke to the tyrant with an inuincible courage, and ſaid: Thou impious and cruell man, art thou not aſhamed to torment a woman in that place from which thou ſuckedſt the milke of thy mother? Quintianus anſwered not a word, but ſent her backe to priſon, all ſtained and bathed in her owne blood. He ſet a watch that none ſhould cure her, nor giue her any ſuſtenance to comfort her.

God who permitteth his ſeruants to ſuffer paine, but not to periſh, ſent the Apoſtle S. Peter in the forme of an old man to heale her. When he came, he ſaid to the Saint. This fooliſh man Quintianus hath tormented thee, but thou haſt tormented him much more, with thy diſcreete, & aduiſed anſweres. I am come to cure thee and to heale thy breaſts: let me ſee them (if thou pleaſe.) The virgin not knowing who he was, ſaid: I did neuer looke for any humaine helpe; I haue neuer vſed any medicines; and hauing now but two daies to liue, I will not do that which I neuer did. Daughter ſaid the olde man, I am a Chriſtian; thou needeſt haue no reſpect, nor iealoſy of me. I haue not any feare or ſuſpect ſaid ſhe, for I am ſo wounded that none will lift vp their eyes to looke vpon me with any euill intent, and I am more aſſured of thee becauſe of thine old yeres. I giue thee thanks for thy good will, and for this coming to viſit me, but as for curing, I will thinke of no other but my Lord Ieſus Chriſt, for my phyſician; and if he pleaſe to ſpeake the word, I ſhall be whole. Then the old man looked

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merily, & ſmiling ſaid to her. Daughter I am Peter his Apoſtle, he hath ſent me to thee, & in his name thou ſhalt be whole. The old man with theſe words vaniſhed away, & bleſſed Agatha found her breaſts and al the reſt of her body whole and ſound. for which ſhe gaue great thancks vnto God. There apeared alſo in the priſon a great light, which so [illegible] that they fled & lefte the dore open. The other priſoners that were there, praied the Saint to fly, for that ſhe was looſed from her bondes, and for that by her meanes the dores were opened. The Saint anſwered: God would not be pleaſed if I ſhould deſire to looſe the crowne of martyrdome, and put the watchmen in danger.

Quintianus cauſed S. Agatha the third time to be brought before him, for that he vnderſtood ſhe was not dead: and ſhe coming, he ſaid. How long wilt thou continew in thine obſtinacy? now reſolue at laſt, that thou ſacrifice to the Gods, or els prepare thy ſelfe to endure greater torments then yet thou haſt ſuffred. Agatha anſwered: thy wordes be vaine, and both the comandements of thee and of the Emperor be wicked, and full of iniquitie. Who ſhalbe ſo fooliſh and ſo void of vnderſtanding, as to adore and demand aide of ſtones to no end, and leaue the aſſiſtance of Ieſus Chriſt, who heareth & helpeth thoſe that call on him, as you may ſee by mee? Quintianus was much amaſed to ſee Agatha whole: wherefore he ſaid; Come tell me, who hath healed and cured thee? I haue told thee ſaid the Saint, that it is my Lord Ieſus Chriſt. Then ſaid the Proconſull. Ah ſhameles creature, why art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? Continually you ſhall heare it, ſaid Agatha; for I beare it in my hart, and therefore, you ſhall heare it often out of my mouth, praiſing and glorifying the ſame. Then Quintianus raging like a cruell Tyger ſaid: We ſhall ſee ere long if thy God can deliuer thee out of my handes. He commanded a great fier to be made, and they laide her flat vpon the ground, and mingled among the coales, broken tile-ſheardes; then ſtripped they the Saint, and tombled her oftentimes to and fro vpon it. This was a cruell torment, for they wounded all her body, and the raging fier perced euen vnto her bowells. The great ſtore of blood that iſſued out of the body of Agatha, was not yet ſufficient to end her life.

About that time was a great erathquake ouer all the cittie, which tumbled downe part of the houſe wherin in the Saint was tormented; in which ruine two great friends to Quintianus, the one called Siluinus and the other Falconius periſhed. All the citty was in an vproare; and the people ran to Quintianus crying, that this came to paſſe for the cruelty that he vſed toward Agatha, & they threatned him death if he tormented her anie more. The Proconſull beinge wholly confounded and terrified, ſeing on one ſide the earthquake, and on the otherſide the enraged people, he cauſed the virgin to be carried backe to priſō, where ſhe being in great extremity, preſently fell in praier to almighty God,

and said: O Lord my God who hast created and kept me from my infancie that I should not offend thee, and in my youth thou hast aided me with manly courage, and hast granted me grace not to set my affection on this world, and hast kept my bodie from all filthie carnalitie; thou that hast giuen me strength to ouercome the tyrant, making me patiently to endure the fier, the Iron, and the prison; I desire thee O Lord to receaue my spirit. It is now high time for me O Lord, to leaue this world, and to come to enioy thy mercy. Which when she had said she yeelded vp her spirit to God, on the fifte of Februarie: on which day the Church celebrateth hir martyrdome, which was in the yeere of our Lord 253. Decius being Emperor. The body of this Saint was buried honorably.

It happened that the body being nowe in the sepulcher, in the presence of them that had accompanied her, which were a great multitude, came thither a beautifull yong man, and well aparailed, among the rest of the companie; who laid a stone vpon the sepulcher of the blessed Saint, in maner of an Epitaph, in which these wordes were seene to be ingraued. *Here is buried the body of a blessed soule, honour of God, and libertie of the country.* This being done, he departed away and such a man was seene no more. Wherfore they assured themselues, that he was an Angell sent by God, to bestow vpon the body of S. Agatha, part of the honor that her soule inioyeth and possesseth in heauen.

Metaphrastes saith, that saint Agatha was borne in Palermo, a citty on the sea coast of the same Ile of Sicilia, & that from thence Quintianus caused her to be brought prisoner to Carania. Moreouer he saith: that Quintianus after the death of S. Agatha, would haue gone to Palermo, to confiscate & sease vpon her goods & possessions, which were very great: and that he being on his iorney and passing ouer a riuer, he fell from his horse, who strake him with his heales, that he soncke him to the bottome. You shall seldome see the too cruell and too rigorous Iudges, euer come to good end: although they make a shew of zeale of Iustice. For as S. Iohn Chrisostome saith: if a iudge should haue any fault, he should lesse offend God in vsing to much mercy, then to much cruelty. God is as iust, as he is mercifull, neuertheless, he reioyseth in mercy: which God grant that he shew to vs all. Amen. Of S. Agatha writeth Beda, Vsuardus, and Ado, Archbishop of Treuers. Out of whom I haue taken some of these thinges and ioyned them to Metaphrastes. Baronius saith she died, in the yeare 254.

The life of S. Dorothie Virgin and Martyr. Feb. 6.

SAint Iohn the Euangelist reconnteth, that the Princes of the priests, sent certaine to take Iesus Christ. They that went to take him, and him preaching, therefore they staid

80

to heare him. It seemed to them that his doctrine was so good, and that he taught so sound-lie, that they not only tooke him not, but also affecting him, returned, published among them all his comendations. The like hapened to the duell that was impatroniſed of a Tyrannicall perſecutor of Christians called Sapritius. For deſirous to make a pray of the ſoule of a bleſſed Damſell called Dorothy, he ſent to her two women apoſtataes, who of Christians were falne to Idolatry, that they might induce her to do the ſame. But it fell out contrary to their expectation, for whereas they thought to bring Dorothy to their infidelity, she contrary wiſe converted them to the faith of Chriſt Ieſus, and they were for the ſame faith afterward put to death. The life of this Saint collected out of Saint Iſidore, Euſebius Caſarienſis, Beda, and other authors of Martyrologies, was in this ſort.

SAincte Dorothy was borne in Cæſarea a citty of Cappadocia. She beinge yet a litle child, exerciſed herſelfe in the workes of a trewe Chriſtian woman, as indeed ſhe was. She was ſo diſcreet and aduiſed, that many men enuied her for that they ſaw her ſurpaſſe themſelues ſo farre. They that knewe or ſawe her, glorified God, that had made a creature of ſuch perfection: for though ſhe were wiſe, yet ſhe was withall humble, and though ſhe was faire, yet was ſhe vertuous and honeſt, whereby her good report was ſpred in euery place. At that time the Catholique Church ſuſtained a cruell perſecution vnder Diocleſianus. One of his miniſters called Sapritius as cruell as himſelfe hauing notice of Dorothy, forthwith went into the citty of Cæſarea, and cauſed her to be apprehended and brought before him.

Dorothy ſtood with her eyes fixed on the ground (but her thoughts were on high with God, to whom ſhe praied.) The preſident ſaid vnto her: what is thy name? ſhe anſwered: Dorothy. Sapritius replyed: I haue cauſed thee to be brought hither, that thou ſhouldeſt cleere thy ſelfe of an infamie (for the Emperor is informed that thou art a Rebell) which may be done if thou wilt obay his comandement, and ſacrifice vnto the Gods. Dorothy anſwered; The Emperor of heauen hath comanded me to adore him only, and not the Gods that haue made neither heauen nor earth. Iudge you, who is moſt fitte to be obeyed, the Emperor of heauen, or the Emperor of the earth. The preſident ſaid to her; Leaue theſe reaſonings, and if you will returne home ſafe, and ſound, and with credit, ſacrifice to the Gods. If you doe otherwiſe, prepare your ſelfe to ſuffer torments. Dorothy anſwered; I will not ſacrifice vnto them, and litle doe I feare the torments which thou threatneſt, and which endure but a ſmale time. I feare more thoſe torments which ſhall endure for euer, to which I ſhalbe put aſſuredly if I follow thy counſell. The preſident ſeing the cõſtancie of the yong maiden, and that his wordes did not preuaile with her, determined to come to deedes. He cauſed her to be bound, and pulled vp with a Pulley and ſo to hang. When the Virgin ſaw herſelfe in that eſtate, and that euerie

rie one wondered at her, she said to the tyrant: It seemeth that thou wilt iest with me, that which thou wilt do, do quickly and finish my torments: otherwise it is not possible, that I should see that I so much desire and couet. What desire you to see, said the president? I desire said she to see Christ my Lord, and the Sonne of God. Where is this Christ said the Iudge? Dorothy answered: In that he is God, he is in all places, and in that he is man, he is in heauen at the right hand of his Father, in that happy country where there is neuer any winter, but continuall spring time, there be alwaies floures, lillies, and roses, there be fruites delightfull to see, and delitious to taste, there be fountaines and riuers, with all other recreations, all which the soules of the iust which be in the companie of God do possesse. Thou shalt be partaker of all these things Sapritius, if thou wilt be a Christian. The iudge was afeard that some of the Idolaters would be in loue with this contry which Dorothy commended so much, and forsake the sacrifice of their Gods, wherfore he caused her to be taken from the torment, and sent to two fisters which were called the one Christa, and the other Calista. These women had before bene Christians, and for feare of torments they had denied the faith. To these two women Sapritius said; you know what fauour and benefits I haue shewed vnto you for that you haue forsaken your faith, & haue sacrificed vnto the Gods, greater shalbe your reward if you procure this damosell to do also as you haue done. The two fisters profered themselues to do all that lay in them.

They perswaded Dorothy to do as they had done, and to saue her life; to consider how the Christians were persecuted, and how their liues and goodes were taken away, but the Gentiles were in a happie estate. The Saint would not suffer them to speake any further, but tooke occasion from these wordes to reprehend them sharply of that which they had said. It well apeareth (said she) that you be women, and that you be blind, in that which now you say, and in that which before you haue done. In this you seeme to be women, that for feare of death you haue forsaken the trewe life. And blind you be, in that you haue adored the Idolls, which is vtter darcknes. Therefore if you consider it well, you shall find that they be nothing but stocks and stones, and that they represent people that were men very wicked and vicious; you will not saie I trow, that any can be allowed for a God wherein may be noted vice or wickednes: If you say that the Christians be in euill estate, and the Pagans prosper; by the same reason you may conceaue that it goeth well with the Christians, because they be not deceiued, and with the Pagans it goeth euill and they doe erre, because there is another life in the world to come. And he that in this hath content in his owne desires, shall not haue it in the other, but torments euerlastinge.

These and many other things did Dorothy speake vnto the two fisters, which

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was so effectuall, that she made them to change their opinions, and brought them so farre, that they said: if they hoped to obtaine pardon by Christ Iesus, they would returne to be Christians, although they should loose their liues. What? (saith Dorothy.) If he will pardon you? There is not a thing that pleaseth him more then to be mercifull, and the greater the sinnes be which he pardoneth, the greater demonstration doth he make of his mercy. When Christa and Calista heard this, they fell downe at the feet of the Saint, and with teares desired that she would pray vnto God for them. She being very glad to haue made so good gaines fell on her knees, and lifting vp her eyes and handes to heauen, said; My God that saiest that thou willest not the death of a sinner, but rather that he should be conuerted and liue, and that there is such ioye in heauen for the conuersion of a sinner, I desire thee that thou wouldest vse mercie toward these thy two creatures, which the diuell hath stollen out of thy flocke; bring them backe againe into thy sheephold; remember that thou sheddest thine owne blood for them; haue regard vnto the anxiety and affliction that tormenteth them, and that it is thy handmaiden Dorothy that praieth for them. While she was saying these wordes, there came messengers from the tyrant to bring them before him.

They went all three together, and when they came before the president, he called the two sisters aside and said vnto them, what? is Dorothy yet resolued to sacrifice vnto the Gods. They answered that they were sory for that themselues had done, and confessed that they had thereby put themselues in danger to endure eternall torments, seeking to shun these torments which are temporall & passe away quickly. When Sapritius vnderstood this, he rent his garments for very anger, and raged like a Lyon. He comanded them to heat a great furnace, and to bind the hands of the two sisters backwards toward the shoulders & then to trow them therein. When the officers would haue cast them into the furnace, the women called vpon God, desiring him to accept their sacrifice which they here made of their liues, and that he would pardon them the sinne that they had committed. So confessing Iesus Christ they were martirised.

Dorothy reioysed much hereat, and the Tyrant fretted & chafed for anger, and comanded her to be stripped, and hoisted alofte with the pully, and to be drawne by the feet more cruelly then at the first. They racked out the members and ioints of the Saint the one from the other, yet she shewed a cheerfull countenance. Sapritius demanded why she was so ioyfull being in torment. She answered: I reioyse because God hath recouered by my meanes, the soules which the deuill by thy meanes had gotten into his power. Therefore I desire thee to be ernest in tormenting me, that I may attaine their companie the sooner. Sapritius caused them to light certaine torches and to hold them to her sides that they might burne & consume her intrailes; but the more the torments increa-

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sed, the lesse account the Saint made of them that tormented her. The Tyrant causeed her to be taken from the racke, and many buffets to be giuen her on the face, because she should not shew so pleasant a cõtenance, but she said; chastice this face of mine hardly that hath made much warre against me. The officers that tormented her were now tired, but she was not tired to endure the torments, for still she shewed more content and ioye. The iudge was ashamed to heare her words, for they displeased him more then his torments did displease or discontent her. Then being tired, but not satiated with her afflictions, he pronounced the sentence against her that she should be beheadded. She receaued the sentence ioyfully, yelding thankes to Iesus Christ that had now called her to her heauenly mariage.

While they led her to her Martyrdome, she passed neere where a learned Doctor of the law called Theophilus stood. He hauing heard her say that where Iesus Christ was, there were alwaies Lillies, Roses, and fruicts, and the Saint saying that she went to possesse them, said to her in derison; I pray thee Damosell, when thou art in the countrie of thy Spouse, send me some of the roses, and of the apples that be there. It was now the moneth of Februarie, at which time neither roses nor apples are to be had, and he making this request did it onlie to deride her. Yet Dorothie answered him, that he should haue his request. Being come to the place of execution, the Virgin desired them to suffer her to make a short praier, which they graunted. Hauing finished the same, there appeared before her a very beautifull yong child that had a basket, in the which were three roses, and three goodlie greene apples. The Saint said vnto him. Goe to Theophilus, and tell him from me, that I send him that which he required. Then was Dorothy behedded, and her soule went into the ioyes of heauen.

In this meane space Theophilus was scoffing and laughing at the promise of the Saint, telling the same vnto the other officers of the president, when behold there came before him a beautifull child, that desired to speake a worde with him. Theophilus wondred, not only at the beauty of the child, but also at his wit, and good maners, that knew in such sort to deliuer his message, and cheiflie when he said that Dorothy to keepe her word had sent him those apples and roses, gathered in the Paradise of her Spouse. Theophilus receaued the present, and the child vanished away, shewing cleerlie that it was an Angell of God. Theophilus being amased and astonished, said: trewly Iesus Christ is God, and there is no other God but he. They that were present hearing his wordes did wonder much, for euery one knew that he was afore time a great enemie to Christians. The president confounded with this accident, asked the Doctor what he meant by saying so: and he told him. Then he threatned to put him to death if he talked of any such matter, or refused to adore the Gods.

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Theophilus affirmed that he was a Christian, and that he would no more worship the Gods made of wood and stone, one the outside of whom, the spiders made their webs, and in the inside the rats made their nests, and that they were dombe and could not helpe them that adored them. Moreouer, he alleadged many reasons against the Idols, so that many gentiles were ready to blaspheme their Gods, and to be made Christians.

Sapritius to preuent that, and seing the constancie of Theophilus, caused him to be tormented vppon the Racke, which hoisted vpp the person alofte from the earth, and made him hold his armes in maner of a Crosse. Theophilus being in this case, said; Now I may truly say, that I am a Christian, since they haue laid me in the maner of the Crosse as my Lord Iesus Christ was. The Iudge commanded them to pul off the flesh of his sides with certaine hookes of Iron, and while the officers pulled of the flesh of his whole body in this sort, that the blood powred downe from euery part in aboundance, the Iudge said vnto him: O miserable Theophilus, haue compassion of thy body. Theophilus answered; Miserable Sapritius haue compassion of thy soule. The Martyr was brought to such extremitie, that it seemed impossible he should haue any blood in his bodie he had shed so much, yet he was as comfortable as if he had enioyed the greatest consolation in the worlde. Wherefore the president caused him to be behedded. The good Theophilus receiued his death, giuing infinite thanckes vnto God for calling him to labour in his vineyard at the eleuenth houre, hoping neuertheleſſe to be rewarded equally with them that had laboured from the morning by the mercie of our Lord God, whose name be praised in all his creatures for euermore. Amen. The Church celebrateth the feast of Saint Dorothy on the 6. of February, which was the day of her Martyrdome, in the yeare of our Lord as Baronius saith. 304. in the raigne of Constantius and Galerius.

The life of S. Romuald Abbot, founder of the order of the Camaldulenses. Feb. 7. Taken forth of F. Ribadeneira.

AMongst the heades which our Lord hath chosen to conduct the goodly armie of his Church, the glorious Abbot S. Romuald hath bene one. He was at the first a Monke, and disciple of S. Benedict: & since Father and master of sundry religious; & foundre of the order of the Camaldulenses. The Cardinall Petrus Damianus, wrote the life of this blessed Father, who liued in the same time, and in the selfe same place, as hereafter followeth. S. Romuald was borne in Rauenna, a most noble cittie of Italie, his Father was named

med Sergius, of the houſe & famillie of the Dukes of Rauenna, otherwiſe called Honeſti. Romuald was brought vp in his parents houſe verie delicatly and tenderly, vntill the age of twentie yeares. His ordinary practiſe was, to goe a hunting, & to performe ſuch other like exerciſes belonging to youth: & euen then from the time that he ruſhed thorough the woddes & the mountaines, his hart & his eyes, were alwayes fixed vpon the trees, the fountaines and the fieldes, taking great contentment in this ſolitude. There he awakned his ſpirit, conſidering the quiet & pleaſant life, which he might paſſe in the deſert, for that of the pallace went againſt his heart, with its delightes, dangerous & painful practiſes; In particular, he was much offended at a great enimity which fell out betwixt his father Sergius, & another gentleman, his very neere kinſman, about a peece of paſture: which matter went ſo far, that Sergius reſolued to kill his competitor, ſo to remaine abſolut maſter of that ground. And albeit that Romuald held not for good the determination of his Father, notwithſtãdinge being enforced thorough his threates and compulſions, he aſiſted in an act ſo weake & ſo vnworthy: for Sergius in a definance, ſlew his aduerſary. And although his ſonne Romuald did nothing at all, but only finde him ſelfe preſent at the cõbat, yet for this alone he remained ſo afflicted, that he cõdemned him ſelfe to vndergoe a great pẽnance (it being God who would call him vnto him by this meanes, and make him ſo to leaue the deceitfull vanities of the world:) whereupon he withdrew him ſelfe into a monaſtery of S. Benedict called Claſſenſis, wherin repoſed the body of the glorious martyr S. Apollinaris, who had been Biſhop of Rauenna & diſciple of the Apoſtle S. Peter. Romuald remained there fortie dayes, where he was ſerued by a very vertuous lay brother, and who deſired to gayne this knight into religion, by his owne example and deuotion, together with certaine reaſons which he tould him, and a remarkeble viſion which S. Apollinaris made vnto them, appearing very bright and glorious vnto them both. Romuald remained reſolute to forſake the world, and vtterly to forget its vaine hopes: then repleniſhed with an incredible ioye, he proſtrated him ſelfe before an Altar, all bathed in his teares, offering him ſelfe to our Lord to ſerue him.

After a certaine time, he went and asked the habit, of the Abbot of the monaſtery, who feared to giue it vnto him, becauſe of his father Sergius, who was a man mightie, riche, greatly feared, & impatient, & Romuald was his chiefeſt heire; vntill ſuch time as the Archbiſhop of Rauẽna named Honeſtus, his kinſman (who had beene Abbot of the ſelfe ſame monaſtery) aſſured him concerning this feare, & praied him, that without looking to the reſpects of the world, but only to the ſeruice of God, he ſhould receaue Romuald into his religion. Being then thoroughly reſolued, he gaue him the habit of S. Benedict to the great contentment of all the Monkes. Romuald began to profit well in holie

holie religion, & to aduance him selfe from day to day, more and more in all sorts of virtu: yea, he became a very looking glasse to al the Monkes, notwithstanding some of them which were luke warme and litle obseruant, could not suffer so great a sanctitie of life, nor so great rigour and austeritie in a youth, who but the day before, had renounced the pleasures of the world, and yet shewed himselfe already so zealous of his rule & profession. This smote thē, in a maner, on the face, and offended thē so far, that they conspired his death (the extremity wherto a disordered spirit can arriue, yea euen one that is religious, whē he redoureth correction, like to a bridle of a sharp bit) & they had likewise executed their impietie, if almightie God (who hath so especialle a care of those that serue him) had not deliuered him from their handes, by an aduertissement which he receaued from one of them; So that the holy youth, making shew of knowing nothing, weighed that this life was not according to his desire, & that the company of such religious, did no way further his intētion. Hauing dwelt three yeares within that monasterie, he went with the licence of his prelat, to find forth an Hermit named Marinus, who dwelt in a desert verie neere vnto the cittie of Venice; He found him out, and besought him to receaue him vnder his discipline & obedience. Marinus who led a life very rigorous & austere, accorded the same vnto him. Three dayes in eache weeke he only eate a morcell of bread, and a handfull of beanes, and dranke water. On other dayes, he eate a few herbes, or other like foode, and dranke some smale quantity of wine, addicting himselfe continuallie to long and feruent prayer. Romuald found him selfe iust according to his minde, with such a master: they two went euery day forth of the hermitage, & songe the psalmes, walking in this solitude. And for as much as Romuald could not as yet say all the psaulter by hart, when he missed, his master gaue him a good blow vppon the eare with his staffe, to make him to merit, and to exercise his patience. His disciple suffred the same, and held his peace, vntil that after some certaine dayes he said humbly vnto Marinus, that, if he thought good, he should for the time to come stricke him on the right eare, for that he lost his hearing with the left eare, by reason of the blowes he had giuen thereon. Marinus admired this great virtu of patience, and began to respect and to behould Romuald vith a more gentle eie.

A litle after, they both went vnto the cittie of Venice, to gayne vnto God Peter Vrceolus, who had got to himselfe by indirect meanes, the seigniory and authority of the common welth of Venice, wherof he was Duke. They so well exhorted him to penance & repentance for his sinne, that they caused him to giue ouer that estate, & the world altogether, to retyre himself into the secure harbour of religion, taking the habit of S. Benedict: and so being accompanied with one of his owne seruants named Gradenic, and of the holie Abbot Gue-

rinus, they went into the desert to the hermitages of Marinus, & of Romuald, where afterwards they died holilie. But Romual, aboue the rest, went alwaies encreasing and aduancing him selfe in the way of perfection, and the graces which our Lord imparted vnto him were so great, that he would they should be profitable to others, as well as to himselfe alone, making him the Father of many holy children. Now after he had dwelt three yeares in his monastery, and other three yeares in the desert, he resolued with himselfe to reforme the Monasteries of his holy Father S. Benedict, which were somewhat declined thorough human frailty, and by occasion of the warres, had lost a great deale of their religious discipline. This cost him many iorneyes, many labours & persecutions: but God who moued him thereto, assisted him with his power and with a grace so aboundant, that he reformed the Monasteries of Venice and of Tuscan in Italie, and many of France, and in sundry yeares that he vndertooke this holy labour for our Lord, he built an hundred new Monasteries, of the order of S. Benedict, and besides this, peopled the deserts with hermitages; and as the glorious Romuald, was to be the guide of others, so began he to giue instruction by his owne example. His studie was, to reade the liues of Saintes, imitating their fastinges, their watchinges, their penances and prayers, in such sort that for fifteene yeares together he kept this custome, to fast sixe dayes in a weeke vntill Sonday, which he alwaies continued from the two Lents of the yeare (which are in the order of S. Benedict, the one that of the Church, the other, from S. Martin vntill Christmas.) Foure yeares long, he and Iohn Gradenic did labour the ground, sowed and gather in the wheate, sustaining themselues with the labour of their handes (a thing greatly in vse amongst the ancient Fathers, and all the religious which liued vnder their obedience:) Their fasting, they accompanied with prayer and meditation, and it was held for so grosse a fault to slumber during the time of holy prayer, that S. Romuald suffered not him to say Masse that fell therin, because of the litle respect wherwith he stood in the presence of our Lord, whom he was to receaue. Obedience was his deare virtu, and for that one of his Monkes left his fellow which was giuen him for his companion, he comanded when he died, that he should not be buried in holy ground.

The diuell could not endure, that Iesus Christ was so well serued with such pure and holy soules, but principally of Romuald, the head and guide of the others. He began therefore to raise against him a most cruell warre, and to torment him with most terrible tentations, setting before him the delights which he had left in the world, the incommodities he now endured, and that painfull life, wherein it was impossible for him to persever. One while he discõmended all he did, telling him that the whole was of no manner of meritt: but by how much the more the Saint was torméted, so much the more had he recourse

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vnto God, and by his fauour and grace vanquiſhed ſathan. Yet the diuell yealded not himſelfe for all this, but perſecuted him the more furiouſly, euen to the beating of his body, and affrighting him by night with noiſes and rumblinges in his celle, appearing vnto him in very horrible and fearfull figures, troubling his imagination with foule and filthy thoughtes: which fierce combat laſted for fiue whole yeares, throwing him ſelfe vpon his knees vpon the Saint, after that he was laied downe to reſt, and weighing vpon him to ouerwhelme and ſtifle him. And albeit that theſe encountres with the diuell were vſuall to him, yet he omitted not to prouoke him like a beaſt, ſaying vnto him. O enimie, thou haſt beene driuen out of heauen, and dooſt thou come into the deſert? Auant, vile ſerpent, thou haſt already that which is thy due. This made him ſo aſhamed, and ſo ſpited him, that he fled before him, and our Lord comforted and fortified his worthy ſoldiar; In particular he reioyced him, cauſing Count Oliuer to enter into his order, who in France had bene a man very riche and powerfull, and who had led a moſt ſtrang life. This Count God called by the meanes of S. Romuald, who ſet before his eyes, in what perill he liued in the world, and that he ought to doe a great deale of penance for his grieuous ſinnes. The words of the Saint had ſo great power ouer the Count, that he conuerted, & made him reſolue to goe render him ſelfe at the mount Caſſin (which is the firſt Monaſterie founded by S. Benedict) there to take the habit, and to giue him ſelfe vnto God for the reſt of his daies. Whereupon S. Romuald gaue him for his companion and conductor Iohn Gradenic, commanding him not to abandon Oliuer during his life; he was likewiſe accompanied in this his enterpriſe, with Marinus, who had in the beginning bene the Maſter of Romuald, and of the Abbot Gue.inus.

The conuerſion of Sergius the Father of Romuald was no leſſe admirable, who after the example of his ſonne, hauing taken the habit of religious in a monaſterie of S. Seuerin in Italie (as inconſtant and mutable) was in ſome diſcourſe to forſake the ſame. Saint Romuald being aduertiſed hereof, was not wanting to a thinge which ſo much concerned the ſeruice of God, & the obligation of a good ſonne (who by how much he ought to forget his parents & kinred in that which doth concerne the world, by ſo much more is he bound to helpe them in thinges belonging to heauen and to their ſaluation.) He departed therfore from the confines of France, where he was at that preſent, and went as far as to Rauenna on foote, without ether hoſe or ſhoes, hauing but onlie a ſtaffe in his hand. He ſpake to his Father, and not being able at the firſt to bring him to reaſon, he became ſo iealous of his ſaluation, that he put fetters vpon his feete, where he helde him diuers dayes, and by the force of faſtinges, prayers, and of the word of God, he reduced him vnto an exceeding ſorrow & contrition, for all whatſoeuer had paſſed before. It was eaſie to know,

that this was a coũcel which came frõ heauen, for that our Lord cõforted Sergius, with the ſweetnes of his diuine ſpirit, giuing him a few daves after a peaceable death, & of great edificatiõ vnto others, the yeare 992. S. Romuald very ioyfull of this happie ſucces, returned vnto his ſo deare retreat, there had he new combats, viſible and inuiſible, againſt the diuells. One day as he was at Complin, there entred a great troupe of thoſe infernall ſpirits, which threw him to the ground, and beate him ſo longe, that all his bones were bruſed. But the Saint humbly turned him ſelfe to Ieſus Chriſt, & ſaid. My deare Ieſus, why haſt thou forſaken me, and left me in the handes of myne aduerſaries? At this ſweet name, all that curſed rout fled, and the Saint triumphed ouer them by the grace of our Lord, although his whole life after, he bore the markes in his head. The diuels ſeeing that he feared them not, and that Romuald alwayes ouercame thẽ, thy reſolued to make warre againſt him by the handes of men, which often times is more cruell, then that which they make by them ſelues. There were certaine Monkes in his Monaſtery, who to liue a litle more at liberty, then was conuenient for their profeſſiõ, deſired not to be lightned with ſo great a light and ſpirit, as ſhined in their holie Father. Beſides this, it came to paſſe, that a Marquis called Hugues, ſent him a great ſomme of mony for an almes, and the Saint knowing that there were ſome Monaſteries which endured much, he diſtributed this mony amongſt them, without retayning any for him ſelfe, as perfect charity is wont to doe. This gaue occaſiõ to the Monkes to murmur, euen to the outraging of him, and conſtraining him to depart from thence. But our Lord, who takes vpon him ſelfe the iniuries done to thoſe that are his, ordained that it ſnowed ſo ſorely the night enſuing, that the weight of the ſnow which fell vpon the Monaſterie, cauſed the rooſe to breake a ſunder, which fell vpon the culpable, and wounded them very ſtrãgly: this chaſticement which came from heauen, enforced thẽ to acknowledg their fault, and the innocency of their Abbot. And the principal author of this cõſpiration, being gone forth of the couẽt, as he paſſed ouer the bridge of the riuer Saphis, he made a falſe ſteppe into the water, and drowned himſelfe.

After this S. Romuald fell ſick, by reaſon of his continuall and auſtere penances: his haire grew very faſt, & all his body was healed with haire, for that he had retired him ſelfe into a moiſt deſert, and vnholſome, vntill ſuch time as S. Appollinaris appeared againe vnto him, as he did at the beginning of his cõuerſion, and commanded him, although it were painfull vnto him, that he ſhould returne to the Monaſterie of Claſſenſis where he was enterred, and where Romuald had taken the habitt: wherto the Saint obeyed inſtantly. The Abbey was as that preſẽt without a head, & it belonged to the Emperour Otho the 3. of that name to prouide for the ſame, who remitted the matter to the election of the Monkes, who elected Romuald for their Abbot: wherof the Emperor

perorwas moſt glad, & went to viſit the Saint,who was at that time in an hermitage in the valley named Perco,about ſome foure myles from Rauenna. S. Romuald made him the beſt entertainment that was poſſible for him, giuing him his poore bed of ſtraw, wherupon he paſſed that night, & vpon the morrow he led him with him to his pallace,diſcouered vnto him his deſire, & that it was moſt expedient that he ſhould gouerne that Abbay. S. Romuald refuſed the ſame at the firſt: afterwards,to obey rather the Emperor of heauen, thē him of the earth,he accepted the ſame, being already Prieſt, and for the ſpace of two yeares gouerned that monaſterie,with great watchfulnes & wiſedome: which yet was not performed, without being hated and perſecuted of ſome of his Monkes,who could no endure ſuch a virtu & perfection. But S.Romuald, who was of a nature ſweet & peaceable, ſuffered with ſingular patience, theyr diſdaines and euill entreatments. In the end, ſeeing that the maners of his Monkes,could not agree with his owne, he reſolued to leaue thē, & beſought the Emperor not to take the ſame amiſſe,in whoſe preſence, & of the Archbiſhop of Rauenna,he renounced the title & dignitie ouer this Abbay. The Emperor being at Tiuoli,entēding to deſtroy the citty,S. Romuald had ſuch authoritie ouer him,and ouer the inhabitants of the ſame, that he appeaſed the iuſt diſpleaſure of the Emperor, and handled this affaire ſo paſſing well, that nothing could be wiſhed better.

Vpon another occaſion,he ſhewed yet a great deale more,his ſingular talēt, & the zeale he bore vnto our Lord,which was,that the Emperor(by the meanes of a ſeruant of his called Tamne,with whom he treated priuatly of ſundry thinges,as with his familiar) had geuen his word,and his imperiall faith, to a Roman Knight named Creſcentia, who was beſeeged by his armie, that he would ſaue his life if he rendred him ſelfe; who rendring him ſelfe vpon his faith,he cauſed to be ſlaine, & tooke his wife to ſerue him for a harlot. S. Romuald touched with the zeale of God, and weighing his offences with the weights of an vpright ballance, by the great authoritie he had with him, he perſwaded the Emperor and Tamne, that they ſhould come to Confeſſion to him,to rendre themſelues religious to expiat their periury, homicide, & their adultery;and de facto Tamne entred into religion. But as concerning the Emperor,were it that he could not,or that he would not doe the like,yet ſo it was, that he went bare foote from Rome to the mount Gargan, which is neere to Manfredonia in the prouince of Pauillia, to viſit the Church of S. Michaell the Archangell, & moreouer withdrewe himſelfe for one whole Lent into the Monaſtery of Claſſenſis,faſtinge,wearing of haire cloth, & lying vpon a hard pallet:a right worthy example for all Princes & Lordes, who ſinne ſo at their owne eaſe,and haue ſo great difficultie to repent them and to performe a light penance for their ſinnes.

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Many of the principall fauorits of the Emperor, moued by his good example, & by that of Tamne, craued the habit of Religion of S. Romuald, amongst which one was Boniface, who was a kinsman of the Emperours, and Busclauin sonne of the kinge of Sclauonia. Romuald accompanied with these new religious, went to the couent of mount Cassin, to visit the body of his good Father B. S. Benedict: where he fell sicke, yet was he forthwith healed againe, and with all this nobility which were his disciples, he retired himselfe to the Monasterie of Perea, where sundry others came and gaue themselues vnto him. He gouerned them and instructed them all, by his doctrine and example, diuiding them into seuerall hermitages. There he caused clearly to be seene, that the sonnes of Princes and of great Lordes, who but a litle before liued free & at their owne pleasure, well esteemed, and well attended, passed then their liues in penance, solitude, austeritie, fastinges, coldes, nakednesses, and trauels. They praied, songe Psalmes, they alwaies did some exercise: some spunne, others did weaue, others digged the ground, and sustained their liues with the sweat of their browes, and with the labour of their handes (albeit they vsed no great expences:) But the feruor of Boniface was remarkable aboue that of all the rest; He did eate but twice a weeke, on the Thursday, and on the Sonday: and when he found any netles or thornes, he wallowed him selfe all naked vpon them, euen to the fleying, and bathing of himselfe all in blood, which he likewise desired to shed for Iesus Christ, by enduring martyrdome for the loue of him, and to be no lesse heire of the torments of Boniface, then of his name: so that with the benediction of his Abbot, and the permission of the Pope, he went into Russia to preach the ghospell, and to dilate the faith of Iesus Christ; where hauing endured infinit trauels, of hunger, thirst, and wearines, and conuerted many soules to the Catholique faith, he gained the crowne of martyrdome which he so much desired, for that a brother of the kinge of that contry, thorough rage and furie caused him to be kild. These who put him to death, with diuers others, bewailing their sinne, were conuerted to our holy faith, and were baptised.

This was the happy end of S. Boniface, disciple of S. Romuald. Who sought no lesse after martyrdome then his disciple, and with the same desire, passed into Hongary, to preach the faith of Iesus Christ, and to giue his life for him. But our Lord (whose endes & traces are incomprehensible) diuerted him from this enterprise, sending him a sharpe sicknes, which withheld him for a time, and when he pretended to returne, he was presently well: after, when he would follow on his iorney and goe forward, he fell sicke againe; which gaue him to vnderstand, that it was the will of almighty God that he should returne, because our Lord reserued him for a long and painfull martyrdome of many trauells and persecutions. Notwithstanding he came not backe with his handes empty,

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for he and his companions hauing beene sharplie handled (wherof some were scourged, and others sould) he left not to bringe alonge with him, sundrie Almans for his disciples, for whome he builded Monasteries. Who can recount all the other battailes and victories, which this most holie man gayned ouer him selfe, and ouer his enemies, and which he bore away from the diuels, and from all the powers of hell, which so often did assault him, and with so manie slightes sought to ouerthrow him? What perseuerance had he in his fastinges, and in his prayers? which were so extreme, that he remained seauen yeares enclosed within a caue in perpetuall silence: and euen then when he was verie ould and much broken, he did not eate in all the Lent, but one porringer onlie of herbes or pulse. He had three seuerall haires, very rigorous, which he changed from month to month, for feare to engender ouer much vermin. He treated his bodie with so great rigour, that it seemed not to be flesh. What shall I say of other times that he was euilly handled, affronted, and almost killed euen by some of his owne, which were blinded with the cleare light of his virtues, and who like madde men, banded them selues against the phisitian which sought to cure them? Once being in the night time laid in his celle, a Monke tooke him by the throte to strangle him, but God preserued him miraculouslie, by the meanes of one of his disciples named Gilbert. Another time (aged as he was aboue a hundred yeares) he was defamed by a wicked man (who bore the habit of religion) of most filthie sinnes, which were no more belonging to his age, nor to his holines: by occation wherof he was most terriblie chasticed, as if they had been true, vntill that God did comfort him and command him to celebrat, notwithstanding all the censures & suspensions which they had imposed vpon him. How was he persecuted by the diuells? How often did they endeuour to affright him, presenting them selues vnto him in horrible formes, thundring in his celle, raising vp of tempestes, stormes of windes, and enforcing themselues by all meanes, to destroy and ouerwhelme him? But our Lord caused him to triumphe ouer all those infernall forces, for that he had perfectly ouercome himself, by his sweetnes & his sufferance: which in conclusion rendred him most fearfull to the diuells, who came to affright him, driuing them forth of the bodies and the soules of those which they possessed. He had the gift of prophecie and of supernaturall light, to vnderstand the holie Scripture, to write vpon the psalmes, and to make a meruellous exposition vpon them, which is yet kept vnto this present written with his owne hand, in the desert of Camadulenses. He was likewise miraculouslie assisted in his necessities, and comforted with illustrations and diuines visitations of our Lord: esteemed also and honored of the Emperors and Princes of the earth, so that it seemed that all the world was renewed by the exercises of his admirable virtues. Sundry new monasteries were ere-

&ted (as we haue said) which were peopled with good religious persons, and the ancient ones were reformed, and the deserts inhabited with men more diuine then human, especially the desert of Camaldulenses, the which he founded by a celestiall vision.

S. Romuald was of the age of an hundred and two yeares, the yeare of our saluation 1009. when desirous to retire him selfe into some solitude, to attend vnto the seruice of God with greater feruor, for that litle of his life which remained vnto him, he went vnto the mount Apenin which diuideth Italie: and being come to the top of the mountaine, in a delightfull field and abounding with springes, after he had there walked a while, he fel a sleepe hard by a fountaine, where he had a dreame full of mysterie, and like vnto that of the Patriarch Iacob; For he sawe a Ladder, which touched the earth with the one end, and with the other heauen, and that his religious which were no more clothed with black, but with white habits, ascended by the same vp to God: in whom putting his trust, and knowing by the vision that such was his will, he went and found out the Lord of that land, who was a Count called Maldula, and asked the same of him. The Count hauing had the like dreame, graunted the same right willingly to him, with a contry house which depended theron, to build a Church and a Cloistre for the Monkes. And hence it cometh, that this cituation was called Camaldulenses, that is to say, the field of Maldula. He built hermitages in that place, and changed the black habit which before he wore, into a white. This desert is the principall & head of his ordre, there began the new paradise of these celestiall men, whose life is a perpetuall penance and contemplation: where the great coldes, snowes and frostes (wherewith that field being fertile, and trauelled the greatest part of the yeare) doe much further to make a pourtrait of the Crosse of Iesus Christ, wherin consisteth true life. In this house (which verily is the house of God) it is now six hundred yeares that the religious liue in obseruance, and that our Lord doth gouerne, conserue, and sustaine the same, and the soueraigne Priests his Vicars, haue both honored and confirmed its statutes, granting vnto it many goodlie priuiledges: and sundry great secular persons, ecclesiasticall, and religious, haue embraced this holie institution, and haue become the sonnes of Romuald, and all that which they haue done for the seruice of holye Church (which is not litle) is of right due to such a father and such a master. Who whe he had setled the affaires of religion in so good termes, hauing his soule filled with graces and merits, reposed in peace the 19. of Iune in the euening, in the yeare 1027. being six score yeares of age. He died in the monasterie of the vally of Castro, which he had erected in the marquisat of Anconia, there his bodie was enterred, and since in the yeare 1467. to wit, foure hundred and fortie yeares after his death, they were found whole and entire without any corrup-

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tion, with a moſt ſweet countenance, white, and venerable, hauinge his bodie couered with a ſhirt of haire vnder his habit. Since he was tranſported into the cittie of Fabian, into the Church of S. Baſil, which is of his ordre, where he is yet to this preſent; and vpon the day of this tranſlation, which was the yeare 1401. the 7. of Februarie, the Catholicque Church doth celebrate his feaſt, as appeareth by the Bull of our holy Father Clement the 8. wherin he commandeth that a double office be ſaid of him, as of an holy Abbot & Confeſſor, giuen the 9. of Iulie 1595. which Bull containeth a ſummarie of the life of this Saint, in theſe termes.

It ſeemeth that we ought to hould amongſt the principall Saints, the glorious Ancoret Romuald, by reaſon of manie illuſtrious titles of his contrie, of his progenie, of his virtu, of his high contemplation of diuine thinges, and for being founder of the ordre of the Camaldulenſes. The religion and pietie which he bore towards God, was ſuch, that one would not haue ſaid that he conuerſed in this world, being ſo retired from the frequentation and ſight of men, ſo familiar and accuſtomed to communication with the Saints which enioy God, who ſomtimes appeared vnto him, euen as if he had liued in heauen, and not in earth. His charitie towards his neighbour was ſo excellent, that he bought the ſaluation of his owne father, with the price of his prayers, by which he drew him to religion, and conducted him to glorie. The force of his example was ſo powerfull, that he cauſed ſundry Kinges, Princes, and remarkable perſons to forſake the court, to come to the deſert, changing delightes and pleaſures, into penance and into poore veſtements. He deliuered diuers perſons, from great corporall and ſpirituall perills: he reſtored health to ſundry ſick with the ſigne of the Croſſe. It was he who reſtablished in their firſt eſtate of great perfection, the life of the holie Hermites, which was alreadie become baſtard in all Italie. He was right humble, and a deſpicer of him ſelfe, ſo that the holy Ghoſt choſe him for his liuing temple, who gouerneth and accompanieth thoſe that are humble. For this cauſe he gaue him the vnderſtanding of the holie Scripture, and the gift of prophecie: and by how much he humbled him ſelfe, by ſo much did God exalt him. Finally he gaue him a longe life in this world, and in heauen eternall glorie. Beſides, the Cardinal Petrus Damianus, Petrus Morigus in the hiſtorie of Religions cap. 2. and Auguſt. Florentin Camaldulenſe in the hiſtorie of his ordre, haue written his life. And laſt of al maſter Iohn of Caſtagnico, religious of the order of S. Benedict, a man much qualified for his great religion, preaching and doctrine.

The life of S. Apollonia Virgin and Martyr. *Febr. 9.*

THe highe and mightie King Dauid ſaith, that God chaſticeth ſometimes the ſinners, and breaketh their iawebones. The diuel ſeing that, and thincking it a ſhame for him,

procureth the same to the Iust men, wherfore he perswaded some of his seruants, to pull out the teeth of Saint Apollonia, whose life was written by Dionysius Bishop of Alexandria, and recounted by Eusebius Cæsariensis in his Ecclesiasticall history, in this maner.

AT such time as Decius the Emperour moued the persecutiõ against the Church, he sent into Alexandria, a Tyrant that should most cruellie persecute the Christians. There was taken among others, a mayden called Appollonia, whose life was an example of vertue in that citrie. When she was taken, they perswaded her to adore the Idolls. She denying so to do, they first pulled out all her teeth, & for that this was not sufficient to make her yeald, they kindled a great fier, and threatned to throwe her aliue into the same, if she would not adore and sacrifice vnto their Idolls. The Saint stood in a studie a while; and on a sodaine escaped out of the handes of them that helde her, and threwe her selfe into the fier, where presentlie she was burned. All that were preset were astonished at it, that the maiden virgin should be more diligent to offer her selfe to death, then the executioners should be to giue it her. This Saint is Aduocate, and called vpon, for the tooth-ake.

You must here vnderstand, that the killing of a mans selfe as Sampson did, and the casting of ones selfe in the fier as this Saint did, speaking absolutelie, is not lawfull, neither maie it be done. For none is Lord of their owne bodie, but with the licence of God, who is Lord of all. Therefore Saint Austen saith; When we read of Sampson that he killed himselfe, and of certaine holie women that did the same to preserue their chastitie, we must entend that they did it, by the particuler instinct of the holy Ghost. So also, this Saint becausse she had such licence giuen her by God in that space of time that she stood studying, and musing what she ought to doe, did not sinne in casting her selfe into the fier, into which the officers had shortlie after cast her, but did a magnanimous, heroicall, and valerous acte. That it is so, you maie plainlie see, for that the Catholique Church doth honour her as a Saint, & celebrate her martyrdome on the 9. daie of Feb. which was in the yeare of our Lord 252. and in the raigne of Decius, Baronius saith in the 7. of Philip.

The life of S. Valentine Martyr. *Feb.* 14.

THe difference betweene the valiant, and the rashe man, is this. The rashe man ventereth and putteth his life in perill for euerie occasion that offereth it selfe, but the valiant man will not aduenture himselfe, nor put his life in danger, but for matters of importance. As to defend the honor of his God, his owne honor, or for his countrie.

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This being ſo, the name of valiant agreeth well to the glorious Martyr S. Valentine, for he offred his life, & loſt the ſame for the honor of God. His life gathered out of Beda, Vſuardus, and other authors of Martyrologies, in this manner.

CLaudius the ſecõd that gouerned the Romaine Empire, had in him ſome good partes, as in being a good Iuſtice. So had he alſo diuers euil qualities, and cheiflie for that he was an Idolater, and gaue conſent that in his time the Chriſtians might be perſecuted. Neuertheleſſe, this was not his owne worke, but was cauſed by his miniſters, Proconſulls, Gouernors, and Viceregents of countries; which in the tyme of the former Emperours did put the Chriſtians to death, and the confiſcation of their goodes they did imbecill, and get into their owne handes, to their owne vſes. Wherby it came to paſſe, that they had a deſire ſtill to perſecute the Chriſtians, although the inuentors and deuiſors of the perſecution were then dead.

At the time that Claudius remained in Rome (whoſe gouernment was verie ſhort, & the time that he reigned he ſpent in diuers warres) there was brought before him certaine Chriſtians, one of which was Valentine the Prieſt, a man of great holines. When he was brought before the Emperour, he was accuſed that he was a Chriſtian, and that he was an enemie to the Emperiall crowne. Whereupon the Emperour ſaid vnto him: I praie thee tell me plainlie, wherefore wilt not thou be our friend? Wherefore doeſt thou keepe companie with them, that by their vaine religion be enemies to our perſon and to our ſtate? It is told me that thou art a wiſe and diſcreete man, this that thou doeſt, is the deed neither of a diſcreete, nor well aduiſed man. Valentine anſwered. O Cæſar, if thou kneweſt the guifts of God, and wouldeſt leaue this vanitie to worſhip gods of wood and ſtone, and wouldeſt confeſſe one God Father Omnipotent, Creator of heauen and earth, and Ieſus Chriſt his Sonne, with the Holie Ghoſt, three perſons, but one onlie God, not three Gods, without all doubt thy Empire and rule would be more proſperous, fortunate, and endure longer.

A Doctor that was there with the Emperour ſtepped in and ſaid: Thou ſaieſt Valentine, that thy God created heauen and earth, what thinck you of our gods Iupiter, and Mercurie? Valentine ſaid: I thinck they were mẽ that ſpent their liues in pleaſures, diſhoneſties, adulteries, and in other vices, not fit for good men, much leſſe for gods; Inquire of thoſe that knewe them, read the bookes that the authors of their hiſtories do writte, and you ſhall ſee that the wordes that I ſpeake be true. Then ſpoke the Doctor with a loud voice and ſaid: This man hath blaſphemed our gods, and grieuouſlie offended our commonwealth; wherfore he is worthie to dye. The Emperour tooke the wordes of Valentine in another ſence (but he neuer altered his countenã-

ce, nor ſhewed anie paſſion) and ſaid vnto him: if Chriſt whom you worſhipp be God, it is fitt that all we knowe what he was; what life he led, what doctrine he taught; and what end or death he made; To all this Valentine made anſwere, and yelded a reaſon why God was made man; In what ſorte he conuerſed among men; he talked of his life; of his miracles; of his doctrine; and ſhewed the cauſe of his voluntarie death; of his reſurrection, and of his aſcenſion into heauen. Valentine vttered all this with ſuch a grace, that the Emperour and all that were preſent tooke an affection to him, and ſhewed an inclination as though they would be Chriſtians. Which a gouernour called Calphurnius perceiuing, exclaimed with a loud voice: Take heed you Romanes what you do, for Claudius our Emperour hath ſuffered him ſelfe to be deceiued with falſe doctrine. Conſider with your ſelues, if it be lawfull for vs to forſake the worſhipping of our gods, which we haue alwaies til this time adored, and now to woſhip one that was Crucified. The Emperour doubted that this ſpeach would cauſe ſome vproare or tumult among the people, wherefore he commanded the ſame Calphurnius to heare the cauſe of Valentine, & to determine therof with indifferencie. The gouernour ſeeing the Emperour to haue an inclination toward Valentin (for that he would not incurre his indignation) comitted the cauſe to his lieutenant called Aſterius, and ſaid vnto him; vſe all meanes poſſible by good wordes and promiſes to alter this mans mynd, that he maie be brought to adore our gods, and if you cannot bende him by that meanes, proceed againſt him with all rigour.

Aſterius led him to his houſe, where he had one of his daughters blinde, for whom Valentine made his praier vnto God, and ſhe was perfectly cured. Whereupon Aſterius, his wife, and all his familie, were conuerted; and Valentine did baptiſe them, after he had inſtructed them (three whole daies) in the Chriſtian faith. This thing could not be ſo ſecret, but that it came to the eares of Claudius, who doubting that the ſenate would renounce their obediēce to him if he fauoured the Chriſtians, cauſed Aſterius with all the Chriſtians that were in his houſe, which were manie (for diuers were aſſembled thither to heare the heauenly exhortation of Valentine) to be martiriſed, with diuers ſortes of torments. The Martyrdome of Valentine was thus; They bet him with certaine knotted ſtaues, and after they cut off his head. On the 14. of Febr. in the yeare of our Lord 271. the aforenamed Claudius the ſecond being Emperour. The Church celebrateth the feaſt of S. Valentine, the ſame daie that he was martired.

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The liues of SS. Fauſtinus and Iouita Martyrs.

THe ſoules of the iuſt, be in the hands of God (ſaith Salomon:) as if he would ſaie, God beareth the ſoules of the iuſt in his hand as if it were a noſegaie of flowres; & all the time they be in this world, he changeth them oftētimes from on hand to another. Sometime he ſetteth them cloſe to his face, which is, when he giueth them a taſt of heauen; Sometimes he putteth them vpon his head, and for that it is full of thornes, they remaine wounded; which is, when they are perſecuted. He sheweth them alſo vnto one Angell or another in heauen, and to one Saint or another in earth alſo; He beareth them frō one part of the earth vnto another, that euerie one should ſee and take example by them. Hereof it cometh, that God permitted theſe iuſt men, Fauſtinus, and Iouita, to goe thorough diuers cities, ſuſteining therin diuers perſecutions and torments for the loue of Chriſt, by which the Chriſtians were verie much edified, and the Gentile Idolaters put to ſhame and confuſion. The liues of theſe two Saints gathered out of Ado, Beda, and other authors, and related by Laurence Surius, was in this maner.

FAuſtinus and Iouita were borne in Brixia a citty of Italie. They were brethren not only in blood, but alſo in the many vertues which they vſed euen from their infancies. There was at that time a mā of great holines called Apollonius Biſhop of Brixia, who hauing notice of theſe two brethren, made Fauſtinus that was the elder, Prieſt, and Iouita a Deacon. They exerciſed theſe their offices vertuouſlie to the great profit of ſoules. Fauſtinus hauing ſtudied the ſacred Scripture, preached the word of God to the people with great feruour, and with his wordes conuerted manie people to the faith.

The diuell who enuyed his good worke, laboured to hinder the ſame, to which effect he vſed the helpe of a moſt cruell man called Italicus, who was a deadlie enemie to the Chriſtians, and was gouernour of Toſcanie. He hauing knowledge that the Emperor was going to Brixia, went to meete him on the waie, and being come before him, he ſaid: Inuincible Cæſar, looke well to thy Empire, which is in danger to be loſt. Why ſo ſaid the Emperour? Italicus ſaid: There be two men borne in Brixia, whoſe father is a Senator who wil cauſe it. For theſe preach not only Chriſt, ſaying that he is God, but alſo that he ought to be adored; and almoſt all the cittie followeth their wordes, worſhippeth their God, and deſpiſeth ours. If this euill be not ſtaid, ſoone will the memorie of Iupiter, protector of the Empire, and the Empire it ſelfe periſh, and be extinguiſhed. The Emperour commaunded, that aſwell the two brothers, as all other Chriſtians that could be found, ſhould be appreheuded, and if they refuſed

refuſed to ſacrifiſe to their gods, that they ſhould be put to death.

Italicus hauing obtained this comiſſion, went ſpeedilie to Brixia, & cauſed the two brothers to be taken, who for that they were firme and conſtant in their religion, he durſt not proceed further againſt them, becauſe the Saints were of a great parentage, and for that the greateſt part of the people did highely fauour them: wherefore he put them in priſon, and attended the Emperours cominge. When he came to Brixia, he cauſed them to be brought before him & ſaid: Tell me, do you knowe anie other God that is more illuſtrious or more noble then the Sunne, or that hath anie more cauſe to be worſhipped then he? Iouita anſwered: We worſhip one onlie God Creator of heauen and earth, and who created the ſame Sunne that thou (ô Emperour) adoreſt. To this Sunne he gaue charge to giue light in the daie, as alſo he apointed the Moone and the Starrs to ſhine in the night. The Emperour ſaid: It were better for you to ſubmitt your ſelues to our will, and to adore the gods which we worſhipp, by this meanes you maie retaine the priuiledge of your nobilitie, and poſſeſſe ſtill your richeſſe and heritages which you hold from your anceſters. Whereby doing the contrarie, you ſhall looſe all the thinges abouenamed, and your liues withall. Then ſaid Fauſtinus, of ſmale importance to vs is our nobilitie, and litle auaileth vs our richeſſe, for if we doe as you command vs, we ſhall looſe our ſoules. Doe as you thinck beſt, O Cæſar, for your authoritie extendeth no further but to the outward man, of which we make ſmale account, ſo our interiour man be ſecure.

The Emperor cauſed them to be led before a ſtatue of the Sunne, which was all guilded ouer, and his head was circled with beames of pure gold. Then ſaid he to the Saints: Behold and looke vpon the maieſtie and beautie of this God, and iudge if he be not worthie to be adored? We ſhall ſee that anone, ſaid the Saints, and falling to prayer, they worſhipped and adored the God of heauen. In the time of their praier, the ſtatue of the Sonne became moſt filthie and foule, and the beames of gould, looked as blacke as coales. The Emperour was much terrified to ſee the ſtrange mutation that came to the Idoll, and he commanded the Prieſts and Miniſters of the Idoll, to drawe neere thereto, and to ſee what the matter was, who aſſoone as they touched it, it fell to the ground like duſt. Then ſaid Fauſtinus to the Emperor. O Cæſar, ſee if we haue anie reaſon to worſhip ſuch gods who turne to duſt? The Emperour enkindled with choller and indignation, ſentenced the Saints that they ſhould be caſt among the wild beaſtes to be deuoured. Foure Lyons were let out againſt the Saints, which did them no harme, but lying on the ground before them, licked their feet. Then they let out againſt them certaine Leopards, and laſtlie, certaine fierce Beares, whoſe ſides they ſinged with kindled torches, that being vexed with the fier, they might be more cruell againſt the Saints. But

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Saints. But it happened otherwiſe then they expected, for the beares and the other beaſtes neuer touching the Saints turned about, and ranne vpon thoſe that would haue forced them vpon the Saints, and killed diuers.

There was in that place certaine prieſts of Saturne, who affirmed that that God had deliuered (from the wild beaſtes) theſe two yong men, pittying, leaſt ſo dying they ſhould haue periſhed in their errour. The Emperour hearing and beleeuing the ſame, willed the Saints not to be vnthanckfull to Saturne that had deliuered them from the wild beaſtes. He cauſed the ſtatue of Saturne to be brought in, that they might adore the ſame, and yeald him thancks for this benefit receaued. Although the bleſſed Martyrs ſaid, that Ieſus Chriſt had deliuered them, and that they yeelded to him infinite thancks; Yet the Prieſts of Saturne brought in their Idoll accompanied with much people, and among the reſt there was Italicus who was the cauſe of their ſuffrings. Aſſoone as the prieſts and all the people were entered into the Amphitheatre, behold, the Lyons on a ſodaine aſſailed them, and killed the Prieſts, and Italicus alſo, and manie other of the people that were ſlowe in flying awaie. The ſtatue of Saturne laie flat on the ground, embrewed with the blood of his miniſters. The Saints commanded thoſe wild beaſtes in the name of Ieſus Chriſt, that they ſhould do no harme to anie other perſon, but to paſſe quietlie into the fields againe. All the beaſtes were obedient to their commandment, and went out by the ſame place where the prieſts came in, and paſsing thorough the middeſt of the cittie, they departed into the open fields without hurting anie other perſon, which cauſed manie to turne to the Chriſtian faith.

The Emperor incenſed to cruelltie more then before, ſent the Saints back to priſon, & the next daie he cauſed a great fornace to be made exceeding hott, and them to be caſt into it. When the ſaints were in the fier, they lifted their hands vnto heauen, and becauſe the flame did them no harme, they ſonge Himnes and praiſed God. The Emperor ſeing that neither the beaſtes, nor the fier would do them anie hurt, cryed out in a great rage, and ſaid the bleſſed ſaints were inchanters, and that they did thoſe thinges by art magick, but manie of the people ſaid not ſo, for they ſeing ſo great miracles were conuerted to the faith, and baptiſed by Apollonius Biſhop of that cittie. Among theſe, one was Calicerus much fauoured and verie inward with the Emperour. When the Emperor knewe that he was Chriſtian, he put him to death. The Emperor perceiuing that the greater part of the people fauoured the two brethren, and doubting leaſt there might ariſe ſome tumult and vproare in the cittie; determined to depart from Brixia, and to lead the ſaints to a place where he might torment them without anie ſuſpition.

The Emperor departed firſt, and went vnto Millaine, and gaue order that they ſhould bring the ſaints thither. In which iourney they ſuſteined much paine and

trouble. Being come to Millaine, and brought to the Emperors preſence, he ſaid vnto them: you miſerable caytiues, you ſee that I haue taken you out of your cittie, that whereunto I perſwaded you there, I perſwade vnto you nowe alſo, to witt; that you would forſake this dead God whom you worſhipp, and adore our Gods which be immortall. If you will not followe my counſell, prepare your ſelues to ſuffer the greateſt torments that maie be inuented. The bleſſed martyrs replyed: Sacrifiſe and adoration belongeth onlie to Ieſus Chriſt, which was dead, and is aliue, and ſitteth at the right hand of the Father. As for your gods which you call immortall, be aſſured ô Cæſar, giue vs the greateſt torments that you can, we will neuer adore them; for they be not gods but diuels of hell, and they cannot reward them that do adore and worſhip them with anie thing, but euerlaſting fier and torment. Theſe words moued the Emperor to great indignation, wherefore he cauſed the hands and feet of them both to be bound, and to be laid flat vpon the ground, with their faces vpward, and melted lead to be powred into their mouthes, that it might depriue them of their ſpeach, and alſo of their liues. The officers were about to execute the Emperors will, but the lead would not enter into the mouth of the Saint, but boiled vpward ſo furiouſlie, that it fell vpon the executioners, and burned them in diuers parts of their bodies.

The Tyrant was not tyred with this, but cauſed them to be put vpon the torture, and hoiſted them vp alofte. Then he aplyed to their ſides certaine plates of hott Iron, but the Saints made no ſhewe of feeling anie paine. The Emperor called aloud to bring Towe, Brimſtone, and Oyle, in great quantitie, and laid it round about the Engine where the Saints laie, and put fier therto to burne altogether, as if he would haue ſaid. I care not for reſeruing anie puniſhment or torments for anie other malefactors, ſo I maie deſtroie this people out of the world. This was the opinion that the Tyrants had of the martyrs, reputing them to be the worſt people in the world; but this was no greate maruaile, ſince the enemies of Ieſus Chriſt iudged him to be worſe then Barrabas, who was a thiefe, a homicide, a manqueller, and ſedicious, when they ſaid with a loude voice, that he was more worthie to liue thē Ieſus Chriſt. Theſe great torments which Fauſtinus and Iouita did ſuffer, were not ſufficient to make them change their cheerefull countenances, but that they ſonge Himnes, and praiſed God in the midſt of the fier, ſo that manie of the people preſent not regarding the Emperor, cryed out aloud. *Great is the God of the Chriſtians*, and manie alſo beleeued in him.

The Emperor remained in great confuſion, and not knowing what to doe herein comanded them againe to priſon, but for that he had occaſion to go ſhortlie to Rome his will was, that the Martyrs ſhould be led thither alſo, who in all that voyage, yea, and in Rome alſo, did ſuffer much ſorrowe and affliction. The Empe-

Emperor being at that time much buſied in the affaires of the comon wealth, gaue a comiſsion vnto a gouernour called Aurelianus, that he ſhould conuey thē back to Brixia, and if they remained conſtant in their religion, to put them to death. While theſe thinges were in doing, Pope Euariſtus who at that time held the ſeat of S. Peter, had good oportunitie to viſit, to comfort, and to encourage thē to ſuffer martyrdome for the loue of Chriſt Ieſus with a willing mind. The two brothers were led backe againe to Brixia and were receiued in that cittie with great ioye by Apollonius their prelate and by manie other Chriſtiās, who were neuer ſatisfied nor ſatiate with embracing them, and kiſsinge the skars and markes of their woundes which they had receiued in their bodies. At the laſt they were behedded neere vnto Brixia, a little without the gate as they go to Cremona. Their martyrdome was vpon the 15. of Feb. and the ſame daie the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of Adrianus, Baronius ſaith. 122.

The life of S. Simeon Biſhop and Martyr. *Feb.* 18.

WHen the Worthie king Dauid was moſt feruent in his praier, among other thinges that he requeſted of God, this was one: Lord I beſeech thee that thou wilt not forſake me vntil I be an old mā, neither in myne old age. The prophet would not ſaie that he ſhould haue care of him til then, & then leaue him, but that cheiflie he would helpe him at that time, for then he had as much neede as at anie time before, & mens ſtrenght failing, they haue more need of aſsiſtance from God. The ſame praier we maie thinke S. Simeon that came of the familie of Dauid made, for the which, and for that he was a Chriſtian he endured manie great torments, and laſtlie death; being of the age of 120. yeeres, making all them who were preſent at his martyrdome to be aſtonished, and amaſed, who thought it impoſsible that a man of ſo great yeares, could ſuffer and ſupport ſo great a martyrdome as he endured. This was the fauour giuen him by God which he had requeſted. His life written by Euſebius Cæſarienſis, Egeſippus, and Vſuardus, was in this manner.

AFter the death of S. Iames the leſſe ſurnamed the Iuſt, who was Biſhop of Ieruſalem (who was throwne head long from the pinacle of the temple & thruſt thorough with a lance whereof he dyed for that he confeſſed Ieſus Chriſt to be the trewe God) there were aſſembled together certaine of the diſciples of Chriſt that yet liued, with ſome prelates and prieſts to chooſe a Biſhop in place of Iames. They all named Simeon the ſonne of Cleophas as one worthie to ſucceede in that dignitie. This man being elected Biſhop of Ieruſalem by the death of Iames, reſided there but a while, not for that he wanted time,

for he liued many yeres after, but for that the deſtruction of Ieruſalem which Titus & Veſpaſian made, the Chriſtians who were there had a reuelation frō God to depart from Ieruſalem to auoid the danger which was to ſucceed. They departed all out of the cittie, and deuided thēſelues into diuers countries. Simeon alſo trauailing ouer diuers lands, taught ſtill the faith of Chriſt Ieſus, conuerting manie ſoules vnto him, till he was of the age of 120. yeres.

Traiane, who at that time was Emperor, had made two edicts or proclamations. In the one he comanded that all they that were Chriſtians, and would perſeuer in their faith, ſhould be put to death. In the other he ordained, that all they that were of the ſtock or lignage of Dauid, ſhould be alſo depriued of their liues. Simeon was taken aſwell for the one as for the other, and deliuered to one Atticus, who had bene Conſull, and was to heare and decyde his cauſe. Traiane had made this ſecond proclamation, for that he heard ſome Iewes ſaie, that from the blood of Dauid ſhould be borne a king, that ſhould be Lord ouer the whole world. Wherefore to ſecure his eſtate he would haue them all put to death. Atticus knowing the entention of Traiane ſaid: the Emperor maie be ſecure that this man will not take from him the Empire although he be of the lignage of Dauid, and therefore he ſhall not dye for that; but let vs go to the ſecond, which is: that he is a Chriſtian, from which if he do recant, we will pardon him his life. Vpon this matter he made ſome demandes, but finding him to be firme, he comanded that ſome torments ſhould be giuen him, but neither Egiſippus, nor Vſuardus declare what the torments were; onlie they ſaie that the good old man made all the ſtanders by and the Iudge alſo amaſed, and aſtoniſhed, ſeing with what courage, and how valiantlie he bore and ſupported thē: alwaies praiſing and lauding Ieſus Chriſt without ende. Atticius moued to indignation thereat ſaid: becauſe thou praiſeſt ſo much thie God crucified, thou ſhall dye the ſame death that he did, and ſo he was crucified. The good old man dyed on the Croſſe, and his bodie remained hanging theron, but his ſoule aſcended into heauen to enioye the eternall rewards which God hath prepared for his elect. God of his mercie make vs partakers of them. Amen. The Church celebrateth the feaſt of this ſaint vpon the 18. of Feb. in the yeare of our Lord 109. or there about. Traiane being Emperor of Rome.

The Chayre of S. Peter in Antioch. *Feb.* 22.

MAttathias father to the Machabees drawing neere to his end, and hauing all his ſonnes about him, aduiſed them in what ſort they ſhould defend themſelues from their enemies, and how the people of God ſhould be encreaſed. That this thing might haue good ſucceſſe he ſaid to them. You haue among you your brother

brother Simeon, he is a man of counſell, obey him, and he ſhalbe your Father. We may ſay fittlie, that the Sonne of God Chriſt Ieſus figured in Mattathias, ſaid theſe wordes to the Colledge of the Apoſtles (when he woulde aſcend into heauen) to the ende the Chriſtian people might encreaſe. I haue left among you Simon Peter, who is your brother in the Apoſtleshippe. He is a man of great counſell, he that will not be ruled by him ſhall periſhe without remedy. Hearken vnto him and obey him, for he ſhalbe your Father, he ſhalbe your head, and as vnto your Father, and as vnto your head, woulde I haue you to obey him.

CHriſt Ieſus hauing elected Simõ Peter for Head of his Church, & the Apoſtles deuiding among themſelues the Prouinces and kingdomes where they were to Preache the Ghoſpell of Chriſt, Antioch fel to the lotte of S. Peter, and thither he went and preached in that cittie. Although there were ſome there that heard him willinglie, receaued his doctrine, and were Baptiſed, yet were there others that contradicted him, and alſo gaue knowledge of him to Theophilus Prince of Antioch, who firſt comited him to priſon as an inuẽtor of a newe Religion. Afterwardes in certaine reaſoninges that he had with him about the faith that he preached, he heard him ſaie that Ieſus Chriſt (whom the ghoſpell confeſſeth to be God, and whom euerie Chriſtian muſt of neceſſity cõfeſſe ſo to be) was God, which dyed on the Croſſe, ſaid: this fellowe is a foole, away with him, I will heare no more of his wordes. And for that he was ſo reputed by euerie one, in deriſion and ſcorne they cut all his haire about the midle of his head, leauing a circle round about his head in manner of a crowne. This that was then done to S. Peter in skorne, the Eccleſiaſticall people vſe now for an honour, and is called the Tonſure, as ſaith Dioniſius Areopagita, and it ſignifieth three things. Firſt, it ſignifieth the Chaſtitie and Puritie that they ought to haue that beare it, for when they giue the Tonſure they cut of the haires which gather and hold filth and ſluttiſhnes. The ſecond ſignification is, that the Eccleſiaſticall perſons ought not to go too neat or fyne, ſince they cut the haire which God gaue vnto man for an ornament. The thirde ſignification is, that they ſhould haue nothinge betweene God and them, and that they ſhould do all their workes in God, and for God. The Tonſure is alſo of a Circuler forme without corner; which giueth them to vnderſtand to be true of their worde. For as S. Hierome ſaith, the truth loueth no corners nor double dealing. When Peter ſawe himſelfe handled in this ſorte, he deſired Theophilus to giue him audience once againe, which he granted vnto him. Then ſaid Peter: Thou art ſcandalized becauſe I ſaid the God that I adore dyed vpon the Croſſe, I told thee before that he was made Man, and being Man, you need not take it for ſuch a marueile that he dyed: for it is the naturall property of a man to dye: ſo that, if he dyed then on the Croſſe, you muſt vnderſtand

that it was of his owne will, and that with his death he gaue life to all mankinde, makinge attonement betweene them and his eternall Father: And as I ſaid he dyed, ſo I certifie thee that he roſe againe, by his owne power and vertue, hauing firſt raiſed to life dyuers others that were dead. Then Theophilus ſaid: Hould your peace, and hearken what I ſaie. I am content ſaid the Apoſtle. Then Theophilus replyed. Thou ſaiſt that this thy God doth raiſe ſome from death. If thou in his name wilt raiſe my ſonne which is lately dead, I will beleeue that this which thou ſaiſt and preacheſt is the truth. The Apoſtle was content with his ſpeach, and went vnto the ſepulchre of the yong man, and by the power of the name of Ieſus, raiſed him to life, which was the cauſe that Theophilus and all the cittie beleeued in Chriſt.

Peter gouerned this Church ſeuen yeres, vntill that by reuelation from Heauen, and by the eſpeciall comandement of God, he tranſlated his Chaire to Rome, where he held it, 25. yeeres, leauing it in that place vnto his Succeſſors for euer. The day wherein the Byſhoplike Seate of S. Peter was openly ordained in Antioch, was on the 22. day of Februarie. the Catholike Church hath great reaſon to hold a feaſt hereof, ſince as Saint Auſten ſaith, it was as the Birth day, the Beginning, and Originall of the Church, ſince from that time to this, the faithfull haue a place to reſort vnto, in all their doubtes and difficulties, and be aſſured, that thoſe thinges that be anſwered, or ſpoken out of that Chaire, be moſt certaine, trewe, and infallible, if they be of matters of beliefe, or of thinges that be neceſſary toward the atainement of euerlaſting life. Of which God make vs worthie for his infinite mercie. Amen. Of this ſolemnitie writeth Iuo Carnotenſis, in the laſt ſermon: and of the ſtorie of Theophilus related before, S. Clement maketh mention, in his tenth booke of his Recognitions, with ſome authors of our tyme, who affirme that this Theophilus was the ſame vnto whom S. Luke wrote the booke of the Acts of the Apoſtles.

The life of S. Mathias Apoſtle. *Feb.* 24.

THe ſalſe treaſon and Sacriledge of Iudas (that euill diſciple of Ieſus Chriſt) being reueiled to that Worthy king Dauid, he opened his mouth With a holie Zeale, and loaded him With greate maledictions; ſpending in the ſame the greateſt part of one Pſalme. Which afterWarde the Holie Ghoſt by the mouth of S. Peter (When he meant to ſet one in that ſeate, that the perfidious man had lefte voyde) aplyed vnto him. By Which it is plainly ſeene that Dauid ſpoke of Iudas. Theſe Wordes be among other of that Pſalme. Let his daies be fewe, and let another man take his Biſhopricke, ſeate and dignity. *This Was fulfilled according to the letter. For after this curſed Apoſtata had made that Wicked matche, he hanged himſelf vpon a tree,*

tree, and so dyed. Also the second part was fulfilled, for his Bishopricke, seate, and dignity was giuen to another, which was to the glorious Mathias, whose life we now write, taking that which hapened (vntill his election) out of Saint Luke in the Acts of the Apostles: and of his preachinge and death, we take out of Clemens Alexandrinus, Eusebius Cesarienſis, and other authors.

SAint Mathias was an Hebrew, and of the Trybe of Iuda. He was one of the first that followed Iesus Christ to heare his doctrine when he began first to preach. He was one of the seuentie two Disciples whom the sonne of God sent by two, and two, to preach the Ghospell. There is no particuler mention made of him vntil the daies betweene the Ascention of Christ into Heauen, and the coming of the Holie Ghost. When the Apostles were assembled together in Ierusalem, the Apostle Saint Peter as Head and principall, would exercise his office and prouid a successor in the place of Iudas the traitor. Whereupon he spoke vnto the other disciples in this sort. Men and brethren, the Scriptures must bee fulfilled which the Holie Ghoste spoke by the mouth of Dauid as concerning the deede of traiterous Iudas, who being an Apostle reuolted, and was captaine of them that tooke Iesus Christ. He solde him, but did not enioye the price that therefore was giuen him, but gaue backe the monie to them that gaue it vnto him, wherewith they bought a Potters field wherein to burye strangers that died in the Cyttie. This miserable man then (as is knowne to euerie one) hanged himselfe vpon a tree, and burst in the middest, and his bowells fell to the ground. It is necessarie to be done by him as it is said in the Psalme, to witt: that his Bishopricke, seate, and dignitie be giuen to another.

Before we proceed any further it shalbe good for vs to be aduysed of some considerations that we maie gather, out of those thinges that haue bene spoken. One of them shalbe, that none trust too much to himselfe, although he see himself fauoured of God. For we see that Iudas was an Apostle as other were, and so fauoured of God that he did miracles, driue out diuelles, healed the sicke, and perchaunce he raised some deade men to life. Yet he fell to this displeasure of God and to this misery. He that standeth on his feete, let him take heed least he fall (saith Saint Paule to the Corinthians). Let no man thinck himself secure, although as he thincketh he hath led a verie vertuous life. The wind doth beate together the branches of the high trees more then those that be lowe, the diuell maketh greatest war against those that he seeth to be verie good, who therefore haue most cause to feare. You may also consider that in this place, Saint Peter calleth Iudas the captaine of those that took Christ. For it is ordinarily seene that he that is once good, if perchaunce he fall to any euill, there is none worse then hee.

You may also imagine how the diuell dealt with Iudas, when he perswaded

ſwaded him to ſell Chriſt. He might ſaie (as Theophilus noteth) that it was no great ſinne, for at other times the Iewes would haue taken him, and he fled out of their handes, and ſo he woulde do this time. He will eſcape out of their handes (ſaid the diuell) & ſo thou ſhalte haue the mony. Thou ſhalt be furniſhed of mony for thy buſines, and although they take him he ſhall come into no danger of his life. The worſt they will do to him is but to baniſhe him, and he is ſo merciful, as he will preſently forgiue thee. This might the diuell ſay to Iudas, before he committed this Treaſon againſt his Maſter; but when he had committed it, then he would change and alter his ſtyle, and make his fault ſeeme the moſt grieuous that euer was, and might ſay vnto him. O Traitor, with what face canſt thou look vpon anie man, hauing betrayed thy Maſter in this ſorte? Thou haſt betrayed him that alwaies did good vnto thee, and that would haue died for thee alſo, but for what cauſe didſt thou it? for the gettinge of a litle mony? I pray thee tell me, didſt thou not gaine more mony then this when thou waſt with him? Had he litle or great ſtore, that which he had he gaue vnto thee, and thou didſt ſpend it as thou wouldeſt. How dareſt thou come among the Apoſtles, or to his affliĉted Mother, or to Mary Magdalene, for it is notoriouſlie knowne that thou haſt ſolde him, and deliuered him into the handes of his enemies. Go make away or hang thy ſelfe. It is leſſe euill for thee to end this life once, then to abyde ſo many reproaches. This might the deuill ſay to him vntill he had brought him to hang himſelfe. This is the cuſtome of the diuell, that to make a man comit ſinne, he doth make it eaſie and make it ſeeme litle, but afterward when it is committed, he maketh it ſeeme great and hainous. Iudas deſpaired, and this ſinne was greater then the firſt. God delighteth much in mercy, and he that deſpaireth, it ſeemeth to him that his ſinne is greater then gods mercy, as the deſperate Cain ſaid. Hereof it commeth that this ſinne is irremiſſible, and God doth chaſtice it ſo rigorouſly, as it hapened to Iudas whoſe ſinne was vnpardonable, and therefore was puniſhed of God ſo ſeuerelie that he drenched his ſoule in hell, and his bodie burſt in ſunder, pouringe out his bowells vpon the ground.

Then ſaid Saint Peter: the Seate of this infortunate man is voyd, and here be perſons worthie of the place. Let vs ſee who deſerueth it, and they ſaide: It ſeemeth to the Colledge of the Apoſtles, that the propoſition of Sainct Peter is very reaſonable, and ſo out of the ſeuentie two Diſciples, they elected two, to witt. Ioſeph that was called Iuſt: and Mathias. The maſter of the Hiſtorie ſaith: that Ioſeph that had not the dignity was called Iuſte, and Mathias that obteined it, had not that name, nor any other of authoritie. Of this he rendreth this reaſon, and ſaith: It was the will of God that ſo it ſhould bee, for that it ſhould not be thought, that Ioſeph miſſed of that dignity becauſe he was euill, and to Mathias it was ſufficient that he obteined the ſame. Whereby it was entended that he

he was a iuſte & a holie man. The Apoſtles hauing choſen two diſciples out from the reſt, fell to praier, deſiring God to chooſe that man that was moſt fit for that dignity. In this doing we be taught, that in difficult matters, we muſt haue recourſe to God, & for our partes we muſt do as much as lyeth in vs, & ſo did they. They had recourſe to God, and caſt the Lotts in this ſort. They made the two elected to ſtand in the mideſt, and then falling on their knees, ſpoke vnto God. Thou Lorde, who knoweſt the hartes of all men, ſhew vnto vs which thou chooſeſt of theſe two, that they may ſuccede in the place of Iudas. The praier being made, the lotte fell vpon Mathias.

Saint Dioniſius ſaith, that the lotte was a brightneſſe, that fel vpon Mathias. Saint Auſten ſaith the ſame. Origen alſo is of the ſame opinion, & ſaith, that as the fire that fell frō heauen vpon the ſacrifice of Abel, & vpon the Bul that Elyas ſacrifiſed, was called a lotte, ſo alſo the brightneſſe that fel vpō Mathias is called a lotte. He being by this meanes declared an Apoſtle, was accoūted in the number of the Twelue. We may beleeue, that all they that were preſent, went vnto him, to gratifie and reioyſe with him, for his new dignity, aduiſing him, that if the Office which was giuen to him was great, the obligation and charge that he tooke vpon him was not ſmale, and that he ſhould therefore haue great care, to render a good account thereof, which he failed not to doe. Wherefore after the comminge of the Holie Ghoſt vpon the Colledge of the Apoſtles, and the diuiſion of the prouinces where euerie one ſhoulde preache, being made, manie authors affirme, that Saint Mathias preached in that Prouince that fell to his lotte, and conuerted many people. Yet a doubt it is where he preached, and what death he died. Dorotheus Biſhop of Tyrus, who lyued in the time of Conſtantinus Magnus, in the booke that he made of the liues of the Prophetts and Apoſtles ſaith: That Saint Mathias preached in the inner Ethiopia amōg Barbarians, & that he died there: Nicephorus Caliſtus ſaith, that he preached in Ethiopia, & that he trauailed from one coūtry to another, by the deſertes inhabited only by ſauadge beaſtes, and that at the end he was martiriſed there. Vſuardus, with ſome moderne writers, ſaith: That S. Mathias preached in Paleſtina, & thorough the country of Iudea, to the great proffit of ſoules. For he was very learned, and of vertuous life, and wrought many miracles. Certaine ſtubborne & pertinatious Iewes in their ſecte, ſeeing it, tooke him, & led him to the highe Prieſt, accuſing him that he preached a newe religion, which they tooke to be very erronious. To this accuſation, Mathias anſwered: That the thing that they charged him withall, to witt, that he was a Chriſtian, was not euill or reproachfull, but honorable and good. The highe Prieſt aſſigned him a time to aduiſe himſelfe, whether he would continew the faith of Chriſt, and abandon the ancient Lawe of Moyſes in the which he was brought vp and inſtructed from his childhoode. Mathias anſwered, that he

would alwaies saie and confesse that, which he at this time did confesse, to wit, that he was a Christian, and that he would be alwaies readie to die for the loue of Christ, and of his Ghospel. This answere altered the mind of the high Priest, whereupon he pronounced sentence of death against him. The Iudgment by the order of the highe Priest was, that he should be stoned to death, and then be behedded, and execution ensued thereupon accordingly. For first, he was stoned, and then being not fully dead, was behedded. In processe of time, his body was caried to Rome, and from thence to Augusta, which is the Metropolitane cittie of Treueris in Germanie. S. Helena, Mother of Constantine the Emperour, was she that caused it to be caried thither, as saith the famous Doctor Iohn Ekius, in the life of this glorious Apostle. The Church celebrateth this his feast the 24. of Febr. which was the day of his Martyrdome, the yeare of our Lord. 66. or there aboutes, Nero being Emperour of Rome. In the memory of the reliques of Rome, it is said, that the bodie of S. Mathias is in the Church of S. Marie Major. It may be that part is in Rome, and part was caried to Augusta, yet it is cleere that the heade is in Rome where it is shewed publickly.

MARCH.

The life of S. Lucius Pope and Martyr. March 4. Taken forth of F. Ribadeinera.

AT the banishment which S. Cornelius Pope and martyr endured for our Sauiour Iesus Christ, he was accompanied with S. Lucius who was a Priest and sonne of Porphirie a Roman cittisen, who after the martyrdome of S. Cornelius, succeeded him in the Apostolique seate, in the times of the Emperors Gallus and Volusius, by whom he also was sent into exile, and after by the will of our Lord, restored againe to his seate. S. Cypriã wrote an epistle vnto him to congratulat him for his returne, wherin amongst other thinges, he speaketh these wordes vnto him.

It is not long since (my most deare brother) that I reioyced my selfe by letter with you, when our Lord honored you with the degree of Priest and of Confessor, for the gouernment of his Church; We congratulat you now a new, and your companions also, with all the other bretheren, for that he hath restored you vnto your Church with the same glorie, and to your great praise, to the end that his flock should not be disfurnished of a Pastor, nor his barke of a Pilot to conduct her, nor his people of a gouernour, and that we know that

that he had ordained your exile, not to deprive the Church of her Bishop, but to the end that he should returne more riche of merits and of victories. For the dignitie of Martyrdome was not diminished in the three children, which issued sound and safe forth of the fournace of Babilon: and Daniell wanted not to be perfect, and worthie of great praise, for having been preserued by the liuing God from the Lyons, to whom he was exposed to be deuoured. Amongst the Confessors of Iesus Christ, the martyrdome which is deferred, doth not diminish the merit of their confession, but it doth witnes the greatnes of the support and protection of almightie God.

The same S. Cyprian, greatly praiseth him in another epistle, together with his predecessor Pope Cornelius, and saith that they were replenished with the Holie Ghost, and were glorious martyrs of our Lord. S. Lucius commanded, that two Priests and three Deacons, should alwayes accompanie a Bishop, to be as witnesses and iudges of his life, to the end that their presence should inuite him to leade a regular life, & that no man should be so bould as to speake anie euill, knowing that he had witnesses to prooue his innocencie. Almightie God to chastice the Gentils, who stranglie persecuted our holy religion, and were neuer satisfied with the blood of Christians, sent in his time a great plague, that lasted for the space of ten whole yeares, which came forth of Ethiopia, and dispersed it selfe thorough all the prouinces of the world. And scarce was there cittie, village, or house, which was not smitten, & that with such rigour, that there died more then halfe of the inhabitants of the earth. *Cyp epist. 58.*

S. Lucius gaue twice holie orders, wherein he made four Priests, four Deacons, and seauen Bishops. He was crowned with Martyrdome, vnder the Emperors, Gallus and Volusian, albeit the Roman Martyrologe and other authors, affirme that he died in the persecution of Valerian, because from the time that he was Censour, he enacted lawes against the Christians, which those Emperors obserued afterwards, and Valerian himselfe. As S. Lucius was led to his Martyrdome, he recommanded the Church, and his flock to Steue his Archdeacon, who succeeded him in the papacie. Eusebius saith, that Lucius was but eight monthes Pope, but hauing geuen orders twice, as is related in the booke of the Bishops of Rome, it must necessarily be that he was Pope longer. He dyed the yeare of our Lord 290. and was buried in the Churchyard of Calixtus: and Clement the eight, in the reformed Breuiarie, hath placed the feast of S. Lucius Pope and martyr, vpon the 4. day of March. All the Roman martyrologes, Beda, Vsuardus, and Adon, make mention of him. *In Chron. & in hist. l. 7. cap. 2.*

The life of S. Thomas of Aquine. March. 7.

THE Holie Ghoſt in Eccleſiaſticus, commendeth a high Prieſt called Simon the ſonne of Onyas, and ſpeaketh of him many thinges to his glorie, to Wit; that he repaired the Temple, that he reformed the maners of the people of Ieruſalem, and that he conuerted many ſoules to God. He doth liken him to the mornyng Starre, to the Moone in the full, and to the Sunne it ſelfe, ſaying: As it ſhineth in the Worlde, ſo he ſhone in the Temple of God. There was no Roſe, no Lillie, or other odoriferous thing, nor fruitfull tree, nor veſſell of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praiſes with theſe ſpeeches. When he would ſacrifice to God vpon the Altar, God accepted and receiued the ſacrifice at his handes cheerefully, and made therof great account, hauing reſpect to the perſon that offered it. Cap. 50.

All this which this booke ſayeth of this Prieſt, may righly and fitly be vnderſtood and applied to the glorious Doctor S. Thomas of Aquine, who ſeemed to be comparable and equall (like a garment cut by the ſame meaſure) to him, for he (euen as the other did) repaired the Temple of God and his Church, and with his doctrine reformed the people, & conuerted many ſoules vnto God. He was the expected morning Starre, and was gladlie receiued by the World, who had neede of ſuch a man. He was the full Moone, for there was not miſsing in him any vertue requiſite in one of perfection. He was the Sunne in the Temple of God, ſhining very bright, and giuing light to the blinde, for we may iuſtlie ſaye, that the man who keepeth nere vnto him and followeth his doctrine, as well in matters of faith, as rules of good life, ſhall walke ſecurely without any daunger of falling into error, as manie vnfortunat hereticks doe; who not only will not receiue his doctrine, but alſo doe deſpiſe, ſcoffe, and deride the ſame. And for the floures to which Simon is likened, they do moſt fitlie and conueniently agree vnto S. Thomas, for the odoriferous ſmell of his honeſt and vertuous conuerſation, and purity of life. The fruitfull trees are like to him, for he is one of the holy Doctors, which profit and doe much good in the Church of God with the fruit of his doctrine. In ſuch māner that you ſhall not find any famous confeſſor or preacher in the Church, but you may iuſtlie call him a fruit of this diuine tree. The moſt that is learned in the ſchooles at this day, is learned out of S. Thomas. He was alſo a veſſel alwaies replenished with the pretious liquor of heauenly grace, wherof it enſued, that going to the Altar to offer the ſacrifice of the body and bloud of Chriſt which is in the Maſſe (this glorious Saint being ſo deuoute vnto the B. Sacrament, as is ſeene in the office that he made therof) God did receiue it with a cheerefull countenance, and made account of the perſon who was ſo acceptable, and who offered vnto him. Laurence Surius a Carthuſian, collected the life of this glorious Saint out of diuers graue Authors, but eſpecially out of Ioannes Gerſonius in this manner.

Saint

SAint Thomas was borne of a noble houſe and of an honourable linage, as to this day be they of the family of Aquino frō whom he deſcended: his father was called Landolfus, his mother Theodora, & he was borne in the city of Naples. It happened that whē his mother was with child with him, a holy Hermite that liued a ſolitary life in a mountaine of Cāpania (who as his name was Bonus, ſo was he alſo holy in life) came vnto her to a caſtell called Roccaſecca, & ſaid by the ſpirite of prophecy: Be ioyful Lady Theodora, for you ſhall bring forth a ſōne that ſhalbe called Thomas, who ſhalbe renowned in al the world for his life & doctrine, & ſhall take the rule and order of S. Dominick. She hearing theſe wordes, lifting vp her eies to heauen ſayed: *The will of God be done & his name be alwaies bleſſed.* The child being yong, the nurſe did waſhe him in a bathe. The litle infant took vp a paper from the ground which the nurſe would haue taken out of his hand, but the child cried ſo earneſtly that ſhee let it alone & told it to the mother, who hauing a deſire to ſee what was in the paper, took it by force out of the childs hand, & ſhee ſawe there was written in it the Aue Maria: ſhe gaue it him againe to ſtill him, & when he had it he put it into his mouth and ſwallowed it, leaſt they ſhold take it any more from him, giuing hereby occaſiō of great ſpeeche to the cōmon people, & wonder to the learned. Till he was fiue yeares old they vſed if he cryed for any cauſe, to giue him a booke in his hand and he would be quiet; and great delight he tooke to toſſe & turne the leafes. Being fiue yeare old, his father ſent him to the monaſtery of S. Benedict in Mount Caſſino, to learne his booke & conuerſation of a Religious mā who tooke a particular charge of him. The litle child asked the religious man oftentimes, ſaying: *Father tell me, What thing is God?* and whatſoeuer the Religious man anſwered, he kept well in mynd and forgot not.

There were many other litle childrē (ſonnes to mē of great account in Italy) in that monaſtery, & if Thomas ſaw any of them vnruly or vnquiet, he would auoid their company; ſo that all the children that kept him company were of very good behauiour. He vſed to ſpeak very litle, which cuſtome he retained all his life, and neuer was any youthly vaine tricks found in him. He vſually (euen from his infancy) accuſtomed, to retire himſelfe euery day to make his praier, wherin he would cōtinew two whole houres. He ſtaied in Mount Caſſino till he was ten yeere old, at which time his father ſent him to Naples to ſtudy. It was ſtrange to ſee how much he proffited in *Grammer, Retorique, Logique,* and the other liberall arts in very ſmall time. It was bruted thorough the cittie how Thomas ſurmounted his yeares by vertue. On a time a religious mā of S. Dominicks order ſawe him, & it ſeemed to him that frō his face iſſued beames very bright, which cauſed him not a litle to wonder and to giue iudgment of him euen as it proued afterward. He had alwaies a great care to keepe himſelfe out of euill company, but he ſought to be among them that were vertuous &

good, and would conferre with thē, thincking that as he doubted to haue damage by the one, so he hoped to reape good by the other: One day he reasoned a good space with a Dominicā fryer called frier Iohn of S. Iulié, a man of great holines, who considering the vertue & ability of S. Thomas, persuaded him to forsake the world & to enter into religion. Litle needed his perswasion to him that desired the same withal his hart. Being of the age of thirtene yeares making no account of his noble bloude wherof he came, or of the riches, pompe, & greatnes of his fathers house, he tooke the habite of the order of S. Dominick, verifying in himselfe that which Dauid saith: *I haue chosen rather to be an abiect in the house of our Lord, then to dwel in the habitation of the wicked*, and to be honored and fauoured of them. Frier *Thomas de Lentino* who at that time was Pryor in Naples & after was patriarch of Ieruſalem, gaue him the habite. This thing being spred and spoken of among the Nobilitie of Naples, euery one wōdered considering what a yong man of rare qualitie, and great hope had done. Some praised and commended him, and followed his example, aswell men as women of the like age, and entred into diuers religious orders: others dispraised and discommended him, for that rashlie and so yong, he had settled his determination, blamyng the Pryor and all the couent for giuing him the habite.

His mother also although, she was a vertuous woman, being transported by motherly affection, seemed to be much displeased therat. For which cause accompanied as was fitting for her estate, she went to Naples vnto the couent of the Dominicans, and requested to speake & see her sonne. The friers doubting that the prayers & teares of the mother (which she shed aboundantly) might alter the mind of the youth, would not suffer her to speak with him; yet she told them, that she ment not to draw him from his resolution, for shee knew before he was borne, that he should be a religious man, by that the Heremite had fore-tould, and that she would encourage him to be firme and constant in his good purpose. For all this the friers would not permitt her to see him. Then they sent him to Rome & from thence to Parys. The mother followed after to Rome thincking to find him there, but perceiuing that Thomas was gone frō thence also, she grew in choller, & out of patience. Thomas had two brothers, one was called Landolfus, & the other Arnoldus, both serued in the cāpe of the Emperor Frederick the second, in place of credit. To these the mother wrote, & desired thē to make meanes that Thomas should not depart out of Italy to goe into Fraunce. The two brothers perceiuing how things stood, were much moued, and certified the Emperor therof: who gaue them authority to sett watch in all places where they thought their brother might passe. They vsed such diligence, that shortly after they tooke him, & conducted him to his mother, who much reioysed to see him. The religious men of S. Dominicks order were no lesse greiued, that a yong man of such expectation was taken from them.

th em. The mother laboured as much as lay in her to perſwade Thomas to relinquiſhe his religious habite which alway he wore: but ſtil he was more firme, & conſtant to reteine it: wherefore ſhe cauſed him to be locked vp in a caſtel, and ſett men to keepe him, vntill he yeelded to accompliſh her deſire.

In this meane while the Father Dominicans complained to Pope Innocent the fourth, of the violence done to them. The Pope weyghing & conſidering the reaſons the Fryers had alleaged, wrote to the Emperor hereof. When the Emperor vnderſtood the Popes minde, he impriſoned them that had deteined Thomas, though within fewe daies he ſett them at liberty againe. The brothers of the Saint went vnto him, and endeuoured to perſwade him to be obedient vnto his mother, but for that he continued firme and conſtant, they cauſed their two ſiſters to come alſo, to ſee if by their reaſons and perſwaſiõs they could draw him to alter his mynde.

By talking with them it followed, that he remayned not only firme and conſtant in his purpoſe, but one of his ſiſters ſtripping her ſelfe out of her rich and coſtlie attire, put on more courſe and ſimpler array, & went preſently to lead a religious life in a monaſterie; neither could her mother or brethren, withhold or ſtay her by anye meanes. For this cauſe the two brethren encreaſed their indignation againſt Thomas, and coming into the roome where he was kept, they reuiled him with many oprobrious wordes; they tooke his fryers weed and tore it into many pieces, leauing him naked, they thincking that for ſhame-faſtnes he would haue chaunged his mynd. The Saint ſupportinge ech thing with patience, aſſoone as his brethrẽ were gone, tooke the rent pieces of his habite, & tacking thẽ together in the beſt maner he could, couered his bodie againe, & tooke the wrongs his brethren offered him, as pearles to ſet in his crowne of patience. His brethren deuiſed euery day how they might make Thomas alter his mynd; among other they found out this diabolical deuiſe.

They had notice of a beautifull, but a moſt lewed curtiſan, who had a fine tong, and led a wicked life in a place thereby. To her they went, and with large offers mooued her to goe vnto Thomas, and with her amorous talke & wanton ſpeaches to bring him to lewdnes. The naughtie woman promiſed to doe ſo much as ſhe might; and being neatly and brauely arrayed, went to the place where the yong man lay, and with a falſe and fained ſmilinge, talked ſo as ſhe thought was for the purpoſe, and ſoe as the deuill inſtructed her, to make the Saint to fal into mortall ſinne & to offend God. When Thomas ſawe himſelfe ſo daungerouſly aſſaulted, he lifted vp his hart & eyes vnto heauen, & deſired Chriſt & his B. Mother to help him to make reſiſtaunce. His prayer was ſhort, but yet it gaue him courage, ſo that taking a brand out of the fyre, he rãne toward the harlot therwith, who fled away with more feare, then ſhe entred with impudency. The holy Saint bolted the dore, and with the ſame brand made a

Croſſe

Crosse on the wall, and falling on his knees before the same, with teares desired of God to graunt him the gifte of perpetuall chastitie.

While he praied thus he fell a sleepe, wherin appeered two Angells, which told him that God had heard his praier, and graunted his requeſt. Moreouer they said vnto him. Know that God hath sent vs to gird thee with this girdle of chastity, so that it shalbe with thee continually, and there shall be no meanes to take it from thee. With that the Angells girded him so hard, that it caused him to cry out alowd, and the keepers ranne to see what the matter was, but the Saint would neuer vtter it till a litle before his death, at which time he told it to Frier Reginald. It is said of him, that frō that day he eschued the cōpanie of women asmuch as he could, yea he would flye from them, as one would from a serpent, vnles it were for some speciall and important busines.

He continued two whole yeares locked vp in this sort, in which space Fryer Iohn of Sainte Iulien, who perswaded him to be a religious man, visited him now and then, and secretly brought him the religious habite vnder his owne, and then putting it off, gaue it to Thomas. He also comforted and encoraged him to perseuer, for that at the end he should be sett at large to followe his owne mynd. Lastly, his mother fearing to incurre the indignation of God, apointed that he should be let downe by a ladder from a windowe (her selfe faining to be ignoraunt of the deuise) where some of the Fryers staied for him, who with speed led him to Naples, and from thence to Rome, and after a fewe daies they sent him to Parys, and lastlie, he staied at Colloine in Germanie, where Albertus Magnus lyued the only famous man in that time, for humane learning and also for diuinity, whome he and diuers others had for their master. The seculars much wondered at Thomas, for that he spoke very litle; and for that he was grosse and full of flesche, they called him the dombe Oxe. His master was of another oppinion, for hearing him once dispute (which he did more vpon obedience then of his owne mynd) he wondered at his sharpenes of witt, and said to his other schollers: you call Thomas a dombe Oxe, you be deceaued, for I tell you one day he will bellow so loud in his teaching, that all the world shall heare it. He was thereafter highly esteemed & regarded, both of his master and of the other his fellowe schollers, yet did he esteeme himself still as the meaneſt.

Hauing heard so much of Theology as was sufficient, he returned to Parys by the appointmēt of Albertus Magnus, and there he tooke the degree of master, and read publickly the Master of Sentences, & that very learnedly. He vsed in his reading a particuler methode, and alleaged such liuely reasons to cōfirme his speeches, that euery one iudged that his vnderstāding was illuminated by the especiall guift of God. After he had expounded the master of Sētences, the great schoole of Parys hauing vnderstanding of his sufficiency, ability, & sharpenes

penes of witt, tooke order with the Prior of the conuent that Thomas ſhould be made Doctor. When he vnderſtood it, he refuſed, ſaying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euening he fell a ſleepe with his eyes ful of teares, and there appeared to him an old man, who asked him, why he was ſo full of ſorrowe, and made ſuch lamentations? Thomas anſwered; they would giue me a degree in ſchoole, of which I am vnworthy. The old man ſaid: Doubt not to receiue it, for God is well pleaſed that thou ſhouldeſt accept it, and obey thy ſuperiour: for a ſigne that it is ſo, when thou art to receiue the degree of Doctor, take for thy Theme or text, the verſe of Dauid that ſaith: *Rigans montes de ſuperioribus ſuis*: giuing him to vnderſtand hereby, that the moſt and principall part of his knowledge, was infuſed from aboue.

It happened that once he came at the feaſt of the Natiuitie of our Lord to a village neere Rome called Mollara, where Cardinall Richardo his eſpeciall freind lay. There came thither two Iewes, which were men of the greateſt account of thoſe that dwelt at Rome, and were well learned in their ſecte. The Cardinall ſet them and S. Thomas to diſpute together, and they fell hard to it. The Iewes ſaid: That Chriſt was not yet come. But the Saint proued effectually by the authority of the Prophets, that the Meſſias was come, and that they were deceaued in that they thought he ſhould come with power and maieſtie. For the Prophets ſpeake of two ſeuerall cominges, and that the laſt, when he ſhall come to iudge both the quicke & the dead ſhalbe with maieſty. In the firſt he came in lowely ſort, for he came to die. The Iewes were deceiued (ſaid he) thincking he ſhould come but once, and that with power & maieſty. Laſtly, he ſo conuinced them with his reaſons, and authorities, that they required time, in which if they could not find better and other reaſons, they would turne to the faith of Chriſt Ieſus. S. Thomas continued all that night in praier, & in the morning the two Iewes came to be made Chriſtians without any further diſputations. Hereby you may perceiue, that the praier of the holy man did aſmuch auaile, as his reaſons, allegations, and arguments.

It was a ſtraunge thing to ſee him at his praiers, for often times he was as in a traunce, & ſometimes the teares fell from his eyes. You ſhould haue ſeene no motion in him at al, more then in a ſtatue of marble. He ſaid maſſe euery day in moſt deuout ſort, and not content therewith, ordinarily he heard another. He was moſt temperate in the gouernment of his body; he was neuer idle; when he ceaſed from writing, he fell to reading; when he left reading to his ſchollers, he beſtowed his time in ſtudying the leſſons that he ſhould after read; and all the time he could ſpare there-from, he ſpent in praier, in which accuſtomably he deſired God to illuminate his vnderſtanding, that he might conceiue the truth, as well in that he read, as in that which he wrote. If he were inforced

ſometimes to keepe company, or to talke with any, he alwaies endeuored to ſpeake of ſome matter whereof that perſon might take profit and good.

It was his vſe alwaies when he ſhould preach, reade, or writte, firſt to kneele on the ground to make his prayer vnto God, and many times with teares, requeſting his aſſiſtaunce, for he knew that all knowledge, and euery good and perfect guift, came from aboue from the Father of light: By this good preparation it came, that that which before he vnderſtood, he vnderſtood more perfectly and exactly. This cauſed and moued him to ſay vnto frier Reginald his companion, that he had not gotten all his knowledge ſo much with his labour (although it was very great) as by prayer. His diſciples ſhould do right well to imitate him therein, as following him otherwiſe, and ſo ſhould their ſtudies come to a good end. Not as they doe (as S. Leo the Pope ſaith) who truſting on their witte, haue no recourſe to God, in confeſſing their frailtie, and ſo the knowledge and ſcience which to them ſhould be a light, turneth to darkenes, and many times maketh them to runne headlong into errors. S. Thomas did ordinarily preach in all places where he came, to the great profit and good of the people that heard him.

On a time being at Naples, and minding to preach in the Church of S. Peter, as he was going vp into the pulpit, a woman that had the bloudy flux tooke hold of his habite, and forthwith ſhe was perfectly healed. He vſed often to read the booke of Ioannes Caſſianus of the Collations of the Fathers, which he did by the example of his Father S. Dominike, who vſed the ſame. S. Thomas did this for that his vnderſtanding ſhould not be tired with the continual ſpeculation of high things, but that repoſing in their examples and cleare doctrine (wherof that booke is full) he might be more apt and fit to ſpecular, more deep and difficult ſtudies. He was one time for certeine daies very much afflicted in minde, for that he could not atteine to the ſence of a place of Iſay the Prophet, hauing begunne to write theron: for which cauſe he faſted and praied. One night frier Reginald perceiued him to talke in his cel with ſome other perſon, yet he knew well that he was alone: and ſtanding at the dore to liſten, he perceiued that one told him what he ſhould write, and expounded vnto him Iſay, as if he had read it out of a booke. Frier Reginald longing to know who it was that talked with Thomas, fell the next day at his feet, and deſired him for the loue of God, to declare vnto him who the man was that talked with him the laſt night in his cell. Thomas was at his wordes much aſtoniſhed, but ſeing he was charged ſo deepely, he made Frier Reginald to ſweare, that whileſt he liued he ſhould not diſcouer it, and then told him that he deſired God in his prayers many daies, that he would thorough the interceſſion of the Apoſtles S. Peter and S. Paul giue him grace that he might atteine to the perfect vnderſtanding of the Prophet Iſay, and that our Lord had graunted his requeſt, and

ſent

ſent them, that he might conceiue by their ſpeach aſmuch as he deſired. So that we may alſo ſay, that the old man which did commaund him to accept and receiue the degree of Doctor, was the Apoſtle Peter, who as head of the Church, had a deſire to haue it defended by the learning of ſo great a man.

The ſame Frier Regniald had one time a grieuous feuer, wherfore the bleſſed Doctor viſited him, and exhorted him to penance, and then he laid on his head ſome reliks of S. Agnes, which he carried alwaies about with him (for vnto that Saint he was very deuout) & bad him to beare deuotion vnto that Saint, which the ſickeman performing, he felt himſelfe whole on the inſtant. S. Thomas hauing compoſed the office of the B. Sacrament by the comaundement of Pope Vrban. 4. and being at Naples on his knees before the Crucifixe in prayer, the Crucifixe ſpoke to him and ſaied: *Thomas, thou haſte written well of me, what reward requireſt thou?* Thomas anſwered: *No other reward but thy ſelfe, ô Lord.* He was much affectionat to the doctrine of S. Auguſtine, and endeuored alwaies to imitate him; & vnto him happened ſome things, that before had happened to S. Aug. One of them was this. Being one day at the table of S. Lewis King of France, & another time with a Cardinall Legat of Toſcana, he gaue a great rappe on the table with his hand, ſaying: *I haue concluded againſt ſuch heretikes,* and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his couent ſatt by him, who ſeing what he did, and hearing what he ſaid, tooke him by his habite and ſaid to him: Father, remember you are at the Kinges table, and not at the table in our couent. The Saint was aſhamed therof and craued pardon ſaying: he knew not that he was in that place. This thing cauſed the king much to wonder, to ſee the holy man ſo buſied in his ſtudy.

Many times things happened to him when he was rapt in ſpirit or in an extaſie, that will hardly be beleeued, but yet they be moſt certaine by the teſtimony taken of them. One was, they cauteriſed one of his leggs, and for that he was in a traunce, he felt it not, nor made ſhew or ſigne to feele it. Another time, holding a candle in his hand, he fell into a deep ſtudie and was in a trance, all which time the candell burning, burned his hand and he neuer felt it.

Among all his other vertues he was moſt hũble, which euidently was ſhowed in that which hapened to him at his being in Bolognia. He walking in the cloiſter of his couent in profound meditation of his ſtudies. It hapened that a friet that was a ſtraunger deſirous to goe out for ſome occaſion of buſines, requeſted the Prior to let one goe in his companie. He badde him take the frier with whom he firſt mett in the couent: he meeting by happe with S. Thomas, badde him goe with him, for ſo the Prior had commaunded. The B. man anſwered not a woord, but bowing his head went with the Father, who tired him by walking vp and downe the towne as his buſines lay, and ſometimes for that he

walked not fast; he said to him, I haue indeed a lasy companion, considering the many businesses I haue to dispatch. The holy man answered not, but followed him as fast as he could. Some of the towne's-men that knewe him, thought that such a man as he was, did not know what the Father with whom he went was; & coming nere to him said: Father, haue respect to your companiō that goeth with you. When the Father perceiued who he was, he was much ashamed, and craued pardon for his litle discretion. S. Thomas being asked why he did not bid the frier seeke and take another, he answered: for that the good estate of a Religious man, consisteth altogether in obedience, and for that I vnderstood my Superior and Prelate comanded so, I thought I should not doe well if I did otherwise.

This S. was very compassionat to them that did comitte (though it were) a great fault, and did humble themselues and craue pardon. He was a great enemie to worldly dignities and honors; which was well seene when he refused the Arch bishoprike of Naples which Pope Clement the 4. offered vnto him. He was very deuout vnto the relikes of Saints, and ordinarily he wore about his necke some litle bones of S. Agnes (as is said before.) When he remained in Paris, he delighted much to visite the Church of S. Denise, for the loue of the B. bodies and holy relikes which were there in great nomber. On a time his companion that walked with him said. O how riche a cittie is this? The B. man replied. I esteeme more the homelies of S. Iohn Chrisostome vpon the gospell of S. Mathew, then all the cittie of Paris. He had an admirable memorie, so that he endited to three or foure writers at once, sufficiently and inough for them to do, although they intreated of seuerall matters.

This holy Doctor is called the Angelicall Doctor for three respects. First for the ingeniousnes wherewith he handled his questions. Secondly, for that he wrote of the Angells, like an Angell. Thirdly, for that he was a Virgin; for that which an Angell is in heauen, a Virgin is in earth.

Concerning the stature of his body, he was talle and straite, his countenance of the colloure of wheate, a great head he had some-what bald, he was full of flesh and strong. That yeare he died, he had in Naples a vision of one of his sisters which was dead; who desired him to pray and say Masse for her whereof shee stood in need, being in the paines of Purgatorie. He asked of his two brethren that were also dead, and shee said, that one was gone to heauen, and the other was yet in Purgatory. That same yeare frier Iohn Copa a Neopolitan and another with him, saw S. Thomas in his Cell hauing a shining starre ouer his head, which remained so a good space, and then vanished away.

There was celebrated a general counsel at Lyons in Franco by the apointmēt of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holy Doctor to be present, wherfore he tooke his iourney thither-ward. And being

being lodged in the house of a lady his cosin, he fell sicke; but neuertheles he continuewed in his iourney, & being arriued at the couent of Cistercien monkes in a place called *Fossanoua*, perceiuing his death was nigh, he said to frier Reginald his cõpanion. This is the place of my perpetuall repose. Those religious men tended and serued him with great charity. In the time of his sickenes he expounded the booke of *Cantica Canticorum*, at the entreaty of those religious men, and that was the last worke he wrote. His happie passage out of this life being at hand, he requested the B. Sacrament to be giuen him, which being brought, he rose out of his bed, and kneeled on the bare ground, and very reuerently adored it, and receaued it with incredible deuotion. Then he requested the extreme Vnction, and helped himselfe, and answered the priest. About midnight on the 7. day of Marche, Rodolfus being Emperor as Trithemius saith in the yeare of our Lord 1274. Saint Thomas being 50. yeares old lifting vp his hands vnto heauen, recommended his soule to God, and with all passed out of this mortall life. The same day, the funerall offices were celebrated for him, thither being assembled many religious men of his order, and of the order of Saint Francis, from all places neere adioyning. Thither came also the ladie his cosin, whose name was Francisca (in whose castell he fell sicke) with many other persons and people of good account. In the presence of them all, Frier Reginald companion of the holy Sainct said, affirming it with a solemne othe: That he had liued long in the companie of Frier Thomas, and that a little before he died, he had heard his generall confession of all his life, and that he was dead pure and cleane as a child of fiue yeares old, and that he thought & iudged, that in all his life he had not committed one mortall sinne.

At such time as they buried the body of S. Thomas, came thither a Frier of that couent that was called Ioannes Ferentius who was blind of both his eyes. That good Father was ledde to the beere; then laid he his face vpon the face of the Saint and recommended himselfe to God, and recouered thus his perfect sight. At the same time Frier Paulus Aquilinus saw this vision in Naples. It seemed to him that he saw S. Thomas reading in a chaire to many disciples, and that S. Paul went to listen and harken, wherupon he arose from his chaire to go and meet him, but S. Paul said vnto him. Goe on with your lecture, which the Saincte did, and S. Paul listened vnto him. When he had made an end, he asked of the Apostle, if he had explained his epistle well, and as he ought. The Apostle answered. Yea as far forth as is lawfull for a mortal man. Then said S. Paul, I came now to bring thee to a place where thou shalt haue more light & clere knowledge then thou hast had here, and taking him by the hand lead him away with him. When Frier Paulus Aquilinus saw that, he cried out a loud, which caused many of the Friers to rise vp out of their beds and enquired of him the cause of his great noise, and he answered: Run brethren, see where they lead

away Frier Thomas. Afterward he told them his vision, and noting the daye when this happened, they found it to be the same day that S. Thomas passed out of this life.

The body of the Saint was entered in the same Monastery where he died: Seauen months after, the prior fearing that this pretious treasure should be taken from him, would haue translated it to another chapple: but the Saint apeered to the Prior in his sleepe, & threatned him grieuously if he did not cary it back to this first place. The Prior was enforced to obey, & although that translation was done very secretly, yet the returning of it to the first place, was publique: for many people assembled thither, when they vnderstood how it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was first put in, and sent forth a fragant smell, which delighted all them that were present: for which cause they song the masse, not for the dead, but a Masse that is vsed for a confessor not a Bishop. Seuen yeares after this, the body of the Saint was put in a sepulcher of marble, and it was still found whole as at the first, except the little finger of the right hand which was missing, and also they felt a most sweete smell as before. The same happened againe fourten yeares after, when the sepulcher was opened at the request of Theodora his sister, who desired to haue one of his hands to keepe for a relique among other, in a chapple in her house.

In the time of Pope Vrban 5. the body of S. Thomas was translated to Tolosa. At which time they began to treate of his Canonization, which was performed by Pope Iohn 22. in the yeare of our Lord. 1323. on the 18: day of Iuly. They sought for some miracles to writte in the Bull as the vse was, & the Pope said: Although there be no other miracles of this Saint found, it seemeth he hath as many as be the questions in Theologie of which he hath treated, and declared. Yet many were found (and those approued) done by that glorious Saint, which may be redde in that same Bulle.

Many yeares after Pope Pius 5. (who was a frier of the same order, and a man most holy) made *à motu proprio*, dated the 18. day of Aprill 1567. where he saith: Considering the great good that ariseth in all the Catholique Church by the doctrine of this glorious Doctor, it is wonderfull how it defendeth it selfe from the heretikes who make continuall warre against it. And although that Pope Iohn 22. hath put him in the catalogue of Saints, & commaunded that his feast be celebrated on the seuenth day of March, yet we will that hereafter his feast be solemnised in all the Catholique Church in the same manner as Pope Boniface 8. comaundeth the feast of the foure Doctors, Gregory Ambrose, Augustine, and Hierome, to be kept, so that he also be reputed and holden for the fift Doctor of the same Church. He also graunteth. a. 100. daies of pardon to all them that do visite the Church, Chapple or Altar of this Saint; and that they

they ſhall obteine them as they doe viſite them during the daies of the feaſt, beginning at the firſt *Veſpera* or Euenſong.

In this *Motu proprio*, is mention made how S. Thomas being at Naples in the monaſtery of S. Dominike, the Crucifixe ſpake to him, and approued his doctrine, which maketh that miracle to be certaine and authentical. Whatſoeuer honor is done to this bleſſed Doctor, is but ſuch as he deſerued, for that he trauelled ſo much in the vineyard of our Lord, and therfore al ſuch as do comend themſelues to him, are ſo well holpen and aided. Let vs then recomend vs vnto him, that he will obteine for vs of our Lord ſufficient knowledge to bring vs vnto ſaluation, and laſtly that we may enioy his glory in the kingdome of heauen. Amen.

The life of SS. Perpetua and Felicitas Martyrs. March. 7.

PErpetuall happines and eternall felicitie, Ieſus Chriſt promiſeth to them who ſuffer perſecution and afflictions for his loue. This ſentence is vereſied in all the martyrs, all ſuffered perſecution and affliction, and to them all God kept his promiſe, for they were all made happy. In this nomber we may put two holy martyred women, the one called Perpetua and the other Felicitas, who had not their names without Gods prouidence, yea, their names were ſuch, to the end they might put themſelues in minde of their dutie, and alſo remember the promiſe of God at the time they ſuffered torments, and afflictions for his loue. S. Auguſtin writeth of theſe Saints in diuers places of his workes. Beda Vſuardus and other authors make mention of them alſo, who ſay that their life and martyrdome was in this ſort. Mar.

IN a cittie of Mauritanea (which is a Prouince of Africa) called Tuburba, being nere to the riuer Bagrada (Valerian and Gallien being Emperors of Rome, as moſt authors ſay (although Beda and Vſuardus ſay that Seuerus was, then Emperor) there arriued a Proconſull from Rome, with commiſſion to apprehend all the Chriſtians he ſhould find in that citie, and to put them to cruell death, if they would not denie the faith of Ieſus Chriſt. Many were taken, and among other two bleſſed Matrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it ſhould ſeeme) were Pagan Idolaters. Perpetua had a little child that ſucked. The Proconſull put her in priſon with ſome other Chriſtians of her kinred, whoſe names were Satyrus, Saturnius, Reuocatus, and Secundiolus.

Whileſt that S. Perpetua remained in priſon, it is ſaid, ſhee ſaw in her ſleepe a reuelation which was this. Shee ſeemed to ſee a ladder of gold which reached vp to heauen, the ſides whereof were full of ſharpe ſwordes, and the points of them were ſo nere together, that a little child could hardely paſſe ſecure with-

out

out prickinge. At the foot of the ladder lay a dreadfull dragon, who hindred any to ſtep vpon it. Then ſhee ſaw Satyrus (who was one of the foure priſoners) ſtep on the ladder, and called the other to follow him, exhorting them not to be afeard of the dragon. The Saint recounted this dreame to the other priſoners, who praiſed God, for that it pleaſed him to bring them to the kingdome of heauen by the way of martyrdome. They were then brought before the Iudge, who counſelled them to forſake their religion, & to adore the Idolles, but for that they all perſeuered conſtant in their holy profeſſion, the Iudge returned into priſon S. Felicitas, hauing ſome compaſſion on her, for that ſhee was great with child.

The Father & husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties, endeuored to draw her from her reſolution, and more to moue her, they ſhowed vnto her her litle child; but ſhee not regarding it, & making ſmall reconing of the teares and praiers of her father and husband, ſaid to them: Depart from me you miniſters of iniquity, by no meanes ſhall you draw me from the worſhip of God to adore Idolles. The Iudge hearinge theſe words, was moued with indignation, and cauſed her and the other holy Saints to be beaten, and remitted into priſon. There all of them tooke pittie, not of themſelues but of Felicita, who was gone eight monethes with child, & therfore they all praied for her, that ſhee might not be partaker of the tortures they were to endure. Although her full time was not yet come, yet was ſhee deliuered of a ſonne, with extreme and intollerable paine in her trauelle, whileſt ſhee was in the paines and trauells of childbirth, the keepers of the priſon ſaid to her. If you cannot endure this paine, how will you endure the Lyons to teare and pull you in pieces? ſhe aunſwered: Thoſe paines will not be ſo grieuous to me, for that I ſhall ſuffer them for the loue of Ieſus Chriſt my Lord.

Certaine daies after, the Proconſull cauſed the foure Chriſtians, and the two holy women, to be ledde thorough the citty naked, in ignominious ſort. But the Saints ſupported the ſame very patiently for the loue of Ieſus Chriſt, who for our ſake hong naked on the Croſſe. Then came the birth-day of one of the Emperors, for which cauſe the Proconſull to kepe it more feſtiuall, commaunded that the ſixe Chriſtians ſhould on that day be throwne to the Lyons in the Amphitheatre, in the ſight of all the people. They went all with ioye to this martyrdome, but eſpecially the two holy women. As they went they ſong a verſe of Dauid that ſaid: *All the Gods of the Gentiles, are deuills, but the true God made heauen and earth.* The iudge comanded that they ſhould for that ſinging haue their mouthes buffetted, but they did lift vp their voice and praiſe our Lord the more. Laſtly, they were put in the Amphitheater with their armes pinioned. Satyrus and Perpetua were torne in pieces by the Lyons, Reuocatus and S. Felicita were killed by Leopards. Saturnius and Secundiolus, remained

mained vntouched; but the Proconsul afterward caused Saturnius and Secundiolus, to be beheaded in the prison. So they arriued all at one marke wherto they aimed, to wit, the eternall happines, though by diuers meanes. God conduct vs to their company for his mercy sake. Amen. The Church doth make commemoration of these two holy women, on the day of their martyrdome, which was on the 7. of March in the yeare of our Lord 210. the aboue-named Valerian and Galien being Emperors: It was in the yeare of our Lord 205. in the 11. yeare of Seuerus the Emperor, as Bar: saith. Annall. tom. 2.

The life and martyrdome of the 40. Martyrs. March. 9.

GOd lamenteth and complaineth by the Prophet Micheas, saying: that he is like to him that goeth to gather the grape after the vintage. Whereby he meaneth, that few do serue him and are saued. Euery yeare God maketh his vintage, and so doth the deuill. The vintage of God ordinarily is small, but that of the deuill is very great. The soules goe to hell by thousands, the way is alwaies full, but to heauen goeth now one, then another, and although the way be narrow, yet the presse is not so great, that they thrust or crowd one another, for few paße that way. Which although it be so, yet sometimes good store of company goeth that way, yea sometimes our Lord findeth a cluster of grapes somewhat thicke for his vintage, as it fell out in this present feast, wherein were brought in at once 40. Martyrs, who shed their blood, and in their bodies endured excessiue torments, whose soules die flie vnto heauen. Saint Basile wrote in brief their Martyrdome, but Simeon Metaphrastes wrote it more at large. By the collection of that which these two wrote, we gather that their life and martyrdome was in this manner.

IN the time of the Emperor Lucinius, there was raised a cruell persecution against the Christians. They were searched for in euery place, and if they would not deny the faith of Christ, they were put to most cruell death. In this persecution the deuill had a notable minister, who was a gouernour of a countrey, a most cruell man, and was called Agricolaus. This man had intelligence that in the Emperors army there was a company of 40. souldiers in the Prouince of Cappadocia, men of great vallure, as they had proued in all the seruice wherein they had bene employed, and that being Christians, they confessed that Iesus Christ was the true God. The hoste was at that time in Sebaste a citie of Armenia the lesse. Whereupon the gouernour caused them all to be brought thither. When they were come before him, he spake mildely to them and said.

I vnderstand of the great frendshippe that is among you, by which meanes you haue done worthy acts in the Emperors seruice, I wish and desire that your

frendshippe be continued, and that you would obey the comandements of the Emperor. He commanderh you either to sacrifice to our Gods, or else to be put to death. I thinke it not fit that men so worthy to liue, should be put to death in the floure of their age. Take mine aduise, for thereby you shall not only conserue your liues, but also obtaine high & great preferment of the Emperor. Consider therfore well what you will doe. The valiant champions of Christ answered herevnto in this maner: If we fighting for the earthly Emperor haue obteined victories & haue done worthy acts (as thou sayest we haue) it is surely more fitte and conuenient for vs, to fight, make warre, and to doe high enterprises and memorable acts for the Emperor of heauen. In this maner will we fight, and are ready prepared to support and endure all torments that thou canst doe to vs, or lay vpon vs. And although thou profferest vnto vs riches and rewards, know thou, that all thinges are of noe value, nor comparable to that which we shall loose, if we shall doe that which thou willest vs. The gouernor said to them: Goe toe, aduise you well what you will doe, for to morrow you shall come before me againe, and herewith he caused them to be led backe to prison, where the Saints remained singinge himnes, and praying God to ayde them in the conflicte, which they hoped would be ere long.

The next day they were brought againe before the iudge, who perswaded them to adore the Idolles, but they scoffed and derided them, to incite him the rather to begin the torments. The gouernour had a great desire therto, but he staied for more securitie, till the coming of the captaine vnder whose standard they serued in the field, and then they two would ioyne in giuing iudgement. This was the cause why he returned thē backe to prison without putting them to the torture, in which place they remained seuen daies, after which time the captaine came. The iudge and the captaine (being on the bench together) caused them to be sent for, to receiue their iudgment: which when they vnderstood, they somewhat quailed, and began to feare. Which Cyrion one of them perceiuing, with a cheerefull countenance, and couragious hart, said to them.

My brethren, remember that at such time as we were in the battaile, abandoned of all the Emperors hoste, and that we 40. were encloſed with an infinite companie of enemies, neuertheles, we making our prayers vnto God, were deliuered from death, and daunger, and slewe many of our enemies, and put the other to flight. At this time we haue but three aduersaries, to wit: the gouernor, the captaine, and the deuill, and shall we that be 40. doubt to ouercome them? God forbid. If we haue obteined victory against many, shall we not haue it also against a few? Let vs call to God for his helpe and assistance, and make our prayers to him, for that is an armour most fitt for this and the like battailes. At these wordes they all tooke courage, and falling on their knees, they said a Psalme of Dauid (which they were wont alwaies to say when they

they entred into any battaile or conflict, wherin was daunger and perill) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me*: and being animated herewith, they departed from the prison, and presented themselues before the tyrant.

The captaine spoke first and said: Is this the thanks and recompence you make vnto your Emperor, for the grace, fauors, and wages, that he hath bestowed on you, more liberally then to any other souldiers in his armie? will you despise and contemne his edicts so obstinately? I aduise you to chaunge your mindes, if you will not of him be seuerely chasticed, as you haue of him bene heretofore bountifully rewarded? Adore the Gods or els put off your souldiers weed, and prepare your selues to endure sharpe and cruell torments. To these wordes answered Candidus one of the 40. souldiers: Take from vs both the souldiers weeds, and our life also, for we esteeme it a smaller losse then to loose Iesus Christ. The Captaine comaunded that euery one of them should be beaten on the mouth with stones, and for that the ministers were not forward inough therein (as he thought) he reuiled them, and gaue them manie opprobrious wordes. A straunge thing happened which was this. The officers being a good space busied in striking the mouthes of the holy Martyrs, there appeared no signe of hurt in any of them, but the mouthes of the executioners were all blouddy, and some of them spitt out their teeth; which sight caused the seruants of Christ to reioyce, and the tyrants to be ashamed, and confounded, but especially the Captaine, who being vexed therwith (thinking it had bene done by enchauntment and art magicke) tooke a stone and threw it at one of the Martyrs, but the stone did not hurt him at whom it was throwne, but hitte the gouernor on the mouth, and hurt him so sore, that he and the Captaine were therewith much astonished, and incensed like Lyons to more cruelty against the B. Martyrs. And for that they might haue time to consult together, and determine what cruell torments to giue them, they sent them backe vnto the prison, where the Saints spent the night in praising God; who to show that he heard and gaue eare, spoke vnto them in this sort, so that all heard the voice. In your beginning you haue bene valorous and valiant, but he that perseuereth to the end, that man shall be saued. This voice although on the one side it did comfort them very much, yet on the other side it put them in some feare, doubting lest any of them should shrincke, and euery one feared and doubted his owne fall.

The next day they tooke them out of prison, to execute the sentence on them, which the two wicked Iudges had set downe betweene themselues, which was; That the season being cold, and there being neere to the walles of Sebaste a great lake, they should be all throwne naked therinto. They appointed that neere vnto it should be a bathe of warme water, so that if any of them

did denie the faith of Iesus Christ, they might of themselues passe into it, and be refreshed. S. Basile aggrauateth this torment saying; that only they which haue bene ready to die by cold, can thincke or imagine what a terrible torment this is. But the glorious Martyrs, although they knew that the torment whereunto they were iudged was very greiuous, yet such, and so great was their desire they had to suffer for the loue of Christ, that they staied not till the officers did strippe them, but vnclothed themselues. Euery one hasted to strippe themselues, euery one strooue to be the first, that he might haue a little more merit then his companion. When they were all vnclothed, they entred into the water vp to the throte. The wind blew so cold, that the water was ready to congeale into Ice, and the sunne was almost sett. A man cannot imagine, and lesse write, how greiuous this torment was vnto the holy Martyrs. When the Saints entred the water, guided all by the same spirit, they lifted vp their voice vnto God and said: Lord we be. 40. grant that 40. may be crowned.

S. Basile noteth this, for that God heard, and receiued their praier. The same holy man saieth: that when the cold began to torment them, they said: It is a grieuous thing to endure the cold, but it wilbe a sweete thing to enioy Paradise; Now the frost afflicteth vs, but then then the ioy in heauen wil recreat vs, we shall gaine euerlastinge life, by enduring paines one only night. The Tyrants had sett sett watch that none of them should depart out of the water, and enter into the bath, except they denied Christ. Some part of the night being passed, all the watchemen were a sleepe, except the chiefest, who lifting vp his eyes to heauen saw a great brightnes, and in it 39. Angells descend, euerie one with a crowne; At this he marueiled, and cheifly for that the Angells were 39. and they in the lake were 40. But he was soone resolued of this doubt, for one of them bearing the colde impatiently which afflicted him, departed out of the lake to enter into the bath, which was a grief and corasiue to the other, and their hartes were herewith congealed as it were with Ice, euen as their bodies were. Euery one also doubted lest the like or the same, might happen to themselues; wherefore they praied vnto God for succour that he would aide them, and not permit them for the auoyding of this lake, to damne their soules in the lake of hell.

God of his mercy and grace comforted them by two meanes. The one was, they saw the fugitiue and Apostata as he entred the bath, to die on a sodeine most miserablie, for the heat of it did driue the cold to the inner parts, so that it ouercame the naturall heat. The other was; that one of the keepers which watched there also, seeinge the cause why there discended from heauen 39. Angells with so many crownes, strippinge himselfe out of his clothes and looking to the other watchmen, bad them to keepe him and the others, for he was now become a Christian, and hauing said so, he entred the lake. Saint

Basile

Basile saith: This happened as it befell vnto Iudas, for when he fell, and one of the number of the Apostles wanted, Saint Matthias succeeded him; and it happened also as it befell to S. Paul, who at the first persecuted the Christians, and after was one of them. So this man that persecuted the Martyrs & threatned to kill them if they departed out of the lake, afterward entred in amongst them, as one of their companie. This encouraged the Martyrs very much, & they continued all that night constantlie in that torment. On the next morning by the commaundement of the Iudge, they were taken out of the water halfe dead, and desirous to dispatch them, he caused all their leggs to be broken, as Metaphrastes affirmeth. Amongst these Martyrs there was one Melito, more yong and of more strength then the other, for neither the coldnes of the water, nor breaking of his leggs tooke his life away. This yong man had a mother that was there present. It happened that the two Iudges, to preuent that the Christians which liued vnknowne in that land, should not come by night, and conuey away their bodies, and keepe them reuerently as reliques, commaunded to lay their bodies vpon carts, and carry them to a certaine field, & there to consume them to ashes. All the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother seing that they left him behind, and did not carry him with them to be burned, laid him on her shoulders saying: My sonne finish thy race and course with thy companions, do not sever thy selfe from so worthy a quier of Saints, for in the sight of God thou art not inferiour to them. Whilest the mother carryed him thus, he yealded vp his soule to God. This did not trouble the woman at all, but ioyfull she laid him in one of the carts among the other, and with them he was consumed to ashes. The bones which remained after the fire, were cast into a riuer, that the Christians might not come to the sight of them. But litle auaileth the diligence of man, when God in his prouidence disposeth otherwise. After three daies the Saints appeared to the Bishop of the cittie called Peter, and shewed him the place where he should find their reliques. Thither went the Bishop by night, and being come vnto the place, he saw the bones of the Saints glister and shine in the water like the starres in the skie, and tooke them vp with great reuerence, and carryed them to a place conuenient. The Church celebrateth the feast of these Blessed Martyrs on the 9. of March. Their Martyrdome was Anno Domini 316. Licinius being Emperor. Nicephorus lib. 14. cap. 10. writeth of these Saints.

The life of S. Gregory the great.

IEſus Chriſt ſaith in S. Mathew; he that worketh and teacheth, he that hath wordes and deedes, he that doth what he ſaieth, ſhalbe great in the kingdome of heauen. Agreable to this, the name of Great fitteth or ſerueth aptly to the bleſſed Pope S. Gregory, and Doctor of the Church, for that he taught and alſo wrought; for that which by mouth he taught, he effected and performed in worke. So that as with great reaſon he hath the name of great in the Church militant, ſo is he likewiſe great in the Church triumphant, hauing therin a high and eminent place; The life of this Saint was written by Damaſus, and by Iohn a Deacon of Rome, by Venerable Beda, and others in this manner.

SAint Gregory was borne in Rome, and was the ſonne of Gordianus a ſenator, of the lignage of Pope Felix the third of that name. He was in blood noble, and in patrimonie very rich. S. Gregory was vertuous of life from his childhood, & was much addicted to pietie, ſo that it was then hoped, he would prooue ſuch a man, as indeed he did. He gaue himſelfe to the ſtudie both of humanitie and diuinitie, in which he profited greatly. He was very much affected to a religious life, and was a Monke of the order of S. Benedict, and the firſt that by Papall authority approoued that order. He was very liberall to the poore, and had ſo great a loue to build monaſteries, that he founded ſixe in Sicile at his owne coſt. Alſo he conuerted the houſe of his Father into a monaſterie, and therein he made an hoſpitall to lodge poore people, that came to Rome on pilgrimage from other countries. Theſe good deedes, the example of his vertuous life, with his great wiſedome and diſcretion, made him ſo acceptable, and beloued in Rome, that there happened not any matter of importance or waight, but therein they vſed him, and had his aduiſe. Euery one commended that which he approoued, and diſallowed that which he diſliked. Pope Benedict made him deacon. In that time none were ordered, but thoſe that were renowned for their vertue, and whoſe conuerſation was approoued.

Venerable Bede relateth, that S. Gregory ſeing certaine children ſlaues ſould to a marchant of Rome, who were very beautifull, he demanding of what contry they were, it was told him that they were Angles (that is Engliſhmen) and ſonnes vnto Gentiles, S. Gregory ſaid: ſurely the name fitteth them, for they ſeeme to be Angels. It is a pittifull caſe that the ſoules of them to whom God hath giuen ſuch beautifull bodies ſhould be damned, being Idollaters. Whereupon he went to Pope Benedict, and deſired him to ſend ſome learned and vertuous men, to preach the faith in England. And for that none was found ſo fitt

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as himselfe (who also was most readie to accept thereof) he was designed for this worke, and set forward on his iourney. But forthwith the people of Rome came with one consent to the Pope, desiring him not to depriue the cittie of a man so necessary, and needfull vnto them, whereupon he was recalled. Shortlie after Pope Benedict died, & Pelagius the second succeded him. At that time the elected Pope was constrained to demaund the approbation & confirmation of the Emperor of Constantinople, for so the Emperor would haue it, more by reason of his power and authoritie, then any right thereunto. Italy then susteining great afflictions, by the cruell inuasions, and warres of the Longobards. Pope Pelagius tooke no care to send any Legate vnto the Emperour Tiberius for his confirmation. But afterward, fearing violece would be offred vnto him, he sent thither S. Gregorie to mitigate his indignation, who trauailed so therin with Tiberius, that he accepted the excuses made in the behalfe of the Pope. S. Gregory staid certaine yeares in Constantinople, and there he wrote that diuine exposition vpon Iob, at the instance of Leander Archbishop of Ciuill, who was his great friende, and betweene whom to and froe passed many letters. In Constantinople he had a great conflict with Eutichius Patriarch of that cittie, who had written a booke in which were many errours, whereof S. Gregory did so conuince him in the presence of the Emperour, that he made him to reuoke all those false opinions that he had written. Then died Tiberius, & to him succeeded Mauritius his sonne in lawe, with whom S. Gregorie held strict friend-shipp, and was God-Father at Baptisme to one of his sonnes. Then he returned to Pope Pelagius (being besieged in Rome by the Longobards) who sent for him to come home.

S. Gregory departed from Constantinople, and with him Smaragdus whom the Emperor Mauritius sent into Italy with the title of Exark or Viceroy, who had in his company a puissant armie wherewith to deliuer the Pope and the cittie of Rome from the siege, and withall to gouerne some countries and cities which the Emperour had in Italie. This aide relieued the Romanes in some sort, for Smaragdus ioyned battaile with the Longobards and ouerthrew them, so that they were content to make accord and peace. Gregory was receiued at Rome, with great ioy, aswel of the Pope, as of all the people of Rome, as he deserued by his deeds & helpe, wherof the Christian comon welth in general, & euery particular mā by himself were partaker. Although by the coming of Gregorie that warre in the coūtrie ceased, yet not long after came another afflictiō frō heauen, & that was a great pestilence, that at the beginning depriued Pope Pelagius of his life. The multitude was so great that died afterward, that the liuing were not able to bury the dead. The miserable Romans could not tell which way to look for help or for aduise, but only after Gregory, who in these grieuous afflictions was not discouraged, nor daunted, but by fasting,

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almesdeedes, and prayers, which he did, and which he perswaded other men to do in like sort, he endeuoured to pacifie the indignation of God. On the other part, his care was of the common good, going himselfe in person to prouid necessary things for euery mans need. Some he visited, some he encouraged, and cheared vp, some he comforted, and helped euery one as their need was.

He causèd all the people to be assembled vpon one day, which was vpon the 29. of August, in the Church of S. Sabina, and going into the Pulpit, he made to them a sermon, and said to them among other thinges. It shalbe now reason my louing bretheren, that we feare Gods scourge, since at this present time his hand is so heauy against vs. You see how God in his anger striketh the people, and how many die on the sodeine. The infirmitie cometh not before the death, but cometh and killeth before they be sicke, he that is stricken with this euill, dieth before he hath time to lament his sinnes. Thincke you how the sinner may appeare before the angry Iudge, hauing not now time to weepe and lament for his misdeeds committed. They that dwell together in one house, doe not die one by one (as commonly they doe) but they all fall to the ground and die at once. The houses stand emptie and voide, the fathers see the sonnes die, and the heires die before them, whose land they thought to haue enherited. Therfore my brethren let vs returne to lamentation & sighing for our sinnes, whilst we haue time, the sooner will the Iudge incline his eare to the prayer, when he that prayeth correcteth his fault, and amendeth his life. God threatneth vs, he holdeth ouer our head the sword of his chasticement. Let vs be perseuerant, and continew in teares, and weeping, for it is the will of God (who is pitifull and mercifull) that with our praiers, as it were by violence, we should take and pull the sword out of his hand. Therefore my brethren, let vs all this present day confesse our offences, and to morrow let vs make a procession with Litanies, to the Church of the Mother of God. And since we haue all sinned, let vs altogether lament and weepe for our faults and misdeedes, for our wise Iudge seing vs to chastise our owne offences, will recall and reuoke the sentence giuen against vs.

Euery one tooke great comfort at the wordes of Gregory, and the next day they went in procession, and in one houres space, in which the procession lasted, there died 80. persons. The procession was ordered in this maner. The fathers were assembled in the Church of S. Iohn Baptist. The seculers in S. Marcellus. The moncks in S. Iohn and Paul. The Nonnes in S. Cosmus and Damianus, the marryed women in S. Stephens. The poore men and children in S. Cecilies; When they were all assembled, they went in procession to a Church of our Ladie which was large and great, and able to hold them all. This solemne processiō was made many times, till that it pleased God to pacifie his wrath, & the sodeine death began to cease. Sixe monethes were passed since Pope Pelagius

gius was dead, and in all this space there had bene no speach of choosing a successor for euery one looked hourely for death.

At the end of that time, the clergy and people of Rome elected Gregory for their Bishop, and Vniuersall Pastor with one consent, and without the gainsaying of any one. His thought was from it, and he would not accept the charge vpō him. But they sent one to the Emperor Mauritius for his approbation. And although Gregory had required him to say, that he would not giue his approbation; yet he knowing Gregory aforetime, and for that the election was good, he confirmed the same. Some authors, and Nauclerus by name say: that when Gregory vnderstood he was elected, he chaunged his habite, and fled secretly into a certeine mountaine, and that the people going to seeke him, saw a bright piller like to fire descended from heauen, ouer the place where he lay hidden: by which meanes finding him, they led him to Rome in manner of violence. After that he was consecrated and the pestilence not wholly ceased, he commanded the processions to be continued, and caused them to beare before them a most goodly image of the glorious Virgin Marie, which was by report painted by S. Luke, & is at this time kept in the Church of Santa Maria Maior. Authors of good credit doe write, that visiblie before this Image, they might see the thick and corrupted ayre to flie, and disperse, and that there were Angells that song: *Regina cœli lætare. Alleluya.* They say also, that Pope Gregory saw an Angell aboue the castell, that put vp a bloudy sword into his sheath, for which reason it was afterward called: The Castell of S. Angelo, where before that time, it was called Moles Adriani. These thinges, be straunge and marueilous, but God vseth to doe greater things for the loue of his seruants.

Rome being deliuered of this scourge, the B. Bishop began to rule & gouerne the Church in such sort, that he left vnto his successors many examples of holie life and doctrine. Euery day he inuited some pilgrime vnto his owne table; and one day it happened that he receiued Iesus Christ into his house in a pilgrimes weed. He had a rolle of all the poore men in the citie, and gaue vnto euery one of them vitrailes to eate, and other things also for their sustenance. He destroyed many heresies in all countries by his incomparable learning, & by his great diligence. As that of the Donatists in Africa, of the Manichees in Cicilia, and of the Arrians in Spaine, conuerting Recaredus King of that Prouince, by his wholesome admonitions. He sent preachers into England, who conuerted all the people of that Isle to the Christian faith, in such sort that Beda calleth him, the Apostle of the Englishmen. He opposed himselfe against the Patriarke of Constantinople, who pretended not to be subiect to the Church of Rome, and brought him to submit himselfe, and to acknowledge the Bishop of Rome to be his superior.

Gregory had somewhat to doe with the Emperor Mauritius; for that he had

made a law, that no ſouldier or Monke, ſhould be made Prieſt, except he were lame, or otherwiſe vnfit, or vnable for the warre. Againſt this law, Gregory wrote ſharpely to the Emperor, in ſuch ſort, that he did abrogate the lawe, but yet he remayned diſpleaſed againſt the Pope. The Emperor was moued to further indignation, for that Smaragdus the Emperors Captaine not being frieds with the Pope, wrote both to the Emperor and to others alſo, many ſlaunders of Gregorie; accuſing him of many defectes, and exceſſes of his duetie (from which he was moſt cleare) ſaying: he had put to death Malcus a Biſhop (who had bene accuſed to him of ſome faults) without hearing what he could ſay, to cleare himſelfe. That he had pulled downe and defaced many ſumptuous buildings in Rome, which famous men had left to conſerue their names in eternal memory. Which they ſaid the Pope had done, that the Pilgrimes that came to Rome ſhould not trouble their mindes, in gaſing on thoſe prophane Antiquities. To this Gregory made anſwere: that the barbarous nations that had taken and waſted Rome, had done that ſpoile, and not he. For the death of the Biſhop, he wrote to a fauorit of the Emperors called Sabianus in this manner. I deſire you that you will on my behalfe tell Ceſar thus much. That if it had bene my office and duetie to kill men, and if I would haue medled to haue managed warres, it might haue bene that the Longobards ſhould not at this day haue had a king in Italy, and if they had one, I ſuppoſe I ſhould haue bene able, and of ſtrength, to haue deſtroyed and vtterly confounded him. But for that I feare God, I make a ſcruple, and feare to put any one to death. The Biſhop Malcus neuer was priſoner, for the ſame day that he was conuicted of his fault, and iudged for the ſame, he died ſodeinly. He that ſaith I killed him, ſaith not the truth, for he that killed him was God. To him I referre the imputation of this ſlaunder, which is impoſed on me, and wherewith I am wrongfully charged. Theſe excuſes, nor yet the life which the Pope ledd (although it was moſt holie) were ſufficient to cauſe the Emperor to relent, but that he would ſtill be at variance and diſcord with Gregorie, vntill he left perſecuting him, by reaſon of a miracle which happened, which was this.

One day the high ſtreete of Conſtantinople was full of people, and at midday appeared therin a man in the habite of a monke, with a naked ſword in his hand, who ſaid with a loud voice. With this ſword ſhall Mauritius, and his wife, and children be ſlaine ſhortlie: and hauing ſaid thus, he vaniſhed away on a ſodeine. The Emperor perceiued that he was thus threatned, for that he had perſecuted Gregory, and therfore he ſorrowed for that offence, and did penance, deſiring God to forgiue him. Neuertheles, there roſe and rebelled againſt him one Phocas in Chalcedon, and beheaded him. Here ended not the troubles of S. Gregory, for Agilulfus King of the Longobards made warre againſt him, and beſeiged him in Rome, and in that yeares ſpace (ſo long the ſiege endured)

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the cittie abode much afflictiō, which to the good Bisshop was as grieuous. The wife of this king was called Theolinda, who bore a great affection vnto S. Gregory, for which cause he dedicated the bookes of his dialogues vnto her. This good Queene not only perswaded the king her husband, to end the warre, but also obteined of him to receiue the Catholique faith, and to be made a Christian, for vntill that time he was an Idolater.

By this meanes S. Gregory had some rest and quietnes, and also time to exercise himselfe in good works, as writing many profitable bookes, reforming the ecclesiasticall state, and amplifying the worship of God. For he appointed the manner to say Masse, and encreased the ceremonies, and put them in such order as they be at this day. You haue to vnderstand, that in the primitiue church the Apostles & other Prelates their Successors ordeined, that in the sacrifice of the Masse, before the consecration of the blessed body of Iesus Christ, they should say some praiers, and read some lessons of the old and new Testament. The Bishops of Rome afterward enlightned by the holy Ghost, reduced it to that order which is in vse at this day. Pope Celestinus ordeined the Introite, and the *Gloria in excelsis*. Our Pope Gregory ordeined to say the *Kyrie eleison* nine times, and the praier. Gelasius ordeined the Epistle, and the Gospell; Damasus the Creede, to be said on sundaies and some festiuall daies. Alexander put in the Canon this clause, *Qui pridie quam paterentur*. Sixtus ordeined the Sanctus. Innocentius the Pax. Leo the Orate Fratres, and these wordes in the Canon: *Sanctum Sacrificium & immaculatam Hostiam*. Pope Gregory, in the same Canon ordeined the particle which saith: *diésque nostros in tua pace disponas*; And so from this time is kept the order which is nowe obserued, except in the Church of Millaine, in which is vsed the office of S. Ambrose; and in Cōstantinople that of S. Iohn Chrisostome. And in Spaine, and chiefly in Tolledo, the office of S. Isidorus; which be all different in some smale ceremonies from the Gregorian office. S. Gregory hauing composed the office in this sort, he laboured also to sett the Ecclesiasticall persons in order; wherfore in some Councells that were holden in his time, and in many particular *Proprios motus* he ordeined, that in one prouince there should be but one Metropolitane. He appointed that a priest accused for any offence, might cleare himselfe by his owne oath. He forbad secular women to enter into the monasteries of moncks, or Nonnes. He appointed that the Litanies called the greater, should be celebrated in the church between Easter, and Whitsontide, and on S. Marks day. He ordained the processions, the benediction of the Palme, and Oliues, on the sonday next before Easter, & the benediction of the Cādles vpon candlemas day. He composed the benediction of the Paschall candle, although before that time the newe fier was hallowed, and blessed. He also ordeined the benediction of the ashes; on the first day of Lent, and the washing of the feete on manday thursday. He was the first Pope

that wrote in the beginning of the Bulles of the Bishop of Rome, these words of humilitie: Seruant of the seruants of God.

In this and such other good works the good Bishop was exercised, wherfore he deserued to see the vniuersall Church in peace, in the most worthy & most goodly sort that it had bene to that day. For in all the whole knowne world Christ was worshipped, and Idollatry was so put to flight, that you could not know where to find it. But shortly after his death, was discouered the wicked Mahomet, who hath done great harme vnto Christianity. After that S. Gregorie had sene that which he so much desired, to wit: vniuersall peace in all the Church, it pleased our Lord to call him away, to bestowe on him the reward that his goods works deserued. And so he departed this life by sickenes on the 12. of March in the yeare of our Lord 605. Phocas being Emperour (and on the same day the Church doth celebrate his feast) after he had bene Pope 13. yeares and a halfe. At two times he made 62. Bishops, 39. priests, and 5. deacons. His death was bewailed of all the Romanes, and of all Christendome so much, as his holy and vertuous life deserued. His body was buried with many teares in the church of S. Peter, and the Church accounteth him in the number of the holy Doctors and Confessors. He is one of the foure Doctors whom the Church holdeth as of greatest authority among the other Ecclesiasticall Doctors. He deserued the name and title of Great, for his heroicall vertues, and for the worthy workes that he wrote. Peter his Deacon affirmeth, that he sawe many times the Holy Ghost sitte on the head of S. Gregory in forme of a doue, whiles he wrote. His doctrine hath this particular and especiall grace, that it declareth the affections that be in men, in such sorte, that he which considereth and marketh it well, when he readeth his workes (as Saint Thomas of Aquine noteth) it shall seeme that it speaketh to him. God giue vs grace that reading his doctrine, and making vse and profit of it, we may gaine and gett the glorie of God together with him. Amen.

The life of S. Ioseph, spouse to the Virgin Mary. *March.* 19.

THe glorious S. Bernard saith, that Ioseph the sonne of Iacob the Patriarke, was a perfect patterne of Ioseph the spouse of the mother of God, and they two had the same name not without misterie. The one was holie, and so was the other; the one most honest, and the other most chaste. The one was sold and sent into Egypt, by the envy of his brethren, the other to fly the furie and envy of Herod, who lay in wayt to kill Iesus Christ, fled into Egypt, taking Iesus with him. The one to observe fidelitie to his Lord, would not consent nor satisfie the vnlawfull desire of his ladie; the other for reuerence of the Mother of God, neuer companied with her carnally, albeit shee was his spouse. To one was

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giuen the knowledge and vnderstanding of the dreames of Pharao, and to the other was reueiled and disclosed in his sleepe celestiall misteries, and ineffable secrets. The one laid vp the wheat in Egypt, not for himselfe, but for other people, the other had in keeping the bread that came from heauen, for the benefit and good of the whole World. The life of this B. Patriarke gathered out of diuers Authors, Was in this manner.

IOseph was of the royall tribe of Iuda, of the house of Dauid, and borne in Bethleem. He had two Fathers, the one naturall, the other Legal, which was Hely. Iohn Gerson affirmeth, that he was sanctified in the wombe of his mother, as S. Iohn Baptist and Hieremias was. He was a virgin, as S. Hierome saith against Eluidius. S. Augustine in his booke, *de natura & gratia* saith: he sinned not mortally at any time. He was the true spouse of the virgin (according to S. Thomas) and of her much beloued, for the spouse is bound to loue the bridegrome. He was the dry-nurse and chief seruant of the sonne of God and with his labour gouerned and maintained the mother and the sonne, who maintained and gouerned the whole world. He was alwaies in the companie of the glorious virgin, and the sonne of God. He was partaker of all his trauels, and was a most faithfull preseruer of her chastitie and virginitie. He was the first man that sawe and worshipped the sonne of God after he was borne, & deserued to heare the Angels who made ioy in heauen. He was present at the ioy of the Shepheards that night our Sauiour was borne, and was conuersant with the mother, and with the sonne of God a long time, dwelling in one house with them, eating at the same table, and of the same meate, and drinking of the same cuppe. He helde in his armes the sonne of God, and that not one or two daies, but many yeares, to embrace, kisse, and serue him. It is also presumed, that he reioyced him with songs and other pleasaunces, wherewith little infants are delighted, so that the good old man shewed himselfe like a child, to make the sonne of God merrie. The father eternall honoured S. Ioseph more then other of his time, sith he elected him to be the dry nurse of his holy sonne, and permitted that the virgin mother, should call him the father of his sonne. The sonne did also honour him, for that he especially elected him for his companion, and seruant in his youth, and almost in all his life. It was no small honour that Ioseph sometimes comaunded, and that Iesus Christ obeyed him. The holy Ghost honored him also, since he would, that Ioseph should be spouse also to the B. Virgin being the espouse of his maiestie. When Ioseph affianced the virgin, he was fourty yeares ould, as some Doctors hold, by the testimony of Isay who saith: The bridegrome shall reioyce with the spouse, and a yong man shal dwell with a virgin. And it is a thing very like to be so: for one of the causes wherfore the virgin was espoused was, that the bridegrome might attend and serue the sonne and the mother also, and with his labour maintaine

them, which thinge he could not haue done if he had bene very ould. And although that ordinarily or vsually, Ioseph is painted an ould man, that is done for the chastitie of the virgin, and also in signification that he was wise or prudent, and temperate, for so be ould men that be vertuous, for the great experiéce they haue in affaires. Iesus Christ is also painted in the shape of a Lambe, to represent vnto vs his perfect innocencie, with which he was sacrificed, and that without resistaunce. Thus much would S. Luke signifie of S. Ioseph, in calling him *Vir*, that is, a man: for he is called a man, that is prudent, and discreete, not very yong, nor very old, but from about 40. to 50. yeares.

I haue said this holy patriarch was a virgin, but it is a matter disputed amõg the holy Doctors. For all the greeke Doctors, and some of the Latine hold, that he had sonnes by another woman, and that they were those that in the gospell are called the brethren of Christ. Although that word will not compell one necessarily to say, that those were the carnall brethren by father and mother, for that it was a custome amongest the hebreues to call their neere
Cap. 11. kinsmen brethren, as we reade in Genesis of Abraham and Lot, who called one another brother, and yet they were vncle, and nephew, one to the other. In the gospell also they be called brothers of Iesus Christ, who indeed were his cosins: Hereof it is that S. Ierome, S. Augustine, Rupertus Tinitiensis, Hugo
Ioan. ca. 19. de sancto victore, venerable Beda, and many other Authors say: that S. Ioseph was a virgin, which thing is very conuenient and fitte, for we see that when the B. virgin (which was well in yeares at that time) stood at the foote of the holy Crosse, her blessed sonne recomended her to S. Iohn Euangelist. The holy Doctors say that he did recomend her vnto him at that time before any other, for that he was most beloued, and also for that he was a virgin. If this be so, it shalbe more conuenient and fitte, that when the B. Virgin was in a more flouri shing age, shee should be recomended to a virgin, as S. Ioseph was. Some say and namelie Germanus Archbishop of Constantinople, that the virgin Marie being of marigeable yeares, and remaining in the company of manie other damosels, with whom shee was brought vp in the temple of Ierusalem, it fell out, that many were taken out to be maryed, but the blessed virgin said, that shee might not marrie, for that shee had offered her selfe to God, and made a vow to keepe her virginitie. This thing was straunge, for in those
Luc. ca 1. v. 35 daies, there could not be found a damoisel but shee desired to be married, and to haue children, and this they did for that they knewe, that there should be borne into the world a great Prophet, a Messias, and vniuersall Redeemer of all mankind. Wherefore euery one pretended to haue parte in that, and although that they might not be mother of him, yet euery one desired that he might be of her linage. This was the cause that Anna who was after mother to Samuell, shewed her selfe to be agreeued in the temple, so that Hely the

priest

priest thought her to be dronken, and that proceeded of nothing els but of the great desire shee had to haue children. When Iephte would sacrifice his owne daughter, shee asked a time wherin to bewaile her virginitie, which proceeded of that, she was depriued of that hope. The deceite that Thamar vsed to her father in lawe, when shee fained her selfe to be a harlot, that shee might vse carnall companie with him, proceeded of no other. The virgin hauing then said, that she had vowed vnto God to keepe her virginity, it seemed vnto them all a straung thing, and not heard of before that time. And therfore the priests and Doctors were assembled together to consult hereof, & to take aduise what to doe in this case. It is said, one of them had a reuelation from God, that his will was, that shee should be affianced in this sort. That all the yong men that were of the line of Dauid (as the virgin also was) which were to take wiues, should meet on a day in the Temple, and that euery one should beare in his hand a rod, and that he whose rod did budde, should take Marie for his spouse. So they did, and the rod of Ioseph budded, and so he espoused the virgin. This I haue said as some Authors doe affirme it, and it is also painted in many places, which although it be a small proofe, yet some it is, that it is true.

But were it thus, and in this manner or noe, I do neither affirme nor denie, but this that I now say, is most certaine, which is. That Ioseph hauing espoused the virgin, and it happening her to be with child, and knowing that it was not by him (for that they had both of them made a vow of chastitie at their espousalles) was much astonished, and amased. He was iust and would not defame her, but determined to put her away secretlie. Of this there be two opinions. S. Ierome, S. Iohn Chrisostome, S. Bernarde, Origin, and many others say: that Ioseph neither imagined nor thought any euil of the virgin, but would leaue her, reputing and iudging himselfe vnworthy to haue her for his spouse. As S. Peter and the Centurion who said to Christ, desiring him to depart from them, for they were not worthy of his presence. S. Augustine and S. Ambrose are of another opinion, & say: that although Ioseph esteemed the virgin Mary to be a most holy woman, and that he had no cause to imagine any euill of her, yet seing her great with child, and being assured that he kept her no company, he was troubled, & doubtfull what to thinke on either side, he held and reputed her for holie, and he sawe her great with childe: therefore he knewe not what to iudge, but he inclined to that opinion, that there was no euill in her, and that she hauing kept it close, shewed a care to preserue the honor of God, and her owne credit. But to see his spouse to be deliuered of a child in his house, and not hauing kept her companie in any sort, would be to him a great blemishe in his good name, but if he should thinke any euill of the virgin, and should diuulge, and publish it, and should accuse her of adultery, he being a iust man, he thought he should doe his spouse a grieuous iniurie by this imputation, *Matth. cap. 1.*

tation, since shee liued a verruous life, and of whom he could not once thinke any euill. To ease and disburden himselfe of these troubles, he thought to send her back to her fathers house, by some deuised excuse or other, and himselfe to depart out of the country as a banished man. It were no reason we should omitte to consider what a griefe it was to the glorious virgin, to see her spouse so melancholie, and disquiet in minde. See loued him dearely, and shee would haue vsed some wordes to haue deliuered him from this troubled and disquiet thought, but it was not fitte she should open the mistery, wherefore shee held her peace, and lefte the care thereof vnto God. God would not hould Ioseph any longer in suspence or doubt, but to disburden him of this grief and sorow, sent an Angell to him, who spoke to him in his sleepe and said: Ioseph sonne of Dauid feare not, all things be well, if thy spouse be with child, it is not by man, but by the holy Ghost, for this is the damosell of which Isay speaketh, who being a virgin shall bring forth the Sauiour. She shal bring forth a sonne, and thou shalt call his name Iesus, for he shall saue his people. When Ioseph heard these words, he remained very well satisfied in his doubt.

Math. Cap. 1. Cap. 7. v. 14.

S. Bernard saith: that God permitted Ioseph to doubt, for that no doubt should remaine to vs, of the puritie of the glorious virgin. And as the doubt of S. Thomas the Apostle in the article of the resurrection, causeth that none haue cause to doubt hereafter: so of the doubt of S. Ioseph it cometh to passe (although there be difference betweene these two doubts) that none can any more once thinke, or haue any scruple of the puritie of the virgin, and of the conception of her sonne, which was by the holy Ghost and not by man. Ioseph herein shewed himselfe to be indeede a person aduised, of credit, and of good vnderstanding, for where shall you now find a man in the world, that should haue a such matter fall out in his house, and would not crie out, exclaime, and complaine to his friends and kinsmen, yea and would not bring the matter to be publikely heard in courte of Iustice? But S. Ioseph handling the matter in that sort, shewed himselfe to be a man of iudgement and discretion. And if men of iudgement and credit be honoured therefore, great honour and estimation ought we to giue to this blessed patriarke.

Ioan. 24.

Sometimes it happeneth a person hath great estimation in regard of the party with whom he marrieth. If a damosell of meane estate should by her vertue, and good parts come to be a Queene, shee should be highly regarded and esteemed: so also if a priuate man tooke a Queene to wife, notwithstanding he be of base and meane calling, yet is he worthy of estimation. So happened it to Saint Ioseph, who by meanes of his wife rose to great honour, for he became true spouse of the true Queene of the Angels. A man vseth to be so much reputed, and esteemed, as men see him fauoured, and to hold familiarity with the king. In this respect likewise, the accompt of this saint is very great, for that he

was

was so fauoured of the king of heauen, for he conuersed & conferred with him as familiarly as if he had bene his sonne. Moreouer, some person is likewise of high accompt for that he comaundeth, and hath men of reckoning at his commandement, for which respect and cause, the authority of S. Ioseph is well perceiued, for that he comaunded not the sunne as Iosue did, but the sonne that created the sunne, to wit: Iesus Christ our Lord God, & our Lady. S. Hierome saith: that to expresse sufficiently the praises of S. Paula, it was needfull to him to haue a 100. tounges. With more reason we may say, that to shew the praises of S. Ioseph as he deserueth, it should be needfull to ioyne in one, many tonges of men and also of Angels, and yet all together, are scarse sufficient to expresse and declare all his merits and deseres.

Some haue said that he was yet aliue when Iesus Christ died. But it is very certaine that he departed out of this life, at the beginning of the preaching of Christ our Lord, for if he had bene aliue, the Euangelist would in on place or other, haue made mention of him, euen as they name oftentimes the B. virgin. S. Ioseph then passed out of this life at the yeares of 69. and the 29. yeare after the birth of Christ Iesus, who was present at his passage, and comaunded the Angells to carry his blessed soule into the bosome of Abraham; where he made true report to all the holy fathers, which were there, saying vnto them, that after few daies they should be deliuered from out that place. S. Bernard saith: that on the day of the resurrection of our Lord among the other which rose with him. S. Ioseph was one, and that on Ascension day, with our Lord he ascended into heauen in body and in soule also, to enioy the eternall felicitie. To which God of his great mercy bringe vs. Amen. The Catholike Church celebrateth the feast of S. Ioseph on the 19. of March.

The life of S. Benedicte Abbot. March. 21.

GOd speaking in the booke of Deuteronomy with his people, said vnto them: If thou shalt harken to the voice of thy God, and hearinge it shalt obserue all that which he comaundeth thee, thou shalt be blessed in the citie, blessed in the field, blessed in the fruit of thy bodie, and blessed in the fruite of thy ground. This agreeth very fitly to S. Benedict, who haning heard the voice of God and his precepts and commaundements, and obserued them, God gaue to him his benediction, and he was blessed in the citie, for he shewed many good and vertuous examples in it, and conuerted many soules. He was blessed in the field, for that he was the first founder of the monasteries in the wildernes, and occasion that many serued God and did saue their soules. Blessed was the fruite of his bowells, by which you may vnderstand his disciples: and by the same, blessed was the fruit of his ground: by which we may vnderstand the multitude of soules which by the meanes of his

disciples, were conuerted to God and were saued. But the benediction of God staied not here, for he would he should be blessed, in that he would haue him to be named Benedict. The life of this glorious Saint, was written by S. Gregory the great, in the second booke of his dialogues, in this manner.

SAint Benedict was borne in Nursia a citty in Italy amõg the Sabines, a people that dwelt not farre from Rome. He was of a noble familie. Being yet very yong, his father sent him to Rome to be instructed in the liberall arts, and therin he spent some time. Afterward considering the daungers of the world, and that many of his fellowe disciples, ran headlong into diuers heinous and greuous offences, for that they did abandon themselues, to follow their youthfull pleasures, he fearing the like might happen to himselfe, iudged it better to giue himselfe ouer wholly to the seruice of God without so much learning, and to be saued, then with more learning to offend God, and to be condemned to hell fire. Vpon this supposition, her forsooke his studie, and neglected the tender cherishinges of his father and mother and all his friends, determining to put himselfe wholly into the seruice of God. To effect this, he tooke his iourney toward a desert which was four miles from Rome called Sublacum. In this place was great store of water, & many little brooks running from diuers places made a great lake, at the place where they mette all together. Before that Benedict came to this place, he mette with a Religious man called Romanus who liued a monasticall life. This good father reasoning with Benedict, vnderstood his vertuous desire and dessigne. And seing him yong in yeares and of a fine complection, made great account of him, and praised him for his intention, and promised to aide him therein. He also kept him companie, vntill that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not passe but with great difficulty.

This place Benedict chose for his habitation, & there he remained. Romanus promised to visit and to helpe him the best he could with sustenance, and so he departed, leauing him all alone, but well accompanied with the grace and loue of God, and with a desire to serue him. Benedict entring into the Caue, fell on his knees, lifted vp his hands toward heauen, giuing God thaks for that he had deliuered him from the world and the snares thereof. In this place (said he) O my Lord God will I liue with thee alone, being my selfe alone. Now neither father, nor mother, nor honours, nor riches, nor any other thing in the world shal hinder me from thinking on thee, to speake with thee, and loue thee only. Helpe me my Lord, for I am entred into this darke caue and desert, putting my confidence in thee, and beleeuing certeinly that thou wilt aide me, and defend me, from all thinges that may molest and annoye me. The newe heremite was not satisfied with giuing thanks to God for this good benefit recei-

receiued (as it seemed to him) for being conducted by God to this place, but he continued three whole yeares, taming his flesh, with fasting and austeritie.

His meat was such as Romanus sometimes brought him, for he liued in a Cel not farre from that place, vnder the obedience and rule of a good and holy Abbot called Deodatus, and as often as he could get time, were it neuer so litle, he would bring some ouerplus of his parte, which was some litle piece of bread and giue it vnto Benedict. He called him a farre off with the sound of a litle bell, for it was somewhat difficult to goe vnto the caue: & whē Benedict heard the bell, he went forth, and tooke the benediction that Romanus brought vnto him. Then staied they a while together talking howe thinges went, and of the fauours that God had shewed to him, and of his conflictes with the deuils, and of his other continuall exercises. Benedict yelded to him accoūt of euery thing and Romanus encouraged, & comforted him, praying him not to be tired, but to proceed in his good purpose, although it litle needed to exhort him therto, since it was all his intent. God would not leaue his seruant Benedict only vnder the care of Romanus (although he took as great care of him as was possible for a man to doe) yet oftentimes he could not performe his desire and intent toward Benedict, being hindered by some busines that the Abbot enioyned him.

It happened that in a village not farre off, dwelt a priest of holy life, who (it being then neere Easter) made better and extraordinary preparation for good cheare then he vsed to doe. To this priest God spoke: Thou takest paine, that thy meat may be delicate and curious, and my seruant is like to die for hunger in the desert. The blessed man staied not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God. He vsed herein such diligence, passing ouer mountaines, trauersing valleyes, and searching caues, and dennes, and broken places, that lastly on Easter day in the morning, he found the place where S. Benedict was. When they met and had saluted each other, they fell to praier awhile, and then satte downe and talked together of ghostly matters. Then the priest said to Benedict: This is Easter day, it is meete that thou eate some of the meat that I haue brought thee, and giue some refreshing and comfort to thy afflicted body. The blessed man answered. Certes it is Easter to me, since I doe deserue to see thee, but otherwise I know not what day it is. Then replied the priest, know that to day is the day of the Resurrection of our Lord Iesus Christ, it is not lawful for thee to fast, and because thou maist haue somewhat to eate, God hath sent me vnto thee. Benedict receued the meat that the priest had brought, and giuing him great thankes for it, the priest returned to his Church. On that day the blessed man was well releyued.

Not many daies after, some shepheards by chaunce passing by, and seing the blessed man a farre off among the trees, they thought he had bene some sauage

beast, for that he was couered with skinnes; but by vewing his face, they perceiued it was a man, and drawing neere they spoke vnto him, and were much comforted with his holy words. Thereupon did they giue notice of him to the places there about, and begging some victailes, they brought it ordinarily to him; who in recompense therof and to requite them, gaue them good and holesome exhortations, in such sort, that many left and forsooke their sinfull, and wicked course of life, and liued a godlie and vertuous life. Benedict was one day alone, and the tempter came to him in the likenes of a black bird, flying round about him, and sometime close vnto his face, so that the blessed man might haue taken her, yet he would not, but made the signe of the Crosse, wherat the bird flew away, but left to the blessed Man such a terrible temptation of carnalitie, that he neuer had the like.

The deuill brought to his mind a woman that he had seene in Rome, and he perceiued himselfe to burne in the concupiscence of her, which made him to wauer in his minde, so that he thought to forsake the desert and goe to find her. But God ayding him he remembred himselfe, and stripping himselfe naked, he threw himselfe so on the bushes and thornes, and tombled his body theron, till it was so pricked & torne, that the bloud ranne aboundantly from euery part therof, and the temptation was turned into grief and paine. This medecine did him great good, for he had not the like temptation during all his life, as he would tell to his disciples afterward. Now the fame of the blessed man spread farre abroad, and many trauelled to him, and hearing his wordes, and withall marking the austeritie of his life, were much astonished thereat, and many were confounded to see their owne liues, and tooke occasion to amend and correct them.

The Religious men of a Couent came once to him, and desired him to be their Prelate or Superior. He knowing that they liued loosely, said vnto them, that he was too austere and sharpe, and that they could not support and beare him, therefore he willed them to speake no more therof. The more the blessed man refused, the more they did importune him, so that in maner they inforced him to yeld his consent. Hauing begun to goueme them, he sharpely reproued those that deserued reprehension, and rigorously chastised those that deserued to be chastised, so that they all hated him, and daring not to bid him depart from thence, for that the countrey people knewe their euill behauiour, they resolued on this peruerse and diabolicall deuise, that is to say, to giue him poison. Putting it in practise, they inuenimed the wine that the blessed man should drinke. The holy man, first made the signe of the Crosse vpon the wine, as his vse was, and the vessell miraculously broke in sunder, and the poisoned wine was all spilt. Then the blessed man found out their iniquitie, and rising vp, with a mild and quiet countenance said vnto them. My brethren, God forgiue

giue you this sinne you haue committed. Did not I tel you that your behauiour and mine would not agree? Seeke you another Prelat conformable vnto your desire, for I doe not meane to exercise this office any more among you. And hauing said so, he departed away from them.

One asked S. Gregory if S. Benedict did well to leaue these Religious men, or if he were bound to continue in the gouernment of them to bring them to goodnes, he answered; If there be no hope of amendement, as he sawe none in them, it is no sinne to leaue them. For (saith he) if in one congregation or assembly, there be any that doe helpe and ayde the Prelate to discharge his duetie, he is bound to gouerne them, & not to forsake them, although it be very much paine and trauell to him, but if he haue not any ayde or helpe, but all doe hinder him, he may without sinne leaue that charge, for that there is no hope of profit and gaine.

Benedict returned to his caue, to which place many people resorted from diuers parts vnto him, with intent to be his disciples, so that by their aide he in small time built twelue monasteries, and in them all he put a conuenient number of religious men, vnder the charge of a man of approued life, who should gouerne them in his absence. He himselfe went from one monastery to another, visiting and exhorting them, & prouiding for them al things necessary. Some noblemen of Rome sent their yong children to be brought vp in his monasteries, where they might learne Christian behauiour. Maurus and Placidus that were after his disciples, and great holy men, were two of them.

S. Benedict visiting one of the monasteries perceiued, that when the other religious men had ended their office and kneeled in the Quier to make their mentall praier, there was one that alwaies went forth. He was rebuked for it by his superior, and S. Benedict also reproued him. He amended his fault, but only for two daies: the blessed man desired that this monke might pray with the others, wherfore when he went out of the Quier, he on his knees desired God for him, and he saw an ougly black boye, take him by the habite and pull him out. The blessed man caused (by the meanes of his praier) the Abbot and the other Religious men to see it, then he gaue that Monke certeine blowes with a wand. The deuill driuen away by that chasticement (as if the blowes had bene giuen to him) ceased to tempt him any more, and he continued after that time as earnest at his prayers as any other.

It is a vsuall and ordinary thing, that a man that is good, hath alwaies one or other to persecute him. Hereof it cometh that S. Benedict who was very good, was persecuted by one, and this man was a Priest called Florentius who spake much euill of him, and perswaded those that went vnto him all that he might, to goe to him no more. Whither goe you (said he) you vaine people, light headed, and full of curiositie, what more hath this monke in him, then

they that be of our countrey? he is a sinner as other men be, I pray God there be not hidden in him some great mischief, for many hypocrits there be in the world that faine holy life, that they may be sooner beleued in their errors. Take heed that this man be not one of them, and with such wordes he laboured to diminish the credit of the blessed man: but to small purpose was the diligence he vsed in this bad matter, for God furthered the proceedings of the blessed mā, and caused them to encrease daily. And yet the priest obstinately ceased not to persecute him, & seing that his words preuailed not, he tooke another course as bad, and fayning to send him almes, sent him a loafe of bread enuenimed.

The blessed man knowing well the malice and euill intent of Florentius, & what was in the bread, threw it to a crow, which was so familiar with him, as it would come and take thinges at his handes, and he bad him take it. The crow made shew as if he were a feard, and crooked as he came toward him, as if he would haue said: This bread is empoisoned. Then the blessed man said vnto him: Take it and feare not, for I would not haue thee to eate it, but onlie to carrie it to some place where no creature else may eate it. Then the crow tooke it and carryed it away, and within a while returned, and the blessed man gaue him somewhat to eate, as his custome was. The malice and wickednes of the deuilish man staied not, but he gott certeine common harlotts and sett them in the garden belonging to the Moncks, and there they stripped themselues naked, and so daunced and shewed many lasciuious and wanton tricks, to entice and allure them to sinne. When S. Benedict sawe this, he thought that Florentius did it to driue him out of the countrey. Wherefore he resolued to depart, and with other religious men to build a monastery in an other place. When Florentius vnderstood of his departure, he made great ioy, and whilest he made a feast in his house for ioy therof, behold on a sodeine he fell downe and died. Maurus disciple to S. Benedict heard therof, & sent forthwith a messanger to him & said: Father you may now returne right well, for he that persecuted you is dead. The blessed man made great grief and sorow for the death of his enimie, for that he had lost a great meanes of more merit, as also for that his disciple reioyced at the death of him, for which he reproued him very sharplie, and enioyned him penance for the same.

At his returne to the Monastery, S. Benedict being there, vnderstood that in Monte Cassine, there were yet some remnaunts of Paganisme, as a temple dedicated to Apollo, to which the paynimes went to make sacrifice. The blessed man moued with the zeale of Gods glory, determined to goe thither, with some of his religious men. Being come to it, first he threw the Idoll to the ground, broke the Altar in pieces, & set fier on the trees that were round about the Temple, in which the Pagans adored the deuills, who gaue them Oracles and answers. Then he conuerted the same temple into a Church, in the honor

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of S. Martin, and made there also an oratory in the honor of S. Iohn Baptist.

In that place made he his stay and residence, and called thither to him many of his religious men, and made in that place the chiefest monastery. He was so affable and gratious in his speeches (with them that came to worship Apollo) & in his preachings, and exhortations, that they who came thither Idolaters, went backe Christians. The deuill being much grieued that this his auncient habitation was taken from him, appeared visibly to the blessed man in a fantasticall forme and cryed out: Ah Benedict, Benedict. And for that the blessed man vouchsafed not to answere to such wordes, but turned away his face, the foule fyend cried out louder, Maledict, not Benedict, what hast thou to doe with me, wherfore doest thou persecute me? But looke for it, I will also persecute thy monckes. At that time some were working in the monastery which was a building a new, and made a walle; the blessed man saw the diuell among them, wherfore with a loud voice he said to the labourers. Take heed my brethren, the deuill is among you: but the wicked fiend (God permitting it for the more glory of his Saint) ouerthrew the wall which fell on a child sent thither to learne, and killed him outright. All the Monckes were very sorowfull. But the blessed man caused them to beare the dead body (which was all bruised and crushed to pieces) into his Cell. Benedict locked himselfe vp together with the dead body in the Cell, and fell to prayer, and continued so long therein, that when he opened the dore, the child was aliue by his hande. This miracle was spred thorough all the countrey about, and after a few daies the sonne of a poore labourer died, the Father brought him in his armes to the monasterie of Saint Benedict, that he might raise him from death.

It happened at that time the blessed man was not in the monastery, wherfore the labourer left the dead child at the gate, and went to seeke him, and hauing found him out, he cryed with a loud voice. Benedict, render to me my sonne, restore my sonne to me, ô Benedict. The blessed man said to him, when did I at any time take away thy sonne, that thou askest him of me in this manner. I doe not say (said the laborer) that thou hast taken him away, but I say he is dead, & I beseech thee to raise him to life. Benedict, when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fel on his knees & said: Lord haue not respect to my sinnes, but to the faith of this man; I request thee to restore this child to life, and so shall thy name be glorified, in me thy seruant. The blessed Father was not yet arisen from prayer, when the child was reuiued, and stood vpon his feet, to the incredible ioy of his Father.

Another time S. Benedict sent Placidus his disciple (who was afterward martyred) with a vessell to fetch water out of the riuer. When he would haue taken water vp, he fell into the riuer. The Blessed Father saw it, but not with his corporall eyes, for he was in his Cell: but he saw it by reuelation. He commaun-

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ded Maurus another of his disciples to goe and pull placidus out of the water. Maurus went, and before he came, the water had borne Placidus a good way into the riuer. Maurus intending to deliuer Placidus, and stepping in, walked vpon the water and did not sinke, and coming to Placidus took hold of him, and drew him out. Maurus, assoone as he came to drie land, perceiued he had gone vpon the water and not wett his feet. Then grewe a kind of variaunce betweene S. Benedict and Maurus, by reason of this miracle, for the B. man said that it was to be attributed to the ready and sincere obedience of Maurus, and Maurus said noe, and ascribed it to the holines of his master.

S. Benedict had also the spirit of prophecy, which was plainely seene when Totila King of the Gothes, not beleeuing the things which were spoken of S. Benedict, would proue the same, that he might make a iest & scoffe of him. For which purpose he caused one of his seruants to be appareilled in his royall and princely robes, and sent him with a great traine of attendants to visite the blessed man, and bad them say he was the king. When S. Benedict saw him, he did not any reuerence to him; but said: Giue backe thy royall robes to Totyla, and be content with thine estate. All they which came to deceiue him by this craftie sleight, were amased therat. Then came the king himselfe, and S. Benedict reproued him for some cruelties he had done, and told him he should die within ten yeares. And so it came to passe.

On a time a louing friend of his sent to him two flaggons of wine for a present. The messenger that was sent, hid on flaggon by the way, and brought him the other. The blessed man accepted it very kindely, and said to the messenger; Sonne, take heed thou drinke not of the other flaggon, for there is some euill thing gotten into it. The messenger was much ashamed, and going to the flaggon which he had hidden, to see what was within it, sawe a foule ouglie serpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monastery for some triffling busines, and the blessed man gaue him leaue, but with an euil wil: and one time among other, the Monke would needes go out in maner by force. Assoone as he was out of the Monastery, a draggon mette him, who compelled him to returne, and to cry and call for helpe. This good came of it, that he would neuer after goe out without good cause.

A noblemans sonne of Rome was made Monke, & one euening S. Benedict, being at supper, that yong Monke held a candle in his hand, and gaue light. Whilest he stood in that sort he had a tentation of pride, & he said to himselfe: Who is he vnto whom I giue light? and who am I that I should hold his candell? he ought rather to hold the candell to me, then I to him, for he is not of so noble bloud as I am. The thoughts of the Monke were reueiled vnto the seruant of God, wherfore he said vnto him. My sonne, make the signe of the Crosse

vpon

vpon thy hart, and giue no place vnto that thy thought. But if thou thinkeſt it fitt, ſitt thee downe to ſupper, and I will hold the candell to giue thee light. The Moncke by theſe wordes perceiued, that the bleſſed man had penetrated his thoughts, and was much aſhamed, and withall made free from that tentation.

S. Benedict had a ſiſter called Scholaſtica, who had vowed her ſelfe to the ſeruice of God as her brother had, and was cloſed in a couent of religious women: S. Benedict vſed to goe and viſite her once euery yeare, and ſhee went out of her monaſtery to a houſe thereby, where they ſawe and comforted one another S. Benedict went once thither, and all the day they remained together. When euening came, the bleſſed man would haue returned to his monaſtery, but his ſiſter entreated him to ſtay, that they might talke of the glory of the bleſſed ſoules, and other ſpirituall matters. S. Benedict would not yeld ſo much vnto her by any meanes, wherefore ſhe bowinge downe her head, and laying her hand before her face, made her praiers vnto God, with teares. When Scholaſtica began to pray, the sky was cleare, and when ſhe had ended, there fell a mighty raine, with ſuch thunder, and lightening, as though the end of the world had bene come. S. Benedict vnderſtood the cauſe and ſaid. Siſter: God forgiue you, what haue you done? Scholaſtica anſwered. I entreated you, and you would not graunt my requeſt, I haue prayed to our Lord and he hath heard my praier. All that night the two holy Saints remained together ſpending the time in holy exerciſes, and in the morning Saint Scholaſtica returned vnto the Monaſterie, and Saint Benedict went vnto his conuent of Monckes. Three daies after, he ſawe the ſoule of his ſiſter which aſcended vnto heauen in the likenes of a doue, whereupon he ſent for her body and buried it in the Monaſterie.

Another time, he ſawe the ſoule of S. German Biſhop of Capua, boarne by the Angells into heauen, in a globe of fire. Which he told vnto his Monckes, and they noting the daye, found that the bleſſed Biſhop died at that houre. The paſſage of this bleſſed man out of this world drawing neere (whereof he gaue knowledge to many of his religious men.) Sixe daies before, he cauſed his graue to be made, and ſodeinly he had a mortall feuer, which increaſing, he was carried into the oratorie where he receaued the B. Sacrament, in which place being holden by his diſciples, and lifting vp his handes to heauen, he yeelded vp his ſoule to almighty God. On the ſame day two of his diſciples ſawe a pathe very bright, adorned with rich hangings, which reached from the earth to heauen, and a man all glorious coming neere thereto ſaid to them. This is the way by which the ſeruant of God S. Benedict went into heauen. One of them that ſawe this viſion was S. Maurus, who was in his iourney toward Fraunce, to build a Monaſtery of his order.

The death of this glorious Saint (as writeth Trithemius) was in the yeare of

our Lord 542. on the 21. day of March, which was on Easter eue. He was when he died 92. yeares old, though Marianus Scotus (as the same Trithemius) saith he was 90. yeares old. He was buried in the Monastery of Monte Cassino in the chapple of S. Iohn Baptist, & in that place was also buryed the body of S. Scholastica his sister. Afterward in the time of the Emperor Cõstans (as Hugo Floriacensis saith) certaine barbarians ouer-running Italy, destroied the monasterie Monte Cassino, and the body of S. Benedict was translated by certaine religious men of his order, to the monasterie of Floriacum.

This translation is celebrated on the 11. day of Iune. The body of S. Scholastica was also translated to the monastery of Cenomannum. Likewise Trithemius saith, that vntill his time had bene. 18. Popes of the order of S. Benedict. 200. Cardinalls. 1600. Archbishops. 4000. Bishops. 15700. Abbots, famous for their life and doctrine, besides them of whom he had not knowledge. He saith also, that 20. seuerall orders serue God vnder the rule of S. Benedict. If they that be the meanes that one soule is gained to God, are highly rewarded, how great shalbe the glory of him that is occasion and meanes, that so many soules be saued? Wherfore we may say that the glorious Father S. Benedict is highelie rewarded of God. Let vs pray to this holy Saint, that by his intercession, and merits, we also may haue part in the kingdome of heauen.

The feast of the Annunciation of the B. Virgin Mary. *March.* 25.

WE may read in the sacred scripture, a notable figure of the high misterie of the Incarnation of the Sonne of God, the which intended by the maiestie of God in this day of the Annunciation, was this. Moyses kept the sheepe of his Father in law called Iethro, in certeine hilles and mounteines, and one day following his flocke in the most solitary, and hidden place thereof, he saw a thing which much amased him, which was: A bushe burned, but so that it consumed not. The fire was kindled within it, but it remained greene, and without any harme, or hurt. Moyses said to himselfe; I will draw neere to see this merueilous thing, how the greene bush burneth, and is not consumed. Moyses after this resolution had not yet mooued his foote, when God spoke vnto him and said: Stay still Moyses, passe not one step forward. And wherfore Lord (said he?) For that (answered God) first thou must doe reuerence to the place where thou art, for it is holie ground. Pull off thy shoes from thy feete, and then thou maiest come nere vnto it. Exo. 3.

This bushe representeth the misterie of the Incarnation, in which is the tree and the fire, and the fire did not hurt to the bushe; the bushe is the humanitie, and the fire is the diuinitie. These two thinges being in one Suppositum *or person, the diuinitie doth not hurt the humanitie at all. Moises that saw this misterie a farre off, went forward to see it some what nearer, God bad him to doe reuerence vnto the earth, which signifieth the Christians,*

ſtians, who perceiuing this miſterie to be ſpoken to the fathers of the old Teſtament, and in the new Teſtament drawing neere to ſee it, and to doe it reuerence. God ſaid: they ſhould firſt do reuerẽce to the earth. This earth ſignifieth the glorious virgin, who is the bleſſed earth, which brought forth the pretious fruit, which is the Sonne of God, who would, that reuerence ſhould be done to her vpon this day of the Annunciation of the Virgin, in which God was made man. We will declare ſome conſiderations of this miſterie; And this ſhalbe the firſt.

THe holy Doctors do diligently ſearch the reaſon and occaſion of this merueilous worke, that God was made man. The occaſion was the ſinne of the firſt man, and the great offence that he committed againſt God, wherof he ought to make full ſatisfaction to God, and likewiſe ought to render to God aſmuch as was taken from him. It was therfore fitte and conuenient that God ſhould be made man, to ſatisfie for it. And for that the offence was infinite on the behalfe of the offended, which was God, it behoued that the ſatisfaction ſhould be infinite, which was not poſſible, if he that ſatisfied was not God. And God ſatisfying, by meanes that being made man he ſatisfied vnto God, there was reſtored vnto God aſmuch as was take from him. Vnto him was done aſmuch ſeruice, as vnto him was done diſpleaſure and offence. So that the offence made againſt God, was the occaſion that God was made man. We need not to ſearch for any reaſon of this worke, but only the bounty of God (for this thinge falleth not vnder the compaſſe of merite) but only for that he who was God, being willing to doe good vnto men, was made man, and therfore cannot any man, nor all mankind together, merite it at all. God delayed to doe this worke certaine. 100. of yeares after the world had need that it ſhould be ſo done. And the reaſon was, that they might ſee more plainely the miſery of man, and might deſire the more earneſtlie the remedie, and might make more eſtimation of it when they once obteined it.

It may alſo be ſaid, that it being fitte that God ſhould be made man, and be borne of a woman, there had not bene a woman in the worlde, that ſhould haue thoſe parts and qualities, which ſhe was to haue, that was to be the mother of God. With the ſmalleſt thing we doe for his loue, God is contented, for be the ſeruice neuer ſo litle, it pleaſeth him, for one cuppe of colde water he promiſeth to giue heauen in recompence, & yet for all that in chuſing his mother, he was hard to be pleaſed. Many famous worthy and holy women were in the world, and with none of them was God pleaſed to chuſe them for his mother, for euery one was defectiue in one thing or other, and therefore not worthy this dignity. There was but one only that had no defect, or ſpotte, and was repleniſhed with all vertues and graces, that ſhe which ſhould be the mother of God could or ſhould haue, which was the glorious Virgin Mary. This glorious and good woman, ſhewed her merite and worth, in the anſwere that

ſhe gaue to the Angell Gabriell, who was the meſſenger of the bride-groome, whom God ſent vnto her, that ſhee would conſent to be his mother. After this, ſhee reaſoned long with the Angell, who ſaluted her withall, and propounded his embaſſage which he brought on Gods behalfe, and declared the maner to be holdē in this worthy miſtery, which ſhould not be wrought by the worke of man, but by the Holy Ghoſt. The moſt B. Virgin accepted the ambaſſage, and giuing conſent to the pleaſure of God, ſaid with deuout obedience and humble words: *Behold the handmaid of our Lord, be it done to me, according to thy Word.* Very great vertue declared the bleſſed Virgin in theſe wordes, and ſpecially in humility, reſting contented with the wordes that were ſaid.

It ſeemeth the virgin ſhould haue ſhewed more humility in refuſall then in accepting, as S. Iohn Baptiſt did when Chriſt came to be baptiſed of him, which he would not doe vntill he was expreſſely comaunded. S. Peter alſo would not ſuffer our Sauiour to waſh his feet, refuſing it for humility, but at the end our Sauiour commanded, and alſo threatned him, if he did not ſuffer him to waſh his feet. Moyſes alſo in humility, refuſed to take on him the charge of Captaine generall of the people of Iſraell: but for all this, the virgin ſhewed greater humility in receiuing, then in refuſing. And the reaſon is this; when the Angell ſaid to her, that God had elected her for his mother, ſhee ſaid; ſhee would be his hand-maid. The name of mother ſignifieth the moſt eminent place in a Lords houſe, but to be a hand-maid inferreth the moſt vile, abiect, & meaneſt place that is. In deed it was an humility of the virgin in the higheſt degree, that at the time ſhe vnderſtood ſhee was elected mother of God, ſhe rather made choiſe of the place of an hand-maid. The falle of thoſe Angells who followed Lucifer, came not from any other cauſe, but by ſeing ſome in a more eminent place then the reſt, for that euery one hath ſome thing more excellēt thē other. The Angells be different in kind as the holy Doctors ſay, and eſpecially Saint Thomas, and therfore Lucifer was puffed in pride, deſirous to be ſeen in higher dignitie then the other, and thereby vnto him redounded all his damage. Conſidering then that the B. Virgin perceiued herſelfe to be choſen to be the mother of God, and did not only waxe proud therof, but alſo called herſelfe the hand-maid of our Lord, great aſſuredly was her humility.

Alſo ſhe ſhewed the vertue of magnanimity in accepting to be the mother of
Eſai. 53. God. For the Prophets wrote that the Meſſias Ieſus Chriſt ought to ſuffer and endure many trauailes, and death alſo at the end, which was not hidden from the virgin, & knowing that vnto her ſhould fall a great part of the ſorrowes, in that ſhe was to be preſent at euery thing, ſhe ſhewed magnanimitie in accepting to be the mother of God, with this waight and charge. She ſhewed he ſelfe magnanimous, for that hauing giuen her conſent to be the mother of God, ſhe likewiſe gaue the moſt pure bloud of her bowels, wherewith to make

make a liuery for the ſonne of God to clothe himſelfe. And for that Chriſt ſhould pay our debt by meanes of his bloud, which he tooke of the B. virgin: ſo in ſome ſort it ſeemeth, that ſhee alſo helped forward in this merueilous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the ſame from the B. virgin Mary. She ſhewed alſo great modeſty, when ſhe asked of the Angel, by what meanes that ſhould be done, which he ſaid was to be done, for that ſhee knew not any man. And although ſhee knew not the maner, yet ſhe knew that this conception ſhould not be ordinary, as others be, by the meanes of men and women, and being aſſured by the prophecy of Eſay, that ſhe which ought, or ſhould be the mother of God, ſhould be a virgin, therfore ſhe added theſe words: *for that I know no man.* *Eſai. 7.*

Some Doctors ſay, that her mind was ſo ſettled in the obſeruation of the vow of chaſtitie, that if it had bene of neceſſity to breake it, if ſhee would be the mother of God, and if it had bene put to her choiſe, and not comaunded vnto her, although no dignity could haue bene greater to any creature, yet would ſhe haue refuſed it, to haue continued a virgin. Many other vertues are diſcouered in the virgin in this point: for as a damoſell vſeth to put about her necke the moſt richeſt iewells which ſhe hath: ſo in being a virgin (the necke or principall part of the Church) God hath placed many iewels of his rare vertues, wherewith her ſoule was adorned, and by which ſhe merited, that God ſhould elect her for the mother of God, in ſuch ſort, that ſhe might excell in dignity all the citiſens of heauen, Angels, and Saints with the title of the mother of God, ſince in her was no want of any thing that ſhould be found in her, which ſhould be the mother of God, nor had in her any thing vnworthy or indecent for her, that ſhould haue God vnto her ſonne.

Aſſone then as the virgin gaue her conſent, the three diuine perſons, created a ſoule, and framed and faſhioned a body, of the moſt pure bloud of Mary, and the Word did vnite himſelfe to that nature, in vnion of perſon. Moreouer, all the three perſons adorned that B. ſoule, with the blisfull viſion, with knowledge infuſed, and with guifts and incomparable grace. So that that may be ſpoken of him which the Euangeliſt S. Iohn ſaid: *We haue ſeene his glory, as the glory of the only begotten ſonne of the Father,* to wit: God could make a better heauen, a better earth, a better world, and better men, but he knew not how to make a better worke, and more perfect then this, to wit, to make God, man. Here he ſtretched his armes with all his ſtrength, as the ſame virgin ſaid: *He did mightie thinges in his arme.* Hereby is fitted the parable of the woman, that lighted a candel to find her grote. This is the worke of the Incarnatiõ in which God being abiected and abaſed, is figured by the woman who lighted the candell, for Chriſt did traueill, & toile himſelfe, as much as was poſſible, to finde the loſt grotte, that is to ſay man, which was loſte. *Ioan. 1.* *Luc. 1.*

Gen. 15. God ſaid to Abraham, that he would viſite his poſteritie in the fourth generation, and deliuer them from the captiuitie wherein they were. This we may aptly ſay to all mankind. For there are foure manner of generations; The firſt was without man, and without woman, which was Adam. The ſecond was, without woman, and this was Eua. The third was, of Man and woman, as of Abell and of other men. The fourth yet wanted, that was of woman without man, and of this fourth manner God was made man, being borne of Mary the Virgin without man, and in that generation God viſited his people. God would not diſplay this thing plainely, and at one time vnto mankinde, but gaue them notice and knowledge thereof, it being a high and merueilous worke. God began to doe this euer ſince Adam, to whom (whileſt he remayned in Paradiſe terreſtriall) he diſcouered in his ſleepe part of this miſtery. In the death of Abel it was ſignified that God made man, ſhould die by the procurement of the Hebrewes, for Chriſt being borne amongſt them, they were as his brethren. When Noe ſhas ſhutte within the Arke, it was ſhewed vnto him, that the Sonne of God ſhould be incloſed within the wombe of the Virgin Mary. This miſterie was not altogether hidden from Abraham, but was ſhewed vnto him in great part, when he went to ſacrifice his ſonne Iſaac. He was told it in expreſſe wordes, when it was ſaid to him: *That God ſhould be incarnate of a Woman of his lignage.* It was ſhowed in part to Iſaac, when he eſpouſed Rebecca, to Iacob when he wreſtled with the Angell, and when he ſaw the ladder that reached from earth vnto heauen. Iob had alſo in part notice therof, although he liued vnder the law of nature. Sampſon perceiued it in part, when he tooke to him a wife a yong woman, a ſtraunger, refuſing the daughters of his owne land, which was a figure of the ſonne of God, who left the Angelicall nature in his owne land, that is to ſay, in heauen, and deſcended vnto the earthly world, to take a woman ſtraunger, that is to ſay: Mans nature vpon him.

Gen. 7. Gen. 23. Gen. 24. Iob. 3. Iudic. 14.

The Prophets alſo had notice of this miſtery. To Moiſes, to Elias, to Eſaias, to Dauid, to Ieremias, to Daniell, to Ezechiell, and to the other Prophets, God euery day more clearly did diſcouer this miſtery, that afterward it ſhould not ſeeme ſo incredible, and fearefull to the world. After this ſecret was diſplaied and laid open, it cannot be expreſſed how deſirous mankind was, to enioy this grace and fauour, and therfore ſaid the ſpouſe in the Canticles: *I deſire the kiſſes of thy mouth.* As if ſhee had ſaid: Come Lord and my ſpouſe, vnite thee to me, that I may be one with thee. The Patriarkes and Prophets helpe the matter forward, with their voice and crie vnto God, that he would haſten his coming, they being like vnto a barke, in the which be many fruits lapped in ſtraw, which they carry from one countrey to another, and they that conduct and conuey the fruit, do not ſee it, but only feele the ſmell, and giue it then to him which tooke no paine in tranſporting therof. So the Saints of the old

Cant. 5.

old testament conueyed the pretious fruit of the Incarnation of the sonne of God, and felt only the odour therof, and gaue it to them that tooke no paines in the transportation, which are them of the new testament. The auncient Fathers conueyed this fruit vnder their rites and ceremonies, which all ceased and were cast aside, as the straw is cast away, when the barke is come into the hauen, and the fruit is enioyed, by them who tooke no paine in conducting it.

The bunch of grapes that the spies of the children of Israell carryed from the land of promise (as the scripture saith) was borne by two strong yong men, vpon a long staffe or pole. He that went before could not see the grape, but he that was behind, might both see and eate of it. So the fathers of the old testament, did not see the bunch of grapes, which was the sonne of God made man, but they which went behind (being they of the new testament) saw and tasted it, for which cause to this purpose, Christ saith to the Apostles, and the other Christians. Other men are troubled, and you shall enioy the fruit. But you must vnderstand that this grape hath not only the ripe grape, but also the sowre grape, and it is necessary to eate both the one and the other. They will only haue of the ripe grape, that will enioy and take part of the sweetnes of the trauells of Iesus Christ, and of the profit, and good that therof redoundeth vnto men: and they leaue vneaten the soure grape, that will not doe penance for their sinnes, in suffering any thing for their owne offences. To such as these be God will powre in their eyes (in another world) the bitter and soure grapes, that they may remaine blinde, and not see him in heauen, and shall cause their sight to be darkenes, and confusion in hell. Let not vs doe soe, but if the sweetnes of the trauells and sorrowes of Iesus Christ, by which he hath satisfied for vs, and opened heauen vnto vs, please vs, lett vs also be content to taste of the soure grape, and to suffer any thing for his loue. We shall shew by this meanes, a recognition and acknowledgement of the benefitt receiued, and it will reioyce him that he is made man for loue of vs, and we shall enioy the fruit of his Annunciation, and Incarnation, with his diuine grace. Of the which he make vs worthy for his mercies sake. Amen.

Nu. 13.

Ioan. 4.

APRILL.

APRILL.

The life of S. Frauncis of Paula. Aprill. 2.

IT is read in many places of the ſacred ſcripture, that the children of Iſrael were often-times in diuers and ſundry perilles, from which God deliuered them by the meanes of
Cap. 6. ſome valiant Captaines, as Moſes, that deliuered them from King Pharao, and Ioſua, that deliuered them from the Amalikits; And it is a thing very worthy to be remembred written in the booke of Iudges, that one time amongſt the reſt, the Madianites had brought the children of Iſrael to great extremity, and being in euident perill, they reſorted vnto God for helpe, and praied him that he would giue them a valiant Captaine that should guide, and defend them from their enimies. For which cauſe God ſpake vnto Gedeon, and comaunded him to take vpon him that charge, and to goe in battaile againſt the enimies of his people. Gedeon excuſed himſelfe, ſaying: Why Lord haſt thou choſen me to vndertake a matter of ſuch waight and importance? Thou ſeeſt that I am the leaſt of the houſe of my Father, and that my family is the leaſt in Iſrael. Yet it pleaſed God that he should take that charge, and hauing taken it vpon him, he behaued himſelfe valiantly therin, and diſtreßed the Madianits.

This figure is very fit and agreable to the bleſſed S. Frauncis of Paula, a Friere Minime, and an Inſtitutor of the order of the Minimes. In diuers times God prouided ſome captaines to be in his Church, when many of his enimies did perſecute the ſame, and thoſe were in particular the other founders of religious orders. S. Dominicke was made captaine by God in his Church, againſt the hereticks that were members of the deuill, and he failed not to make great warre againſt them, by the meanes of the ſacred order of the Friers preachers, which he ordeined; God choſe out another famous captaine, and that was S. Frauncis of Aſsiſium, and comitted vnto him the enterpriſe againſt couetouſnes. This valiant captaine behaued himſelfe ſo, that he brought the world to a hard eſtate, and alſo obteined perfect victory againſt it, for he loued pouerty very much, and commaunded his Frier Minors that they should likewiſe loue, and preach the ſame.

Then aroſe againſt the Church another terrible enemy (to wit) the King of the Madianits, as you would ſay, he that iudgeth. This ſignifieth the voice of pride, which would iudge all men, and would not be iudged of any, nor make accompt of any man. Yet himſelfe would be eſteemed and honored of all men. Againſt this fierce enimy, Chriſt found a captaine of great valour, to wit, S. Frauncis of Paula, who was an other Gedeon and ſaid: Why Lord is it thy pleaſure that I (who am the leaſt in thine houſe) should enter into the field againſt one of thy greateſt enemies? Thou knoweſt that I am the leaſt among the religious men,

and

and that my religion is the leaſt among all other: I will haue it ſoe (ſaid God) for thou being the leaſt in thine owne eyes, and for that thy religion hath the name of Minimes, I will that thou be a captaine againſt pride, and the vaine preſumption of the world. Such an one (indeed) was this glorious Saint, who (as a newe Gedeon) threw vnto the grounde, and vterly diſcomforted the ſtrong enimy, ſo contrary vnto Chriſtian humility. His life is taken out of the Bull of Pope Leo the tenth of bleſſed memorie, in his Canonization, and out of the proceſſe of the life of the Saint.

Among the people called Brutij and Lucani, in the Prouince of Calabria (parcell of the kingdome of Naples) there is a place that is called Paula, diſtant a daies iourney or there abouts, from the citty of Coſenza, which is the Metropolitan citty of that Pronince. In this place S. Frauncis was borne, ſurnamed Paula of the contry. His Father was called Iames Martollila deſcended from Coſenza; His Mother was called Vienna of Fuſcaldo, a caſtle diſtant fowre miles from Paula; They were both ioyned in lawfull matrimonie, and liued therin like deuout Chriſtians. They had no children, and vowed to the Seraphicall Father S. Frauncis, that if they had a ſonne, to call him by his name, and that he ſhould be brought vp one yeare in S. Marco with a couent of his order. By their interceſſions, they obteined this deſired ſonne, and bringing him vp in the feare of God, they lead him to the ſaid Monaſterie of S. Marco, which was twelue miles diſtant from Paula.

The litle yong child ſtaid there the ſpace of a yeare, and before he made any profeſſion, he called his parents, and praied them that for deuotion ſake, they would accompanie him to Saint Frauncis of Aſſiſium, and to our Lady of Angells. His parents granted his deuout deſire. When they had done this, they returned together to their owne country, where the deuout Frauncis (after he had ſtaied certeine yeeres in an hermitage to doo penance) inſpired by God, determined to build a Church by a riuer, a mile diſtãt from Paula, in the which he and his brother might ſerue God; And being ſoe determined, he digged the earth himſelfe to laie the foundation, and gathered all things neceſſarie for the ſame, very earneſtly. Which being ſeene by many perſons of the country, they reſorted to him, with intention to helpe him in ſo good and Chriſtian a worke.

Hauing now begonne the ſame, on a ſuddaine they ſaw a frier of the order of S. Frauncis that reproued him, for that to ſoe great a Lord, he had begonne a Church ſo litle, and therfore appointed him to make it greater. Bleſſed Frauncis anſwering him, ſaid: that his ability was not ſufficient to finiſh ſo great a worke for that he was poore. The Saint replied: Truſt vpon God, for he will aide thee. And with this worde he vaniſhed away. Whereupon it was iuſtly thought that this was S. Frauncis of Aſſiſium. For on the next day came a no-

ble man of the howſe of Tarſia from Coſenza, & gaue vnto him a great quantity of gold and ſiluer, for the building of the ſaid Church. The bleſſed young man hauing giuen thanks vnto God, for this bounty coming in ſo good time, endeuoured with all diligence to continew the worke begonne, himſelfe ſeruing, and helping the workmen, with his owne labour, carying either ſtone, or lime, or wood, or any other thing, as neede was: But for all that he forgot not to edifie himſelfe with faſting, diſciplines, praiers & other mortifications.

He was of a very affable nature. There was neuer man that ſpake with him, but reſted ſatisfied with his ſweete wordes, and much edified by his profound humility, great vertue, and goodnes. He was moſt chaſte, for hee was borne, liued, and died a virgin; He faſted euery day eating rawe herbes and ſometimes pulſe, and dranke water; and ſometimes he remained two or three daies without meat or drinke, for the meat that was brought him was found whole as at the firſt. And at one time eſpecially (when Otronto was taken by the Turkes) he ſtaied eight daies in his cell, and was neuer ſeene to goe out; and it was iudged that he eate nothing all that time. At his coming forth he ſaid: be of good comfort, for God will not permit thoſe doggs to ſtay long in the citty. It appeared that all this time he was at his praiers. Within fowre daies after, they heard of the death of the great Turke, and the citty was deliuered.

Whileſt he was an hermite he ſlept on the ground in a litle caue, that would skant hold one man, with a ſtone vnder his head, and this was in Calabria. In France he ſlept vpon faggots, and other bed he would neuer haue as long as he liued. He went in very poore apparell; He neuer had other but one coate, which he kept ſoe neat, and ſo faire, that neuer could he finde in it any ſpot, or filth. He was modeſt in his ſpeech, prudent in his conuerſation, and moſt patient in ſupporting of iniuries, ſo that he was neuer moued to any indignation, although he was reuiled neuer ſo grieuouſly. Hauing fought with all diligence, to make all the Chriſtian vertues familiar to him, at the laſt he choſe Charity, as Queene and mother of all the reſt. With which he was ſo kindled and inflamed, that he neuer ſpake word which was not accompanied with Charity. He would often ſay, for Charity doo this, for Charity doo not this. Herof it came that he did ſo many miracles by fire: and God made good demonſtration how much his ſeruant was conioyned with himſelfe in this heauenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheef badge, as is plainly ſeene.

He went continually barefoote, vpon the ſnow, the ice, the ſcorching duſt, the craggy mountaines, and wooddy places, not being once hurt. In like ſort on the hotte burning coales, vpon which he walked oftentimes with his bare feete, and neuer hurt him, and many times he would holdfaſt in his hand burning coales without hurt. And (which is more to be maruailed at) if he walked

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in the durt, and mire with his bare feete, they were neuer made foule. All that sawe him wondered at his austere life, and the more for that he was alwaies in one stay. In his infancy, childhood, youth, mans estate, old and decrepit age, he neuer changed his manner of liuing, but held continually the same order, in laboring, watching, fastinges, abstinences, and other austerities, with which he chastised his body seuerely, and although he was very sharpe to his owne body, yet did he punish the defects of others more mildely. He had skant finished the Church, but certaine persons desirous to serue God, and to imitate his life, came into his company, and tooke him for their father and maister, which caused the blessed man to make a rule and order of liuing, that euery one of his disciples should obserue (for he was a great friend to humility) and desired and comaunded, that all his disciples should be humble, and should call themselues Minimes. His rule is principally founded vpon the ten commaundements of God, and vpon obedience to the Bishoppe of Rome.

Moreouer, he comaunded fowre essentiall vowes (to wit) obedience, pouertie, chastity, and quadragesimall life, that is. That his disciples should neuer eate butter, cheese, eggs, nor milke, in all their life, except in case of infirmity, with a dispensation of the phisicion: and it should not be eaten at that time neither, but a good way off from the house. He also ordeined, that if any women would take the habite, such women should be called sisters of the Minimes. He compiled the rule of the bretheren and sisters in ten chapters, with ten other chapters called correctory. In which he set downe the penãce for transgressors. He made also particular rules for them of the third order, which conteined seauen chapters, which said rules and correctories, were diligently, and oftentimes examined by diuers Bishops of Rome, as Sixtus the 4. Innocentius the 8. Alexander the 6. Iulius the 2. and by mature aduise, they approoued and confirmed the same for good, holy, and Catholique, and conformable to a religious and monasticall life, and graunted many priuiledges, graces, and fauours to them. And especially Iulius 2. of happy memory, vnto whom the blessed Father coming into Fraunce, foretold that he should be Pope.

The blessed Frauncis considering then what he had commaunded (to witt) that his brethren should be called Minimes. That he might conforme his life to that which he had commaunded by worde, although he was head, and of them all holden for greatest, yet to giue them all good example, in reputing of himselfe to be the least amongst them all, in doing the most base and most abiect offices of the congregation, he serued at the table when the brethren did eate; He swepte the Church, dressed the Aulters, and washed with his owne handes the apparell and clothes of the other brethren, yea and for the nouices also. And for that he did so humble himselfe, God did exalt and aduance him with diuers admirable works, and wonderfull miracles, which it pleased him to

ſhewe by the hand of his ſeruaunt, by caſting out of deuilles, giuing ſight to the blinde, clenſing the lepers, making the lame to goe, reſtoring the deaff to their hearing, ſpeach to the dumbe, in raiſing the dead, foreſeeing (by the ſpirite of propheſie) thinges to come, and healing ſundry like infirmities.

The fame of this bleſſed and (indeed) apoſtolicall man, being ſpread ouer diuers partes, came at laſt to the eares of the Pope, who (at that time) was Paulus the 2. a Venetian of the family of Barbus. Who for that he would be informed of the truth of this thing, ſent one of his chamberlaines to Pirrhus Archbiſhop of Coſenza, that he ſhould take due information, and certify him of the truth thereof. The Archbiſhop conſidering that none could performe it with more fidelity and diligence, then the chamberlaine himſelfe, in accompliſhment of the Popes commaundement, gaue him charge to take the aforenamed information, and ſent in his companie Don Carlo one of his family. They being come to the place where Saint Francis was, the ſaid chamberlaine would haue kiſſed his hand (being induced there vnto with the countenance of the Saint.) who would not conſent thereunto, but praied him to hold out his hand rather that he might kiſſe it, affirming that it was more conuenient, ſince he had bene thirty and three yeeres a prieſt. The chamberlaine hearing that, and knowing it to be true, wondered thereat, and was much aſtoniſhed, and iudged the bleſſed man to be the true ſeruaunt of God. And for that he would be the more fully informed of all his life, they retired themſelues into a litle cell, and there perceiuing the rigor of Auſterity of his rule, he tould him that it was vnſupportable, & difficult to obſerue, but of them that were of a ſtrong and luſty complexion. Bleſſed Frauncis hearing it drew neere, and came vnto the fire, and tooke the burning coales in his bare handes, and ſaid; Vnto them that ſerue God with a perfect hart, al things created do obay. When the chamberlaine ſawe him, he fell at his feet to kiſſe them. But the holy man refuſing it, he kiſſed his habite, and then taking his leaue, returned vnto the Pope, and told him what he had ſeene and heard.

The fame of his holines being ſpread through all Chriſtendome, it came to the notice of Lewis the eleauenth of that name, the moſt Chriſtian king. Who being deſirous to ſee in his time ſuch a holy Saint, wrote vnto him to come to him into Fraunce: The ſeruaunt of God not eſteeming of worldly fauours, made no accompt of going thither. Whereupon the king (incenſed with a great deſire to ſee him) wrote vnto the Popes holines Sixtus the 4. who ſucceeded Paulus the 2. requeſting him to appoint bleſſed Frauncis, by the vertue of holy obedience, to paſſe into Fraunce for his conſolation, which was ſo done, & this aſwell to receiue health of his infirmity, as alſo that he might haue a ſucceſſor for his Realme, which at that time he had not. Surely he was not defrauded of his deſire, for he had his health reſtored, and alſo his kingdome had a ſucceſſor

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which was Francis the first, borne by the intercession of this holy man. The holie man hearing the Popes commandement, with all expedition, humility and reuerence, went to visite the said king, who receiued him also with great honor, and knowing his holy and Angelicall life, had him in greater reuerence then before he had: causing a pallace to be appointed for him, and his friers which came in his company, & caused also a Church to be assigned vnto him, which was neere thereunto, not farre from the citty of Towers.

There the blessed Frauncis staid a while, and that Pallace was afterwardes a Monastery of his order, with the other which he founded in Fraunce, Spaine & Germany (which is a thing incredible, that a man vnlettered & of an vnknowen languadge should make his religion to encrease so soone among strange nations) beside those whom he had before founded in Calabria, to wit, in Paula Paterno, Spezzamo, Coalianum and in Milazzo in Cecilia, and in diuers other places. Assuredly no man can expresse the fauors, graces, wonderous workes, and admirable miracles, which almighty God wrought by the merits of this his seruaunt, to the benefit of those that were deuoted vnto him. He healed Iames of Tarsia Baron of Belmont, of an incurable fistula. He helped Marcellus of Cordilla cittizen of Cosenza, and Guy de Pantaza of Paterno of the leprosie, & other leapers also. He gaue sight vnto Iulia Catalance of Paula who had bene blind from her birth, and other blind men also. He made also a dumb man from his birth to speake, with saying vnto him Iesus three times, and restored many other dumb men vnto their speach. He went into a burning ouen, readie to fall downe, and hauing holpen the daunger, came out and had not one haire of his garment burned. He raised to life, one three daies dead in the snowy hilles, and restored many other vnto life. He comaunded stones, and walles to stay as they tumbled downe, that they might not hurt his Monastery, and they obeied him. He and his companion passed vpon his cloke the straite of Messina, when he went to visite his friers. He tooke oftentimes the fire in his handes, aswell in the presence of the chamberlaine, as of a priest which was of the contry beyond the mountaines, and of a Franciscan frier called Antonius Scozzetta who depraued him. Oh! the marueilousnes of God in his Saints. He made eyes & mouth vnto a monster, borne in Cosentia, which they shewed vnto him as a monstrous thing.

You may say moreouer, these and many other miracles did our Lord, by the hand of his most faithfull seruaunt, who for that he was borne on the fridaye, and hauing alwaies highly reuerenced that day, for that the Sauiour of the world died theron, did also recommend it very much vnto his deuout followers, was also priuiledged to passe out of this life on good friday, at the ninth houre, when our Sauiour gaue vpp the Ghost, and therfore when the day of his death approached, he was warned therof. One day before his passage, which

was on holy Thursday, he heard the Masse of the conuent in his Church at Towers, and did communicat by the hand of a priest of his order, shedding teares, and being before deuoutly confessed. Then went he alone, leaning on a staffe which he vsually carried in his hand. On the next day which was good-friday, he caused all his brethren to be assembled, and comforted them, & bid them continue in vnity and loue one vnto another, and gaue vnto them many holy instructions. Then he willed the passion out of S. Iohn (which was the gospell for that day) to be read, and when they came to that place that speaketh of the crucifying of Christ, he repeated oftentimes these wordes (into thy handes, ô Lord, I commend my spirit) and so he yelded vp his blessed soule into the hande of God. This was on the second day of Aprill, in the yeare of our Lord 1507, at the ninth howre, being 91. yeares old on good friday.

His corpes remained eleauen daies aboue the ground, for it was not possible to haue it buried for the great number of the people, who resorted thether to doo him reuerence from sundry partes, & to receiue many fauours of God by his merites, and many distressed people were cured of sundry infirmities, and yet was there not any euill smell or any signe thereof. Yea rather they felt a most pleasant odour, which recreated them all. He was afterward canonized by Pope Leo the tenth, on the first day of May 1519. The rules of the said holie man were confirmed by Pope Sixtus the fourth, in the yeere 1473. And then of new reconfirmed by Pope Iulius the second, Leo 10. Adrianus and Clement 7. and by other Popes, as plainly appeareth by the booke of priuiledges of those friers. Pope Pius 5. of blessed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio*, would haue the religion of S. Fraunces to be the fifte. And Sixtus 5. commaunded all the Catholiques vnder precept, that the feast of this glorious Saint should be a double feast, solemnely celebrated through all Christendome. This great seruaunt of God being then so honored in earth, who canne doubt but he is farre more glorious in heauen? And if (being clothed with flesh) he did such good to men deuout vnto him, who will not belieue but that he will graunt them helpe, beinge made blessed in heauen? Let vs thē recommend our selues deuoutly vnto him, that he may beseech our Lord to grant vs in this world perpetuall grace, and in the other world eternall glory. So be it.

The life of S. Leo Pope. *Aprill.* 11.

SAlomon saith that three thinges pleased and delighted him, to see them goe. The Lyon strong among the other beasts, who hath feare of none, and is feared of all the rest. The Cocke girded in his loynes, and the Ramme. These three haue a stately and goodly pace,

pace, therefore it is a pleasant thing to behold them. By these three beastes we may vnderstand (as it seemeth Saint Ierome vnderstandeth it) the prelate, who shalbe delightfull to him that shall see him walke, when he shall imitate these three beasts. First, he ought to be a Lion, who feareth no other beast. Euen so the Prelate must not feare them that liue like beasts, but he ought to reprehend and chastice them, in such sort as he may, vntill he see that they amend themselues. He ought to be a Cock girded in the loines, for that he must preach, and doe the same which he preacheth vnto others. If he aduise others to be chast, and honest, so must he also be, and this signifieth the being girded in his loines. He is to be a Ramme also, who goeth before all the other, and guideth the flocke, for that the prelate in all good things must goe before his subiects, to the end they may may follow, and imitate him.

All these thinges agree very well to the glorious Pope Leo, and to him doe very rightlie correspond the properties of these three beasts. He was a Lyon by name, and also in deed, opposing himselfe to all them that made warre against him, and entended to doe harme vnto the Church of God, as some heretickes did, who persecuted him very sharply: and as did Attila king of the Huns, whom he incountred like a braue Lyon, at such time as that king came, intending to destroy Rome, and caused him to abandon his enterprise. He was a Cock girded, for he was a great preacher, and performed in worke, that which he taught. He was guide of the other flocks, for he being the vniuersall Pastor of the Church, was an example of sanctity, and of vertue vnto all the Christian people. The life of this holy Pope, collected out of Damasus, and out of other Authors, who wrote the liues of Popes, was in this manner.

SAint Leo was of Tuscan, sonne vnto Quintianus. He being a deacon Cardinal, was chosen Pope after the death of Sixtus 3. The first thought of Leo after he was Pope, was to clense wholly the Church, from heretiks and heresies, & hauing discouered certain Manychean heretiks in Rome, he caused thē to be imprisoned, and by them he had knowledge of many others, which were in sundry countries. He chastised them that were imprisoned, and willed the Bishops where the other were, to do the same. And to the end he might wholy extirpate that heresy, he caused all the bookes of that secte whersoeuer they were found, to be burned. Shortly after, he heard that Atrila king of the Hunnes was entred into Pannonia, now called Hungary, with a huge number of the Northen nations, and how he was impatronized of that prouince, and not content with that, he passed into Italy, although he was much hindered by Aetius, the most valorous captaine of the Emperor Valentinian, who ioyned battaile with him nere vnto Tolose in Frāce, which was the most horrible conflict and encounter, that euer was fought in Europe. For it is said for certaine, that from the morning vntill the euening (so longe the battail endured) there was slaine on both parts 180000. men. It is also said, that a litle water that ranne therby, ēcreased so much by the bloud of the dead, that it seemed a great riuer,

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and carried the dead bodies, and other things with ſuch fury, as it ſeemed to be a royall floud. Aetius would not purſue the victory againſt Attila, as he might well haue done, being the ſuperior in the fight, which was the cauſe that the Emperor Valentinian cauſed him afterward to be ſlaine.

Attila hereupon renforced his army, & entred Italy, where he found no reſiſtance till he came to Aquileia; which he deſtroyed, and left not one ſtone vpon another, becauſe they defended theſelues there yeeres with ſuch obſtinacy, and alſo, becauſe it was the moſt principall citie of that prouince. The people of the countries, to ſhunne & auoid the fury of this barbarous king, fled into certain litle Ilands not farre frō the city of Padua, in the golf of Adria, wherinto many flouds alſo meet together, and from this hath the famous & rich city of Venice had her begining. Attila proceded on, with an intention to deſtroy Rome. The holy Pope Leo vnderſtanding it, and moued with pity & zeale, departed from Rome to meet Attila, who had not yet paſſed the riuer Mincius, that rūneth by Mātua. The Pope which was moſt eloquent, being come to the preſence of this furious tirant, clad in his Pontificall ornamēts, accompanied with many Eccleſiaſticall perſons, & with all the ſenat of Rome, ſpoke vnto him in this maner.

The Senate and people of Rome, who in times paſt were conquerours of all the world, nowe confeſſeth to be ouercome by thee (O moſt mighty king Attila) and maketh ſupplication vnto thee, & I in their names beſeech thee moſt humbly to grant life vnto them. There could not happen vnto thee among ſo much glory which thou hoſt gotten with thy glorious acts, any thing ſo honorable at this preſent, and memorable for the time to come, as is that this people is come to fall at thy feet, before which all the nations & kings of the earth in former times did bow their knees. It is moſt certain (ô king Attila) that thou maieſt iuſtly and without falſhode vaunt, that with thy valiancy and proweſſe thou haſt ouercome and conquered all the world, ſince (ſuch is thy fortune) thou haſt made ſubiect the people of Rome, which had before vanquiſhed all other nations. There remaineth no other thing for thee to doe, to the end thou maieſt be the moſt renouned and famous captaine of the world, but to grant vs that which we requeſt at thy hands, for therby thou ſhalt obteine the moſt notable victory that is, by ouer-coming thy ſelfe. And if thou haſt with thy great proweſſe ſurpaſſed the bounds of all worldly force, & being now arriued at this marke whether man neuer thought to haue come, thou cāſt not do a thing that ſhall make thee more like vnto God, then to will, that many more by thy pitty may haue life, then thoſe haue bene that by thy ſword haue had their deathes. Hertofore the proud haue proued thy ſcourge, and felt thy chaſticement, now let the humble knowe and find thy clemency, which thou art moued to doe aſwell by reaſon they yeld themſelues voluntarilie, and confeſſe themſelues to be vanquiſhed by thee, as alſo for that they are prepared, and ready to doe all things

things which thou ſhalt comaund them.

Whileſt the Pope ſaid theſe effectuall wordes, the Romaine Senatoures remained on their knees, and made lamentation, & the ſtately king had alwaies his eyes fixed on the contenance of the holy prelate. Then he comanded them to ariſe, and ſtand on their feet, and turning toward the Pope ſaid vnto him. Father be of good comfort, for I am determined to fulfill all your requeſt. I will returne forthwith into mine owne countrey, and ſo he did indeed. This was very ſtraung, & wonderful, and all the captaines of Attila admired at the ſame, to ſee a man of ſo fierce and cruell a nature, and one that loued to ſhed bloud, and who in all places where he paſſed, cauſed himſelfe to be called. *Attila, king of the Hunnes, the ſcourge of God,* ſhould be altered ſo ſodeinly, only, for that he ſaw his enemies make lamentation in his ſighte. Some of his familiar frendes asked him the cauſe of his vnuſuall and vnexpected mildnes, and he anſwered; that whileſt the Pope ſpoke, there ſtood by his ſide two men of venerable aſpect, more then humaine, with two ſwords in their hands, and menaced him with death if he did not doe that which Leo requeſted him. It is holden for certaine, that theſe two were the holy Apoſtles SS. Peter and Paul, who rided and ſuccoured their ſucceſſor in ſo iuſt an enterpriſe.

Thus Attila departed, and returned into his countrey, and ſhortly after hauing eſpouſed a moſt beautifull woman called Idilcone, in ſolẽnizing this mariage in his kingdome of Hongaria with great feaſtes, and triumphe, the barbarian ſurfetted ſo much, that he fel to bleeding at the noſe in ſuch abundance, that it ſtiffled him as he ſlept. By his death Chriſtendome had a ſmall breathing ſpace, Italy eſpecially, and ſo had the holy Pope alſo, for euery one was in feare and dread ſtill of the proud Pagan, who for pride cauſed himſelfe to be called: Attila king of the Hunnes, the ſcourge of God. He ſeemed indeed to be ſuch a one aſwell by his countenance, and his litle and miſproportioned ſtature, as alſo by his barbarous and diſorderly behauiour. Not long after his death, a ſouldier belonging to Aetius called Traſilla, killed in Rome the Emperor Valentinian, in reuenge of the vniuſt death of his captaine.

There ſucceeded in the Empire Maximus, who eſpouſed Eudoxia the widow of the Emperor that was ſlaine (though ſome ſay ſhee was ſiſter vnto Vallentinian) againſt her wil, & therfore ſhe awaited a time to be reuenged on Maximus, as well for this violence, as alſo for that he had bene priuy and party, to the murder of her husband (or brother which ſoeuer it was.) Eudoxia by this reuenge wrought much damage and hurt vnto all Italie. For ſhe wrote vnto Genſericus King of the Vandalles in Africa, & promiſed vnto him the Empire of Rome if he came thither in perſon, Gẽſericus hearing this, was not ſlacke in it, but gathering an army of 30000. men, arriued on a ſodeine on the coaſte of Tyber, nere vnto Rome. The holy Pope Leo as a piteous Father went to meete

him, and with great humility beſought, that he would haue pitty on that miſerable countrey and people. And becauſe they had found mercy at the hands of the moſt fierce barbarian that euer was, that he would not ſurmount him in crueltie. But ſeeing he was determined to ſacke and ſpoile the cittie, yet that at the leaſt he would haue regard and reſpect vnto the Churches and holy places, & alſo vnto the ſtately buildings, in conſideration that they were forſaken and abandoned of the cittiſens. Genſericus though he was baptiſed, yet he was an Arrian hereticke, and by conſequence an enemy to the Catholickes, which was the cauſe that ſmall fruit was reaped by theſe prayers and entreaties, and he ſhewed not the fauour that king Attila being a Paynime did.

Genſericus entred into Rome without any reſiſtance, and in 14. daies that he ſtaied there, he comitted many abominable cruelties. Neuertheles the praiers of the Pope preuailed thus much with him, that the fierce king did not deface the city ſo much as he thought to haue done. The citiſens for the moſt part were fled, and of them that remained the moſt principal were put in priſon, and with them the vnfortunate Empreſſe Eudoxia. Maximus cauſer of al theſe troubles, who had taken vpon him the title of Emperor, would haue fled and could not, for whileſt he prepared to flie, one of the principal Romaine citiſens called Orſus, ſlew him. Genſericus returned into Africa with the priſoners, and with the ſpoiles of miſerable Rome, which had bene now ſacked, & ranſaked the ſecond time, it hauing ben ſpoiled fourty yeares before, by Alaric* king of the Gothes.

Theſe barbarous nations being departed out of Italy, there aroſe another affliction to the Catholike Church, by the heretikes which were diſcouered in Grecia, againſt the which Pope Leo aſſembled a Councell in the city of Chalcedon. This was one of the foure Councells which S. Gregory reuerenced as the foure goſpells. In this Councell were aſſembled together 630. Biſhops. In ſome of theſe ſeſſions, Martianus the Emperor of Conſtantinople was preſent. In this Councell many holy decrees were made, and the heretickes Neſtorius and Eutiches were condemned, and Dioſcorus, and other prelats alſo that fauored him, were depoſed. By this meanes the Chriſtian common wealth obteined peace, though not long: for after them ſprong vp other heretikes called Acephali, that is to ſay, without head: becauſe they had no particular auctor of whom to take their name, as other heretikes vſe to do. Theſe fellowes receiued the errors condemned in the late Councell of Chalcedon, and the holy Pope Leo wrote many thinges againſt them in ſo high and delicate a ſtile, as neuer any Eccleſiaſticall writer had done before.

This holy Pope had great care to augment the ſeruice of God, and comaunded vnder great paine, that none ſhould be ſo bold as to handle the reliques of Saints, but with great reuerence, and the ſame he did of Images. He ordeyned in the Maſſe, that the prieſt ſhould turne vnto the people, and ſay: *Orate Fratres*, and

and added to the Canon theſe deuout words: *Sanctum Sacrificium & immaculatam Hoſtiam.* It is ſaid alſo of him, that when he wrote againſt Neſtorius the hereticke, he laid the paper vpon the ſepulcher of Saint Peter the Apoſtle, & praied the holy Apoſtle to amend his writing, if there were any thing therin to be be amended, and that he found certaine wordes blotted out and amended. S. Leo made continuall prayers vnto S. Peter, beſeeching him to obteine of God for him remiſſion, and pardon of his ſinnes, and S. Peter appered vnto him and ſaid: I haue praied for thee, and God hath pardoned thee, but take good heed to whom thou giueſt holy orders, or any eccleſiaſticall dignity. In this he amended himſelfe, ſo that when he ſhould giue any benefice, he would firſt make great triall of the quality of the perſon that ſhould haue it, and if any was to receiue orders, he was to be of an approued life.

If any principall perſon required to haue from him any reliques of Saints, he ſaid maſſe and then he deuided the Corporall vpon which he had conſecrated the B. Sacrament, and gaue that vnto him for a relique. And if he ſaw that they reſted not content, he tooke a knife, and pricked the Corporall, and bloud iſſued out of it. Among his other decrees, one is very notable, in which he comaundeth, that the conſecrated veile ſhould be giuen vnto noe Nonne, if firſt ſhe had not liued a chaſt, and ſolitary life 40. yeares, although that this was long before ordeined in the Councell of Agatha. He alſo reſtored and adorned the Churches and publike places, which the Vandalls had ruinated and defaced. He perſuaded Demetria, a moſt riche and holy woman, to build the Church of S. Stephen, *in via latina*, three miles out of Rome, and he builded at his owne coſts and charges, a Church in *Via appia* in the honour of Saint Cornelius the Pope and Martyr. He made a particular place for the reliques in the Church of S. Peter and S. Paul, and of the Church of S. Iohn Lateran. He ordeined the colledge of them that are now called Chamberlaines, and apointed them to keepe the holy ſepulchers of the Apoſtles. He made another monaſtery nere vnto the Church of S. Peter. He gaue veſſels, challices, and ornaments, vnto ſundry Churches.

Laſtly, this holy Pope hauing ſpent his time in moſt holy works, in defending the Chriſtian religion with his holy doctrine, and being very old, and wearyed out with the trauels he had taken, after he had bene Pope 20. yeares 10. mõthes, and 28. daies, he paſſed out of this troubleſome life vnto the eternall. He died in Rome on the 11. day of the moneth of Aprill, in the yeare of our Lord 463. Baronius ſaith 461. Leo being then Emperor of Cõſtantinople. The Church holdeth this Pope in the number of the holy confeſſors, and celebrateth his feaſt on the ſame day that he died, and becauſe he was an excellent Pope, he merited to be called Great. He gaue holy orders many times and made 31. deacons, 81. Prieſts and 85. Biſhops. His body was buried in the Vatican.

The life of SS. Tiburtius, Valerianus, &c. Aprill. 14.

Saint Paule the Apoſtle, writing vnto the Corinthians, and ſpeaking of them that were married, ſaid: If a faithfull woman shalbe married with an vnbeleeuer, let her liue with him, and not forſake him, for it may come to paſſe that the vnbelieuing man, may be ſanctified, and become a Chriſtian, by the meanes of the faithfull woman. This is verified in Valerianus, a Nobleman, and a Senator of Rome. Who being a Pagan had eſpouſed Saint Cecilie, by whoſe meanes he was made a Chriſtian, and after wardes a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of an other man called Maximus (who was martyred with them) was written by Simeon Metaphraſtes in this manner.

THe Father of Sainte Cecilie, gaue her for wife vnto Valerianus. He and ſhe were of noble birth. He rich, and ſhe rich. He of a comely perſonage, and ſo was ſhe. He was a Pagan, but ſhe was a Chriſtian, the firſt night that they kept company together after the eſpouſalls, Cecilie ſpake vnto her husband in this manner. Moſt deere ſpouſe, I will diſcouer vnto you a ſecret thing, if you promiſe me not to publiſh it to any liuing perſon. I ſweare vnto you (ſaid S. Valerianus) neuer to ſpeake word of it, but at your pleaſure. Then ſaid Cecilie, the ſecret is this. I haue an Angell of God who is the guardaine of my body, and he is Ielous, that if he ſee thee to come neere vnto me in carnal loue, he will ſhew his fury and kil thee, and thou ſhalt not enioy thy pleaſant youth. Valerianus confounded, and ſomewhat chafing with anger at theſe wordes, ſaid: Cecilie, if thou wouldſt haue me beleeue that which thou ſaieſt, let me ſee that Angell, and if I ſee it be true, I will not doe any preiudice vnto thy virginity. But if I doo not ſee him, I beleeue thou loueſt ſome other perſon, and I will kill thee, and him together. If thou wilt haue power to ſee him (ſaid Cecilie) it is neceſſary for thee to be made a Chriſtian and beleeue in Ieſus Chriſt, Valerianus ſaid: What thing muſt I doo to performe this? Goe, ſaid Cecilie, to talke with Pope Vrban, whom thou ſhalt find in the Via Appia, not farre from Rome, hidden among the ſepulchres in certaine caues, and he ſhall inſtruct thee in the faith; and when thou ſaieſt that I ſent thee, he wil baptize thee, and forthwith thou ſhalt ſee the Angell.

Valerianus ſtaied not to doo all that was ſaid vnto him. Hee found out the Pope, and told him that Cecilie ſent him, & vnto what end. S. Vrban inſtructed him in the faith, and baptized him. Valerianus returned vnto his Spouſe and found her at her praiers in her chamber, and ſawe an Angell in her companie, from whoſe face came ſhining beames, and his garments and other ornaments

ſhewed

ſhewed him to be heauenly. He had in his handes two beautifull garlandes of roſes and lillies, the one he gaue vnto Cecilie, the other vnto Valerianus, ſaying; I haue brought you theſe out of paradice, ſet them vpon your heades, in ſigne that you muſt from henceforth loue each other with chaſt, & pure loue; theſe flowres will neuer wither, they ſhall neuer looſe their ſweete ſauour, and ſhall not be ſeene but only of them; vnto whom chaſtity (which pleaſeth you) ſhall pleaſe; And becauſe thou Valerianus haſt geuen credit vnto thy Spouſe Cecilie, and haſt receiued her holy councell, God hath ſent me to ſay vnto thee, that aske thou what it ſhall pleaſe thee, and he will graunt it thee.

Great ioy conceiued the two Spouſes at the words of the Angell: Valerianus ſtood aſhamed, and ſcarce could ſpeake for the ioy he felt at his hart; Aſſoone as he could vtter his wordes, he ſaid; The thing I chiefly deſire is this; That ſince God hath deliuered me from the blindnes in the which I was when I adored the diuels, that God would likewiſe deliuer a brother which I haue, whom I loue as mine owne life. For as I thinke, it were cruelty and vncharity toward him, if I did not labour to draw him out of error, from the which I my ſelfe haue bene alſo deliuered; In ſumme, I requeſt that Tiburtius my brother may be made a Chriſtian. The Angell ſaid: his requeſt was iuſt, wiſe and pittifull, therfore God graunted him that fauour; that as he had bene deliuered from the diuell by the meanes of Cecilie, euen ſo his brother ſhould be deliuered by his meanes, and be ſaued; This being ſaid: the Angell vaniſhed away.

Tiburtius coming into the chamber, went to embrace his brother, and kiſſed Cecilie in the fore-head, in ſigne of kindnes and good will. Which being done he ſaid, I wonder that at this time (when for the coldnes and the winter there is not in the fieldes any greene leaues) there be heere lilies and roſes. And though I ſee them not, yet me thinkes they are hard at my face, & that I haue them in my handes, I feele ſuch a delicate ſmell. The two Spouſes opened vnto him the miſtery therof, and perſwaded him to be a Chriſtian, & that he would forſake the adoration of the Idolls, to the end he might merit ſuch a crowne as they had. Tiburtius followed their good councell, and was baptiſed by Pope Vrban, being firſt inſtructed in the faith. Then he returned to ſee his brother and his kinſwoman; They all three together made moſt ſweet conferences of ſpirituall matters, and God gaue ſuch grace vnto Tiburtius, that not only he merited to ſee the Angell aſwell as Valerianus and Cecilie, but alſo obteined of the heauenly Maieſtie, whatſoeuer he requeſted, and with his prayers healed the ſicke; The two good brethren exerciſed much the workes of mercy, and deuided their goodes vnto the poore and other pious vſes; And for that by the appointment of Marcus Aemilius Antoninus, who then was Romaine Emperour, ſome Chriſtians were Martyred, they tooke their bodies by night and buried them.

There wanted not enuious people whoſe exerciſe is to perſecute the good, and to ſhew their malice againſt the holy Saints; They were accuſed publickly before the Pretor Almachius, who reprooued them very ſharply, aſwel for that they had giuen a great part of their patrimony vnto the poore, as alſo for that they had buried many Chriſtians (put to death by order of their law) geuing therby certaine notice, that they alſo were Chriſtians. The two brethren answered him boldly, and conſtantly, ſaying: that they made more accompt that they were Chriſtians, then to be called noblemen of Rome; And that they deſired more to obey and pleaſe the Emperour of heauen, then the Emperour of the earth, and therfore they had no dread to doe contrary vnto the law of Marcus Aemilius, for that they obſerued the lawes of Ieſus Chriſt. Then Almachius cauſed them to be beaten cruelly with ſtaues. And becauſe they were conſtant in their purpoſe, he gaue ſentence againſt thē that they ſhould be beheaded; He gaue the charge of the execution of the iudgmēt vnto one Maximus, the chiefeſt man in the ſaid gouernours houſe; commanding him, that if they adored not the Idolls, they ſhould be put to death on the next day.

This Maximus was of a milde nature, & it grieued him much; He had great compaſſion of the two brethren, ſoe Nobly borne, and of ſo rare qualities; He began to perſwade them with milde wordes, to moue them to doo the will of Almachius, to the end they might ſaue their liues; They anſwered him: that to follow his counſell, was not the way to ſaue their liues, but rather to looſe their liues and ſoules for euer; It appeared that Maximus was ſomewhat moued at theſe wordes, conſidering, that if for the mortall life men vſe ſuch diligence to preſerue and prolong it euery yeare with much trouble and griefes which in this life are endured, it is a thing more conuenient to vſe greater diligence to enioy euerlaſting life; And all troubles and toile that is taken for that end is well beſtowed. Maximus lead them vnto his houſe (for ſo the holy Martyrs requeſted) where they beganne to preach the faith vnto him; Whereupon Maximus and all his familie were conuerted.

At midnight came Cecilie, accompanied with ſome prieſts to ſee her Spouſe; By the ordinance of God, by her coming Maximus was not only confirmed in the faith and in his holy purpoſe, but alſo was baptized: When day brake, Cecilie bid them to prepare themſelues (as the good ſoldiers of Chriſt Ieſus) for the day was come wherein they ſhould fight for his ſeruice, euen vnto the loſſe of their liues, but yet to gaine the ſame againe. Then with many teares which both of them ſhedd, knowing they ſhould not ſee one another in this mortall life, ſhe tooke leaue of her Spouſe and departed. She being departed with the prieſtes which accompanied her, Almachius ſent to ſee if Tiburtius and Valerianus were in the ſame opinion of not adoring the Idolles, that then they ſhould be ledd forthwith vnto their execution. The holy Saints were ledd out

of

of the citty vnto the Temple of Iupiter, and when they would not adore the Idols, both of them were behedded in the presence of Maximus; Who said with a lowd voice: that he had seene two Angells, as resplendent as the sonne, which carried the soules of the holy Saints into heauen. Some gentiles were made Christians by his wordes. When Almachius heard that, he was in such a rage, that he caused Maximus to be beaten with staues that had plommets of lead tied to them (in his owne house) that they made him yeelde vpp his spirit vnto God. Saint Cecilie had care to gett the body of her spouse Valerianus, and of his brother Tiburtius, and to bury them. Their death was on the 14. of Aprill, and on the same day the Church celebrateth their feastes.

These three Saints Tiburtius, Valerianus & Maximus, liued in the yeare of our Lord 225. after the opinion of Onufrius and Canisius. And it seemeth that Ado Vienensis is of the same mind, but according to Bar: 232. Alexander Seuetus being then Emperour Rome.

See Bar. tom. 2. An. Domini. 232.

The life of S. Anicetus Pope, and Martyr. Aprill. 17.

SAint Paul writing vnto the Corinthians saith vnto them: It is a shame for a man to weare long haire on his head. Pope Anicetus was a most holy man (and gaue proofe thereof) in that he lost his life for Iesus Christ his sake. Of him it is not read in eleuen yeares and more that he was Pope, that he made any other decree but one, in which he commaunded, that no priest, or religious man should haue long haire. S. Paul would haue all men goe without long haire, saying: It is a shame to weare it. S. Anicetus was content that at the least the Priests should not weare long haire. The haires be a superfluous thing in a man, who may be in good estate without them. In such sort, that by the haires are vnderstood the goods temporall, superfluous, or ouerplus to euery one in his estate. S. Paul saith, the superfluity and ouerplus of a mans goods, must be cut off, and giuen vnto the poore. S. Anicetus saith: I will that at the least, the Priests, and other Churchmen, be content to take so much of their reuenewes, as is with honestie sufficient for their life, and the rest they should giue vnto the poore. We must giue this morall sense vpon the wordes of the Apostle, and vnto the decree of the Pope. His life collected out of Damasus, and other Authors, that wrote the liues of Popes, was in this manner.

BY the death of Pope Pius the first of that name, there was placed in the seat of S. Peter, Anicetus, who was borne in Humisia, a little citty of Syria, and was the sonne of Iohn. There raigned at that time in Rome, the great Philosopher, and learned Prince, Marcus Aurelius Antonius. There are fewe thinges found written of Pope Anicetus, though it be very certaine that he endured much

much trouble, in the gouernement of the Catholique Church, which was enlarged, and spred into soundry partes of the world, and in euery place, it was either persecuted by the Emperors, or molested by Heretiques. Eusebius Cesarienſis saith: That Policarpus Bishop of Smirna in Asia, and disciple of S. Iohn, came to Anicetus being in Rome, & conferred with him vpon the manner, how the Christians should keepe the feast of Easter, to the end they might not agree therin with the Iewes. This thing being ordered, Policarpus being alreadie verie old, and of great authority, and learning, conuerted many heretikes of the Valentinians, and Marcionists (residing in Rome) to the true faith. Then returning into Asia, he was martyred, for the persecutions of the Christians was grieuous in those partes, but shortly after it ceased a little by the Emperours comaundement. He being there vnto perswaded by some who affirmed, that the more the Christians were put to death, the more they increased. And it was apparantly seene that God fauoured them, and sent callamities and destruction vpon the paynims, that persecuted them. By this meanes the persecution in Asia was some-what mitigated, and at Rome also, and in other prouinces of the West, yet was the good Pope Anicetus martyred. It is found in his decree aboue mentioned that Priests should not were long haire. He gaue holy Orders fiue times in the moneth of December, and made 17. Priestes, 4. Deacons, and 9. Bishops. He was martyred in the yeare of our Lord 173. Baronius saith: 175. on the 17. of Aprill, on which day the Church celebrateth his feast, Marcus Aurelius Antonius, being Emperour. The body of S. Anicetus was buried in *via appia*, in the place which afterward was called *Cemiterium Caleſti*. He was Pope 11. yeeres, and 4. monthes. Baronius saith 8. yeeres, 8. monthes, and 24. dayes.

The life of SS. Sother and Caius, Popes and Martyrs. Aprill. 22.

SAint Paule the Apostle writing vnto his beloued disciple Tymothie, and rehearsing the qualities and conditions that a Bishop ought to haue, reciteth also the parts which he ought not to haue, one of the which is; that he be not a Neophite. that is to saye: a yong plant. The Apostle in saying that the Bishop ought not to be a yong plant, would therby inferre, that he ought not to make any Bishop ouer hastilie. The office of a Bishop is to preach, to heare Confessions, to say Masse, and such other thinges. What a thing were it to see a man say masse to day, which yesterday we saw iustle, and ride with a launce on horsbacke? What were it to see one heare confessions to day, who yesterday was wholly occupied in worldlie matters, and to see a man this day to preache, who yesterday was a souldier in the warre? The Apostle saith: you ought not to giue these dignities to them that be of so different estats. This being considered by the holy Martyr and Pope, Caius, it moued him to ordeine that he

which

which should be a Bishop should first be ordeined Ostiarie, Reader, Exorcist, Acolyte, Subdeacon, Deacon and Priest. And this was not for that he first instituted these orders, which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised for a space in the inferiour degrees, if they desired to atteine to the higher.

This is the same which the holy Councell of Trent did very well commaund, that there should be some time, betweene the lower and the higher orders, to the end, euery one should be exercised in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shall it be lawfull to one that is not ordered a Deacon, to read the Gospell solemnely? To this answered the holy Pope Soter: that they which be not ordered, ought not to exercise those offices. Also that euery one was not to exercise other holy functions, apperteining vnto the seruice of God. For though a woman be a consecrated Nonne, & dedicated vnto the seruice of God, neuertheless, it is not lawfull for her, to offer incense vpon the Altar, nor to touch the hallowed things, as the Corporalls, Sensors, and such like, and of this we haue a decree of this holy Pope. To the end none should greeue at this, he made another decree in which he commaundeth that all Christians should cõmunicate on Cena Domini thursday, except those that were in mortall sinne, and were therfore vnworthy to receiue the B. Sacrament. All the Christians hauing this leaue in a case that so much importeth them, we must not complaine, if some thinges of lesser importance be denied, and forbidden vs. Let vs now see the liues of these two holy Popes, though for that they liued in the time that the Church suffered very great persecution, and the faithfull beleeuers expecting euery day from houre to houre to be slaine, they wanted time to write the liues of others. Neuerthelas Damasus, and other Authors gathering them, wrote the life of Soter in this manner.

SOter was borne in Campania a Prouince of the kingdome of Naples in the citty of Fundi, and his Father was called Concordius; He was a man of a right vertuous life, & made the decree spoken of before, to wit: that the Nonne should not be so bold as to touch the Corporalls, or other hallowed things, nor put incense on the Altar. By this may be seene how auncient and old a thing it is in the Church of God, to vse incense at the Sacrifice of the Masse, and likewise to be Nonnes, and the vse of perpetuall vow of Virginitie, & also of Altars and holy places, Altar, clothes, Corporalls, and other hallowed thinges, which were so highly reuerenced that the Nonnes might not touch them with their hands.

Some say Soter appointed the benediction of married people, which he did to giue remedy against witchcrafts, & diuelish inchauntments, by which lewd persons sometimes vse to be-witch married couples, to hinder generation in them. He commaunded also that matrimony should be publickly solemnised, but Gratiã doth attribute it to Pope Euaristus, & not to Pope Soter. He com-

maunded the Christians to communicate on Maunday thursday, a I haue said before. In the time of this Pope, the Church of God had some repose and rest, for Commodus, who was the Emperor, though he was a most wicked Prince, did not persecute the Church, and that wanted only to make him the worst of all other. This is the cause that some thinke that Soter was not martyred, but that he died a naturall death, but the contrary is true, for he was a Martyr, as all his other predecessors were. The Pretors, Lieftenants, Iudges, and other officers, were so fleshed in crueltie, by the former persecutions, that either instigated by the deuill, or els incited thereto by hope of their priuate gaine, and to get the goods that should be cõfiscate, they still obserued the decrees of the former persecuting Emperors, though the Emperors raigning at that time, had not decreed any thing against the Christians.

Many faithful beleeuers were martyred, which lot fell also vpon S. Soter, after he had giuen orders three times, in the moneth of December, and made 18. priests 9. deacons and 11. Bishops. He gouerned the Church of God. 9. yeares, and 3. monethes. Baronius saith. 3. yeares. 11. monethes. 18. daies, and was put to death in the yeare of our Lord. 182. Baronius saith. 179. in the raigne of the abouenamed Commodus. He was buried in via Appia in the Churchyard of Callistus. The Church celebrateth his feast on the 22. of Aprill which was the day of his death. In the vesterie of the holy Church of Toledo, there is the bodie of a Saint in a chest of siluer, and it is said to be the body of S. Soter the Pope and Martyr. How or when it was translated thither I say nothing, for that I know not the certeinty.

Baro. Marcus Aurelius.

The life of S. Caius.

TOgether with the feast of S. Soter, the Church celebrateth also the feast of S. Caius, who was also Pope and Martyr, of whom Damasus saith: that he was the sonne of one Caius or Gaius, and borne in the Prouince of Dalmatia, which is now called Sclauonia; he was neere kinsman vnto the Emperor Diocelesianus, whose persecution (which was the 10. that the Church of God had suffered) began in the time of this Pope, of al the other this was the cruelest, for it lasted many yeares, and in it the paynimes neuer ceased to burne Churches, and with exquisite torments to kill the Christians, men and women, yong, and old, of euery sort & condition, taking from them their goods with such crueltie, that scarce any one had the boldnes to be called or knowne to be a Christiã. It seemed truly that the deuill desired to shewe all his force in those few daies that remained, for that he foresawe the persecutions against the Church were to end, and christendome was to enioy tranquillity, and peace, by the fauour of the most mild Prince Constantinus the great.

The

The moſt cruel perſecutiō of Diocleſian made many to wauer & to ſhrinke: One of theſe was Pope Caius who was in great feare, and being importuned by ſome of his allies and frends, who aduiſed him to take regard vnto his life, reſolued to withdraw himſelfe, and to ſteppe a ſide into a caue in the ground, accompanied with Gabinius his brother, and Suſanna his niece, and there he was a Confeſſor certeine yeares, as Damaſus ſaith; who vſeth the manner of ſpeaking of thoſe times, which called them Confeſſors that were perſecuted by any Tyrant for Chriſts ſake, or had bene in danger to looſe their life in any torment, and had eſcaped it. Theſe and ſuch like were called Confeſſors, for that they had confeſſed the name of Chriſt before his enemies. Pope Caius remained hidden 8. yeares in this manner, at which time the perſecutors had notice of him and tooke him, together with his brother and niece, al which three ſuffered martyrdome very couragiouſly.

Pope Caius made the decree which I haue recited, that is to ſay: that he which is to be a Biſhop, muſt ariſe by degrees to the orders of Oſtiarie, Reader, Exorciſt, Acolyte, Subdeacon, Deacon, & Prieſt. Damaſus ſaith that Caius at foure times in the monthes of December ordered. 25. Prieſts. 8. Deacons & 5. Biſhops. He was Pope 11. yeares. 4. monthes, and 12. dayes. Baronius ſaith. 12. yeares, 4. monthes. 5. dayes. He wrote a very elegant epiſtle vnto Felix a Biſhop, in which he treateth of the veritie of the Incarnation of the word. He was martyred in the yeare of our Lord. 296. in the time of Diocleſian. His body was buryed in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of Aprill, together with S. Soter, Pope and Martyr, as he was. Theſe two Saints were equall in dignity, equall in celebration of their feaſts by the Church: & we may likewiſe beleeue that they be equall in the celeſtiall glory, of the which God make vs partakers for his heauenly mercies ſake, Amen.

The life of S. George the Martyr. Aprill. 22.

IEſus Chriſt promiſed in S. Mathew that he that ſhall confeſſe him, and ſhall not be aſhamed of him in earth, he in like maner will not be aſhamed of him in heauen, but will confeſſe him before the holie Angells, and will commend him before his eternall Father for his ſeruices receaued, and will beſeech him to render his merits vnto him. This agreeth well vnto all the Martyrs. They all confeſſed Ieſus Chriſt in the earth, and were not aſhamed to confeſſe him dying on the Croſſe for true God. But in eſpeciall it agreeth fitlye vnto S. George that moſt noble knight, who being in the preſence of Diocletianus, and of all the Romane ſenate, where they conſulted to perſecute the Chriſtians, and to blot out and take awaie that name from the face of the earth, they all conſentinge that ſo it ſhould be done, he only vndertooke the defence of the honour of God againſt them all, and confeſſed that Ie-

ſus Chriſt was the true God, and openly reproued the conſultation and decree which had beene there holden and made. For which cauſe he loſt his life, with ſore and cruell torments. The life and Martyrdo of this holy Saint, was written by Simeon Metaphraſtes and by Paſicrates a familiar friend of the ſame holy Saint, who was preſent at all theſe thinges. Of that which theſe two ſay, we will weaue a garland, to the end that they which deſire to ſuffer for Ieſus Chriſt, may haue it often in mind, by ſeing the many paſsions, and moſt cruell torments, which S. George ſuffered.

DIoclerianus Emperour of Rome, being ſubtile and politique, deſirous to aduance his preſent eſtate, and to be famous to all poſteritie, thought the fauour of his Gods to be the cheife and greateſt meanes, of whom he tooke counſell ordinarilie, and offered vnto them great and ſolemne ſacrifices. On a time vpon a matter of great importance, he demanded counſell of an Idoll, who ſtaied a long while in giuing vnto him an anſwere, and at the end ſaid to him: That the cauſe why he anſwered not ſometimes, and that ſome of his anſwers were falſe, was the iuſt men that were in the Romaine Empire. This ſaid the Idoll by his prieſt, and then held his peace. The Emperor laboured to know who thoſe iuſt men were, and it was told him that they were the Chriſtians. For it was certaine, that whereſoeuer they liued, they did no wrong, nor agreeuance vnto any, but did good vnto all men, this was to be iuſt men [illegible] ſuch were the Chriſtians of that time.

Hereof Diocleſianus tooke occaſion to raiſe the tenth perſecution of the Church, with ſuch cruelrie. On a ſodaine all the priſons in the Empire, were filled with Chriſtians, and cleered of theeues, murtherers and adulterers. Life was taken from him that deſerued to liue, and they were pardoned, that had deſerued a thouſand deathes. Yet although an infinite ſort of Chriſtians were put to death in all countries, as many more did ſtill remaine, yea, the more were put to death, the more were ſtill diſcouered. This cauſed Diocletianus, to gather together a generall aſſembly, in the which were all the Senators, all the principall men of the cominaltie, and all the captaines which had office and commaund in the armie. There he propounded the cauſe why he had congregated them, namely: to conſult what was beſt to doe with the Chriſtians, and whether he ſhould permit, and ſuffer them to liue in freedome, or els ſhould perſecute them, and then he requeſted euery one to ſpeake his opinion. So euerie one ſaid his mind. The Emperour at the laſt diſcouered the poiſon that lay hidde in his hart, ſaying: that the Romane Empire could not but be in danger, except the Chriſtians were expelled, or put to death, or by ſome other meanes ridde out of the ſame. I (ſaid he) am of this opinion for that the Oracle ſaid ſo, therefore let vs ioyne, and vnite our ſelues together, and either expell them all out of the Empire, or put them all to death.

There

There was none so hardy to gaine say the Emperour, seeing his sterne and fierce looke, which was a signe of his inward indignation against them, so euery one allowed, & assented to his speach. At this consultation was present George the most noble knight, borne in Cappadocia. He had lost his Father in the warre, fighting in the behalfe of the Romaine Empire, and therefore George was departed from thence with his mother, to dwell in a cittie of Palestina, where he had many possessions and reuenues. He was a Christian euen from his infancie. When he came to yeeres that he was able to beare armes (his mother being dead) he resolued to be a souldier, as his father had bene. He gaue the charge of his house and his goodes, vnto a faithfull friend, and he being well appointed and accompanied, went and presented himselfe vnto the Emperor Diocleſianus, vnto whom he declared who he was, and what his desire was. The Emperour seeing him comely, and of a good stature, discreet, and courteous, made him Colonell of a companie of horse. George had before this time shewed his valour and great courage, for as he passed by the citty of Beritus, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortall fame.

In regard of the charge which he had, he was present at the consultation against the Christians (as I haue said before.) Hauing then vnderstood what thing had bene debated, and that the third day after they must meet againe, for euery one to subscribe their names to the consultation had, and to determine in what order the persecutiō should be made. In the meane while George gaue freedome vnto all his slaues: and distributed all that he had, part vnto his seruantes, and part vnto the poore. Of the goodes he had in Palestina, he made a Bailiffe, and ouerseer, that might sell all, and employ the mony in pious and godly deedes. These thinges being done with diligence, he on the third day presented himselfe in the counsell chamber, and seing that the senate did confirme all that had bene ordeined in the consultation passed, and that they now treated in what sort the persecution of the faithfull should be performed, he stood vp on his feet, and with a cheerefull countenance, and an high voice, he spake in this sort.

Most victorious Emperour, most honorable senators, right noble and generous knightes, for what reason do you change your vsage to obserue & vphold iust lawes, that you now establish a lawe so vniust and pernicious against the Christians, who be people iust, vertuous, holie, and worthy of all veneration, and regarde? perhaps you would haue them to adore your Gods? And if they be not gods, wherefore would you haue them to adore them? They that adore them be blinde, they know not that Iesus Christ, with his eternall Father and with the holie Ghost, is the true God that ought to be adored, by whom all thinges be made, and gouerned. It would be much better for you to forsake

your blindnes, to open your eyes, and to adore Iesus Christ, then to persecute the Christians, and to compell them by force to adore your false Gods.

Euery one in the counsell chamber remained amased, and astonied, at the bold speaches of George, they looked on the good knight, and beheld the Emperour, expecting the answere he would giue. He, incensed with choller and indignation, gaue a signe to Magnetius to make him answere, who was his fauorite and Consull. He called the holy Saint neerer vnto him, and said: who art thou? And what is thy name? George answered: My first & principall name, is a Christian, and they which knowe me call me George, borne in Cappadocia, a noble man, and by office a Coronell of horse in the Emperours host. Magnetius asked more of him, who hath deluded thee, that thou talkest so boldlie and audatiouslie? The truth, answered George. What is the truth said the Consull; The holy saint answered: the truth is Christ whom you Idolaters doe persecute. Then thou art a Christian, said Magnetius. George answered; I am a seruant of Iesus Christ, and I trusting in him, would beare witnes of the truth, in the midst of this famous assemblie. Forth with arose a great murmuring among all those that were present, so that one said one thing, and others said another. The Emperour commaunded that euery one should keepe silence, then turning him vnto George, knowing well who, and what he was, he spoke to him in this manner.

I know not (O George) what thy madnes should be to gainsay me, knowing what I haue done for thee: for I knowing thee to be of a noble blood, and seing thy good quallities and vallour, haue honored thee, and made thee Coronell and thought to haue bestowed on thee greater offices: which thinges thou by thy doinges at this present hast altered: I counsel thee as a father, and comand thee as thy Lord, to forsake this thy wicked opinion, and adore our Gods, if thou wilt not, thou shalt loose that which to this time thou hast gained, and thy life withal. George answered, would to God that thou (ô Emperor) wouldst take the counsell which for thy good thy faithfull seruant giueth thee, which is: that thou forsake the adoration of thy false Gods, and adore Iesus Christ the true and liuing God, which shalbe the safetie of thy Empire, and saluation vnto thy soule.

The Emperour would not suffer him to speake any more wordes, but commanded he should be led into prison, set in the stocks, and a great stone to be laid vpon him, which although it did not depriue him of his life, yet it tormented him exceedingly. The soldier of Christ continued in this torment vntill the next day, and then was presented before the Emperor: who seing the holie Saincte somewhat quailed by the former affliction, said to him. Tell me George, art thou better aduised then thou wast yesterday? torments do bring fooles againe to their witts. Thinke not, said the holy Saincte, that this smale

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paine can make me change my minde, though you deuiſe other that be greater, you ſhall ſee I haue a deſire to ſupport them. It was not needfull to incite the Emperor thereunto, & ſo there was a terrible torment deuiſed, vpon which he cauſed George to be put, intending by his example, to terrifie others which purpoſed to be of his opinion. The engine was a great wheele, which round about was ful of the points of ſharpe needles. Vpō this wheele he cauſed George to be tied with ſmale cordes, which were drawne very ſtraite, ſo that they entred and perced to the bones, then he cauſed certaine boordes to be ſet in the earth which were full of kniues, and ſome turned vp with certaine hookes of iron, and pointes of needles. Then the wheele was turned, whereon the martyr was bound, and when he came where the aforenamed bordes were, the kniues did cut him, the hookes did teare him, & the pointes did pricke him in a thouſand places. There iſſued ſo much bloud out of the body of the martyr, that it ran & ſtained them that were preſent. This torment was ſo crewell, that in the fewtimes the wheele turned about, the holy Saint remained ſenceles, and in a traunce, and it ſeemed he had beene wholly dead. The Emperor alſo thought the ſame. Wherefore he cried with a loud voice, George where is now thy God? which was aſmuch as to ſay, that he hath not deliuered thee from this torment. Hauing ſaid thus he went away iocund, to do ſacrifice vnto the God Apollo, for he thought he had done a worthy act.

After the departure of the Emperor, there was heard in the skie a great thunder, and there came a voice which ſaid: Shrinke not my ſeruant, remaine conſtant, becauſe many by thy meanes ſhall receaue my faith. Then appeared an Angell, who in ſight of them all vnlooſed him from the wheele, and cured his woundes, ſo that he remained hole and ſound, and readie to endure more torments. Then the people raiſed a great tumult and vproare, euerie one crying with a loud voice: Great and potent is the God of the Chriſtians. George ſeing himſelfe free, and whole alſo, not ſo much guided by the officers at by his owne will, he went vnto the place where the Emperor was, and in the ſtreet ſonge this verſe of Dauid; *Exaltabo te Deus meus Rex, & benedicam nomini tuo, in ſeculum, & in ſeculum ſeculi.* Being come vnto the temple of Apollo, the Emperor ſeing him, was quite confounded and diſmayed, not beleeuinge that it ſhould be George, but the glorious Saint ſaid vnto him: Doe not wonder, for I am George, whom Ieſus Chriſt hath defended from death, and deliuered from this my torment. Two other Coronells, the one called Anatolius, & the other Protoleus, who were Chriſtians once, and ſhronke baſely for feare of the torments, hearing this, confeſſed Chriſt to be true God with a loud voice. The Emperor vnderſtanding and hearing theſe ſpeaches vnexpected, comaunded them to be ſent away forth with, and to be beheaded.

All theſe things aforeſaid, came to the eares of the Empreſſe Alexandra, wife

vnto

vnto the Emperour, who in like manner confeſſed Chriſt to be the true God publikely. This ſet the Emperour in ſuch a rage, that he commanded a Conſul to carry her vnto his pallace, that after he might determine what ſhould be done with her. Then cauſed he George to be caſt into a lime kill burning continually, where he remained three daies, and at the end thereof, he came out as the gold out of the fire, more cleane and purified, euen ſo George came out of the fire without hurt, and with a better countenance then he had before, not without the confuſion of the Idolaters, and the raging diſquiet of Diocletian, who not ſatiate with vexing the ſaincte with new torments, cauſed certaine ſhoes of iron to be brought, which within were full of ſharpe pointes of needles; he cauſed the ſhoes to be made redhoat, and put vpon the Martyrs feet, who made a deuout prayer vnto God, that he would giue him ſtrength to ſupport that torment (which he imagined would be very terrible.) When the officers had put on thoſe ſhoes, they vrged him to walke with them, and kicked and beat him on. The holy Martyr ſaid vnto himſelfe. Be couragious George, goe on luſtily, that thou maiſt get the crowne of bleſſednes. The holy ſaincte was miraculouſly deliuered from this torment, becauſe the ſhoes cooled his feet, he had no hurt by the fire, and the pointes pricked him not. The Pagans attributed all this to art Magike, ſaying he was an inchanter. Then the Emperor cauſed him to be beaten with ſtaues in cruell ſort, but the holy Saincte ſong, and praiſed God cherefully, and ſhewed no token of griefe at all.

After this the Emperor ſent for a magitian called Athanaſius, to giue him a deadlie potion, which ſhould kill him forthwith (with moſt cruell paines) for ſo ſaid the magitian it would do. The drinke was geuen vnto the holy ſaincte, and he dranke it all, without hurt or harme. And becauſe the glorious martyr affirmed that Ieſus Chriſt deliuered him from theſe dangers of death, & that this was a ſmale matter to that he could do, ſince his ſeruants alſo did the ſame and raiſed the dead by his power, the Emperor (counſailed by the magitian) bad him to raiſe one to life, and they would beleeue that he ſaid the truth. The holie ſaincte though he ſomewhat ſtaied thereat ſaying; that they were not worthy to ſee ſuch miracles for their vnbelief, yet he thought that by this ſome might be conuerted vnto God: therfore he came vnto a caue which was neere vnto them, in the which were many dead bodies. He made praier vnto God, beſeeching him that for his glorie and honour, he would raiſe againe one of thoſe dead men, and ſo it was done; for in the ſight of them there came out of the caue a man aliue, crying with a loud voice: Ieſus Chriſt is the true God. Then fell he at the feet of Saincte George, and gaue him thancks that his life was reſtored by his meanes.

This miracle preuailed litle with the Emperour, who became more obſtinat taking euery thing in the worſt ſence, and ſaying; that George did all by negromancy.

mancy. But so did not the magitian Athanasius, for he confessed himselfe to be a Christian, and went to the man that the holie Saincte had raised from death, and besought him to pray vnto God for him. Then he caused S. George, to be led againe into prison, vnto which place many persons of diuers conditions resorted, euery one desiring a remedy for his soule, confessing themselues to be Christians, and requesting him to pray vnto God for them. Thither came in like maner many sicke folke, and he healed them by making the signe of the Crosse vpon them. Thither came also a country farmer called Glicerius, that had an oxe dead. The holy Saincte abounding in charitie, desired to helpe the poore in smale thinges aswell as in great. He bad the country farmer to returne home vnto his house, for his oxe was aliue. The good man beleeued his wordes, and being come home and seing the miracle (which was agreable vnto his low vnderstanding) returned vnto the prison, crying aloud and saying: that he was, and would be a Christian: which being vnderstood of the Emperor, he forthwith comanded he should be put to death; and he ended his life willingly for Iesus Christ his sake.

On the next day the Emperor caused George to be brought before him: and faining to be his friend, shewed vnto him great curtesie, requesting him to be content to sacrifice vnto the God Apollo, & he promised to make him the most principal man of his army. He said, he did not this for that he had need of him, but because he loued him, and it grieued him much that he should loose his life in the floure of his age. To this the martyr answered: wherefore hast thou (ô Emperour) put me vnto so many torments? and now doest thou vse me so kindlie and curteouslie? wherefore didest thou not shew me this kindenes vntill now? Oh pardon me said Diocletianus, that indignation had made me to be so cruell, I shall restore thee to all thy former dignities, if thou wilt come with me vnto the Temple of Apollo, and make sacrifice vnto him. Let vs go vnto the Temple said George. The Emperour thought he would haue sacrifized, wherfore he descended from his royall seate, embracing him with great shew of kindnes. Then he caused it to be published thorough all the citty, that George was conuerted vnto his secte, and had forsaken his Christian religion, to the end all men might haue notice, and make ioy for gaining so valiant a captaine for defence of the Empire. The Idolaters comended the Emperour, who had caried matters so with George, and had brought him to so good a passe, crying out with a loud voice. Thankes be to Apollo cõquerour of Christ, Apollo victorious, against the victorious.

The senate was assembled with the Emperor, and they altogether went vnto the Temple of Apollo, and forthwith was prepared and laid the Cushion to kneele vpon, & a fire where the incense should be put. Euery one expected that George should do sacrifice and adore also, but he standing on his feet without

any ſhow of reuerence, ſpoke vnto the Idoll of Apollo in this manner: Apollo, tell me, art thou God? wouldeſt thou be adored by man? The fiend who was neere vnto the ſtatue, ſpoke that all might heare, and ſaid; I am not God, and much leſſe they that be with me. There is one true God that created all things whoſe Sonne is Ieſus Chriſt, we were before time his Angells, and becauſe we offended him, he caſt vs out of heauen, and we became deuilles. Then George ſaid: If you be not Gods, why do you deceaue men, in that you deſire to be adored by them? why art thou ſo bold to tarry in my preſence, knowing that I am the ſeruant of him, whom as thou ſaieſt is God. This being ſaid, the holy ſainct made the ſigne of the Croſſe againſt the Idoll, and withall was heard a great roaring and tumult of deuilles, who houled and made great lamentation, and the Idoll of Apollo fell vnto the ground and became poulder, and ſo did many other that were in that Temple. The prieſts who before were iocund & merry (aſſembled to ſee this ſacrifice) ſeing the contrarie ſucceſſe, ran toward George with great fury, and laid handes vpon him, willing the Emperour to put him to death forthwith, vnleſſe he would haue Rome deſtroyed before his face.

The Emperor who was inflamed like fire, ſaid vnto the holy martyr. O curſed deceauer, is this the ſacrifice that thou wouldeſt make vnto the God Apollo! George anſwered: why? wouldeſt thou haue me to do ſacrifice vnto him, he himſelfe confeſſing that he is not God but a deuill? Thou art a magitian and enchanter (ſaid the Emperour) and for ſuch a one I wil put thee to death forthwith. At this inſtant the Empreſſe Alexandra tooke with her the guard that Diocletianus had ſet ouer her, who ſuffred her to depart out of the Pallace vnto the temple of Apollo, and being come vnto the place where George was, ſhe fell downe at his feete, humbly beſeeching him, to pray vnto Ieſus Chriſt for her; for him ſhe confeſſed to be true God. This cauſed Diocletianus to be more furious, whereupon he ſaid that George had deceiued the Empreſſe, & comaunded that both of them ſhould be beheaded. Then were they led forthwith vnto the place of martyrdome, and George fell to praier on the one ſide, & the Empreſſe on the other. The holy Saint deſired God to pardon all them which had taken paine to torment him, and him alſo that ſhould kill him.

The Empreſſe (as might appeare by that which followed after) deſired God to aſſiſt her, that ſhe might not be diſmaied in the time of her martyrdome, & ſo God ſhewed her the fauour, that ſhe paſſed out of this life in the time of her prayer, which was a matter of great content vnto S. George, ſeing that Ladie alreadie in ſecuritie, and that God would giue her to be compagnion vnto him in death, becauſe he was aſſured, that when ſhe ſawe the ſword drawen againſt her, ſhe was not daunted in minde, nor changed in opinion. In like maner the prayer of the Saint was heard; for ſome of them that entended and deuiſed his death, were conuerted, and died Catholique Chriſtians. S. George was beheaded

ded on the 23. day of Aprill, a little after midday, which at that time was good-friday, on the which the Church doth solemnize the passion of Iesus Christ. Vnto whom let vs pray, to giue vs his holy glory: by the intercession of this glorious Saint.

You must vnderstand, that amõg the liues of holy Saincts that Pope Pelagius declared for Apocripha, the life of S. George was one: but it is not this which is here written (as the most learned Lipomannus saith:) because in all the Orient (where for that it was the natiue contry of the holy Saint) exact reconing is had of his martyrdome, and in all the Churches his life is read, in the maner that is here written, of the which they had certaine information aswell by Pasicrates, who wrote the life of this holy Saint, as by other seruantes which were present at that time; who afterwardes returning into Cappadocia and Palestina their country, recounted all these thinges. The death of S. George was about the yeare of our Lord 290. in the time of the aforenamed Diocletianus: The cittie where S. George suffred is not named by authors, but Vsuardus saith it is called Dispolis, which is in Persia.

The life of S. Marke Euangelist. Aprill. 25.

FOr that the loue which God beareth to his people is very great, he sayeth by the Prophet Oseas: that sometimes he cherisheth and talketh with them mildely. He would doe alwaies in this manner, if that men would serue him alwaies, but for that the people were sometimes vnthankefull, and rebelled against him, he lifted vp his hand and chasticed them, permitting the barbarous nations to come and make warre against them, and to ouercome, and to leade them away as slaues, into diuers parts of the world. This is the cause (said the Prophet) that the Assyrians led them captiues into Babylon, but God is so mercifull, that forthwith his hart tendereth and hath pittie, especially when he beholdeth any person of that same people, who is a good and vertuous man, for whose sake he doth pardon all the rest, and doth them good. This happened at this time to this people. Then the Prophet saith: There shall be in them a man that shall warre like a Lyon, and the sonnes of the sea shall tremble. Some Doctors say, the Prophet spoke these wordes by Iesus Christ. And although it be so, yet seemeth it to agree very aptly vnto Saint Marke. The Prophet saith he shall be a man much beloued of God, and that for his sake he shall doe good to many, and he shall warre as a Lyon. Cap. 11. Cap. 11. 10.

All this agreeth well to Saint Marke. He was beloued of God, in such sort that he gaue him in his Church a right worthy office, which was: to make him a chronicler and writer of his doinges. He was a Lyon, for that of the foure beastes the Prophet Ezechiell saw, which signified the foure Euangelists, by one of them which was a Lyon, is vnderstood Saint Ezech. 1.

Marke. He roared and made the ſonnes of the ſea to tremble: Among other thinges which the Waters ſignifie in the holy ſcripture, they ſignifie riches. The Water returneth and ſtaieth not in any place, if it can find a place to get out. So riches make no long ſtay with any man, but be ſometimes with this man, and then with another: you cannot take the Water with your hand, ſo alſo you cannot keepe riches, they will ſlippe from our handes when we leaſt thinke it. The Water which in the riuer is ſweet, in the ſea becommeth bitter, ſo alſo riches, though they ſeeme ſweet and delectable, at the end be bitter, for if we leaue them in our life, it is very diſpleaſant, and to leaue them at our death it is very bitter. So that if we meane by the ſea, riches, richemen ſhalbe the ſonnes of the ſea, theſe be they whom the Lyon, to wit, Saint Marke, cauſed to tremble with his roaring which he made, being the moſt dreadfull that is found in the ghoſpell, and it is this: That it is more eaſy for a Camell to paſſe thorough the eye of an needle, then a richeman to enter into heauen. This is the roaring that ſhould by great reaſon make the riche to tremble, ſince it is ſo hard for them to be ſaued. The life of this holy Euangeliſt, was written by Saint Ierome, and that which we ſhall now ſay of him, is collected out of him, and other graue Authors.

Marc. cap. 10. 25.

SAint Marke was an Hebrew, and was Cosin to Saint Barnaby the Apoſtle. OEcumenius, Theophilactus, Metaphraſtes, Alexander Monacus, Nicephorus, Calliſtus, Placentius, and other Authors ſay, that Saint Marke was the ſame whom Saint Luke calleth Iohn. Whoſe ſurname he ſaith was Marke, and by conſequence we muſt ſay, that he was maſter of the houſe where Chriſt and his Apoſtles ſupped, and where the holy Ghoſt diſcended, and whither S. Peter went when he was deliuered out of priſon, and comonly it is called Cenaculum. S. Marke went in the company of S. Barnaby and of S. Paule; and they left him in Pamphilia to the end he might ſtrengthen the Chriſtians newlie conuerted to the faith; or as the gloſſe ſaith, teach and inſtruct them ſufficientlie in the faith: And for feare of a perſecution which aroſe, he went away and returned to Ieruſalem. Then Saint Barnaby would haue taken him with them, and S. Paul would not for that he was ſaint hatred.

Act. 13. v. 7. Marc. 14. Luc. 21. Mat. 26 Act. 11. Act. 12. v. 12. Act. 15. v. 37.

Vpon this the two Apoſtles fell at variance, and ſeparated themſelues a ſunder (this being the permiſſion of God, to the end theſe Apoſtles diuided the one from the other ſhould doe more good, which they could not doe being in one company.) Saint Barnaby tooke S. Marke with him, into the Iſle of Cipres, where he was martyred: and S. Marke departed and went vnto Saint Paule, to beare him the newes of his martyrdome. Then he went to ſeeke S. Peter, with whom he had ſtrict frendſhippe, and of whoſe kinred he was, by the meanes of S. Peters wife: and moreouer, S. Peter had baptiſed him. At laſt he found him, and went with him vnto Rome, and whileſt the Apoſtle preached there the faith and goſpell of Ieſus Chriſt, many not ſatisfied to heare ſo high and celeſtial doctrine at his mouth only, aſſembling together requeſted him inſtantly,

to set downe that which he preached in writing. The Apostle seing their demaund to be iust and good, gaue vnto Marke the charge therof, who wrote the gospell, agreable to that which he had heard the Apostle to say, and preach oftentimes. S. Peter as the head of the Church hauing seene and read it, approued it, to the end the faithfull people might reade and hold it for holy scripture.

Saint Marke departed out of Rome with the booke of his gospell, and went to preach to the people of Cyrene and Pentapolis, in Africa. Where doing some miracles, he conuerted many vnto the faith, and builded some Churches in those places. He also ordered priests, consecrated Bishops, and leauing euery thing in good order, went vnto Alexandria in Egipt, where in like manner he conuerted some, appointing them rules, that is to say, that their goods should be in common, that they should helpe one another, that they should maintaine brotherly loue, and to conclude, they should be a patterne of that which the Apostles had constituted in Ierusalem. Eusebius saith: that S. Marke founded the first Christian schoole of the holy Scripture in Alexandria. It is said also that in this citie, S. Marke counselled some whom he thought to be of hability for it, to go vnto the deserts and to liue in caues, and in them to lead a solitary life: and that they which did so were so many, that Philo the Iew a writer of that time, recounteth for a wonder, the number of them that liued so, and also their austere kind of life. Moreouer, he commendeth and praiseth them as a people deuout, charitable, and exercised in all kind of vertue.

S. Marke vsed to go euery day out of the citie to a place called Bucelos, where ordinarily were assembled many, to heare Masse and sermons, and sometimes also for other helps for their soules. The holy Euangelist saying Masse in that place, many Pagans came thither on a sodeine, and euen as he was reuested at the Altar, they cast a cord about his neck, and without making any reconing of the other, for they thought him only to be their professed enemy, drew him toward the city. They dragged him thorough all the waies, with great noise and shouting, speaking blasphemous wordes against Iesus Christ, & reproachfull wordes against the holy Euangelist. They were so eager that they would not stay with with him in any place, so that the glorious Saint & now a Martyr of Iesus Christ, left behind him the holy vestments rent and torne in pieces in the street, yea, & his very flesh also, his body being greuously wounded against the stones. In euery place where they drew and haled him, remayned bloud, which powred out abundantly from euery part of his body; But his sacred head being not able to abide any longer the knocks which the stones gaue, was so bruised and broken, that the braines lay scattered on the ground: and in this sort the holy Euangelist yeelded vp his soule into the hands of God.

When the paynimes sawe him to be dead, they let him lie and departed, and some Christians which were his disciples, tooke his body and buried it. Afterward

terward in proceſſe of time (the Saraſen Mahometans being Lords of the citty) certeine citiſens of Venice who were fled from their country vnto Alexandria, got ſecretly the body of S. Marke out of the Church where it lay, without any knowledge of the Saracens. They laid it in a great cheſt, and couered it with ſwines fleſh, which the Saracens abhorre as death. By this ſleight they got it on ſhip-bord, and ſetting vp their ſailes, brought it in ſafty vnto Venice, where it was alwaies ſince, and euen to this preſent, is kept in eſpeciall reuerence and veneration, in ſuch ſort, that the cittie of Venice is by another name called the cittie of S. Marke. God make vs all citiſens of heauen by the merits of this holie Euangeliſt. Amen. The Catholique Church celebrateth his feaſt, the day of his martyrdome, which was on the 25. of Aprill, in the yeare of our Lord. 63. in the time of Nero (as Onuphrius ſaith:) Vpon the ſame day are ſaid the great Litanies, in which the proceſſions be vſed, to the end that God would giue vs health of body; and ſend and conſerue the fruits and encreaſe of the earth. Of S. Marke the Euangeliſt, many Authors make mention: as S. Dorotheus Biſhop of Tyrus in the booke of the liues of the Apoſtles & Prophets. Clemens of Alexandria in the ſixt booke. Euſebius Ceſarienſis in his eccleſiaſticall hiſtory. l. 2. c. 16. and lib. 4. cap. 11. S. Ireneus. lib. 5. cap. 8. Nicephorus. lib. 2. cap. 43. Iſidorus in the life of the Fathers. cap. 83. Beda, and Vſuardus in their Martyrologe. Baronius following S. Hierome, ſaith he died in the yeare 64.

The liues of S. Cletus and Marcellinus Popes, and Martyrs. Aprill. 26.

THe difference that is betweene one predeſtinate to be ſaued, and a reprobate, when both of them ſinne mortallie, may be in parte vnderſtood by the example of a fauconer who hath two haukes on his fiſte, the one without Ieſſes or belles, and the other with them. Theſe foules take both of them their flight, and it cometh to paſſe, that the faucon that hath not the Ieſſes flies farre, without hope to returne vnto the hand of the fauconer, the faucon that hath the Ieſſes, taketh but a short flight, whereupon being taken by the Ieſſes, he returneth eaſily vnto the hand.

So happeneth it vnto the reprobate that is excluded out of heauen by God, for when he ſinneth mortally, he paſſeth farre from God, and euery day addeth ſome ſinne to his former, and committeth them without regard, euen as it were by cuſtome. But the man predeſtinate, though ſometimes he taketh his flight, and departeth from God by committing ſome mortall ſinne or other, it ſeemeth he is forth with caught by the Ieſſes, in that he ſorroweth for his ſinnes committed, and hath not any delight therein, that which he hath done loatheth him, he is diſpleaſed with it, he ſoroweth and lamenteth that he hath offended, there happeneth vnto him a thouſand afflictions. He hath forth with chaſtiſement, his ſuperiors & kinſfolke ſtand

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againſt him, and ſo doe his other frendes, heauen, earth, and euery thing ſeemeth to ariſe againſt him, to the end he proceed no further in his ſinnes. All theſe things be a taking by the Ieſſes, in ſuch ſort, that being holpen by God, he cometh to depart ſoone from ſinne, and returne vnto penance.

A true example hereof may be ſeene in Pope Marcellinus, who for feare of death, offered incenſe vnto an Idoll, and ſinned heinouſlie, but becauſe he was predeſtinate, he was in a certeine ſort taken by the Ieſſes, when he returned to conſideration of himſelfe, and offered him ſelfe to death for the loue of Ieſus Chriſt. The life of this Pope and of anothet called Cletus, whoſe feaſt is celebrated by the Church on the ſame day, was written by Damaſus and other Authors in this manner: Let vs beginne with Cletus, becauſe he was Pope before Marcellinus.

CLetus was borne in Rome of noble parents, and of an auncient ſtocke. His Father was called Emilianus. He was diſciple vnto Saint Peter & receaued his doctrine, and by him was made a Chriſtian. He gaue ſuch towardly ſignes of himſelfe that the Apoſtle being buſied in preaching & inſtructing the people, reſolued to take two coadiutors and companions, to helpe him in the affaires belonging to the Papacie, and theſe were Linus and Cletus. Theſe were by him made prieſtes, and conſecrated Biſhops, and vnto Linus he gaue the charge of the affaires within Rome, and vnto Cletus the care of buſines abroad.

Herof it cometh that ſome Authors ſay that they were not Popes, and other ſay they were: but whileſt S. Peter liued they were not, nor could not be Popes, becauſe that in the Church there can be but one only head, one higheſt Biſhop, one Pope and vniuerſall Father. They were Popes indeed after the death of S. Peter, the one after the other. When the Apoſtle was dead, though Clement ſhould haue ſucceeded in that dignity, yet he for humilitie (it being ſo ordeined by the holy Ghoſt, to the end that this dignity ſhould not paſſe by ſucceſſion and heritage) willed that Linus ſhould be Pope firſt, and then Cletus after his death, who holily gouerned the Church vntill that the cruell and deteſtable Domitian, ſonne vnto Veſpaſian and brother vnto Titus, ſucceeded in the Empire. This Domitian was doubly ſo lewd and wicked, as his Father and brother were good for morall life (ſo far forth as we may call Idolaters good men). Domitian moued the ſecond perſecution againſt the Chriſtians, ſemblable vnto that which Nero raiſed, and that he did by the perſwaſion of ſome of his officers. Among the other that were martyred, Cletus was one, and with him many holy Virgins.

S. Cletus diuided the city of Rome into 25. pariſhes, by order receiued from S. Peter, and in euery one of them he ſet a prieſt to gouerne it, & theſe be they which afterwards were called Cardinalles. Cletus held the ſeat of S. Peter 12. yeares. 7. months and 2. daies. He is one of the Saints of whom mention is made

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in the Canon of the Masse. Some writers say: that this Pope in a Canon approueth the pilgrimages and visitation of Churches, and relikes of Saints, in saying it is a worke meritorious. The body of S. Cletus was buried beside the body of S. Peter, and his death was on the 26. day of Aprill, in the yeare of our Lord. 93. in the raigne of Domitian the Emperour.

The life of S. Marcellinus Pope and Martyr. Aprilll 25.

OF S. Marcellinus the same Damasus saith, that he was borne in Rome, and was the sonne of Proiectus. He had the Papacy by the death of Caius the Pope in the time of the Emperor Diocliſian, who moued the tenth persecution against the Church, which was so cruell, that who so readeth the troubles, afflictions and torments which in ten yeeres space and more the Christians endured, cannot but be mooued to great compassion. It is very true that some writers of that time say that it is thought, this persecution was a scourge and chastisement of God, for the dissolute life and maners that encreased among the Christians, and that our Lord to terrifie his seruants, permitted them to be persecuted by their enemies, in that terrible sort. There being not any maner of cruelty, but with all despight it was put in execution. Some were cast downe headlōg, others burnt, others flayed aliue, afterward thy cast salt vpon them, & lastly, they washed them ouer with vineger, to torment them the more.

The number of them that were put to death was very great, for Damasus writing the life of Pope Marcellinus saith; in one moneth there were slaine more then 17000. Christians in sondry prouinces, beside many other that they would not put to death, because they would not doe them that honour; being content to depriue them of the publike offices they bore, sending them into exile out of their country, and confiscating their goods. If any Christian was a souldier, they put him out of pay, with reproach and ignominie, and oftentimes beheaded them. Because there should be no cruelty wanting, so great was the hate the Paynimes had conceued, and harbored against the Christians, that with hellish fury and rage, they searched out all the bookes of the holy scripture in all partes, and as many as they could find, they burned publikly. Matters were brought to such passe, that in Phrigia fire was set to a whole cittie, and there was burned within it an infinite number of men women and children, neuertheles, so many were baptised, or more then those that were slaine.

The Church being in this grieuous tribulation, Pope Marcellinus was apprehended also, & by the Painimes, led to a temple, to the end he should there offer incēse vnto an Idoll. So great was the feare & dread, that the Pope Marcellinus

(being

(being weake minded) had, & they threatned him with ſuch terrible torments that for feare of them, he offered a little incenſe, and did ſacrifice, wherfore he was ſett at liberty. The Paynimes and Diocleſian himſelfe, reioyced exceedingly hereat, for it ſeemed to them that this fact, would be a great inducement to very many Chriſtians to do the ſame, by the example of their higheſt Biſhoppe, being amongſt them a perſon of ſuch dignity and account, & therfore they thought they had gained much by his fall.

This fact of Marcellinus was diuulged forthwith among the Biſhops of Italie, and ſo great was the ſcandall that euery one tooke thereat, that to aduiſe, and ſee what was to doe in this caſe, there was aſſembled in Councell. 300. Biſhops and 30. Prieſts, in the cittie of Sinueſſa (which is a citie now within the kingdome of Naples.) To that place went Marcellinus alſo, and came into the Councell, couered in ſackloth, but girt with haircloth and aſhes on his head, with teares he accuſed himſelfe publikely, and craued pardon of God and of them, for the great fault he had comitted, and ſaid theſe words: I deſerue to be depriued and depoſed of the Papacy, for the ſinne I haue committed, and vnto this puniſhment I adde another vnto my ſelfe, that after my death none be ſo bold as to bury my body.

The Fathers of the Councell ſeeing the penance and great humility of Marcellinus, & conſidering that the Pope of Rome is the exemplar of all humaine Iuriſdiction, ſaid all with one voyce (as affirmeth Pope Nicolas in a decree) theſe wordes: Iudge thou thine owne cauſe with thine owne mouth, and not with our iudgment. Of thy ſelfe ſhalt thou be freed or condemned, none may or can iudge the ſupreme and higheſt biſhoply throne. If thou haſt denied, Peter alſo denied his maſter, he went forth and wept bitterly, and was not iudged by any of the Apoſtles, which being ſo, iudge thou alſo thine owne cauſe thy ſelfe. Diocleſianus though he were in Perſia, where he made warre at that time, had notice giuen him of the Councell held in Sinueſſa, and forthwith he ſent officers to apprehend all thoſe that were in that Councel, wherof many were taken and martyred. When the Emperor was returned vnto Rome, Marcellinus being there (repleate with zeale and feruour) went vnto him, with double the conſtancy, that he had feare before, and very bouldly reproued him of his horrible cruelties, vſed againſt the Chriſtians. And then recanted and reuoked, & boldlie to his face told him, that for him he had denied Chriſt the true God, in offering incenſe vnto the deuill, for ſuch be the Idols the Paynimes adored. At this the Emperor ſtormed, and tooke ſuch indignation, that he forthwith commaunded his head to be cut off.

As Marcellinus was led vnto Martyrdome, he ſaw Marcellus his Prieſt, and turning to him aduiſed him not to obey the Emperor in matters of religion (as he had done) and moreouer ſaid: Since I was ſo baſe minded, that for feare I

was obedient vnto them whom I ſhould not haue obeyed, and was not aſhamed to adore the falſe Gods, ſee Marcellus that thou bury not my body, for that it hath committed an abhominable baſe facte, and deſerueth not to be entered. The holy Pope was beheaded, and with him died Claudius, Cyrinus, and Antonius. All theſe foure dead bodies, lay. 36. daies in the high ſtreet of Rome, before they were buried. But at the euen of that day S. Peter appeared in ſleepe to Marcellus (vnto whom Pope Marcellinus had committed the charge not to bury his body) and commaunded him to bury the Saint. Then Marcellus accompanied with other prieſts and deacons, tooke vp the dead bodies, and carried them to buriall in the Churchyard of Priſcilla in *via ſalaria*, and ſong Pſalmes and Hymnes.

Marcellinus gaue orders twiſe, and made. 4. Prieſts and 5. Biſhops. He was Pope. 7. yeares. 11. monthes and 23. daies. There are extant two epiſtles of his, in the one he treateth of the miſtery, and equallity of the holy Trinity. In the other which he wrote vnto the Orientall Biſhops, he exhorteth them to liue Chriſtianly, and to exerciſe themſelues in the workes of mercy. This was a holy counſell and bleſſed aduiſe. Let vs take it, to the end we may be deliuered from eternall damnation, and that we may merite the eternall glorie. The Catholique Church celebrateth the feaſt of this holy Saint, on the day of his Martyrdome, which was on the 26. of Aprill, in the yeare of our Lord. 304. in the raigne of the aboue mentioned Diocleſian.

The life of S. Vitalis Martyr. Aprill. 28.

GOd threatned his people by the Prophet Iſayas ſaying; that they were giuen vnto Idolatrie, and had abandoned and forſaken him, to ſerue and adore Idolls. This was his threat; that he would take away from Ieruſalem the ſtrong, and the valiant, the Prophettes, and the ancient diſcreet counſellors: and that he would giue them thoſe that knew not to giue counſell, by whom should ariſe the deſtruction of the people. If Roboam had taken the counſell of the old men, which aduiſed him not to aggrieue the people with exceſſiue loades and tributes, he had not loſt the greater part of his ſtate, which was ten tribes, there being but twelue in all. But he would needes follow the counſell of the yong men, which turned to his loſſe and damage, and ſo did it alſo, that he gaue not eare vnto the counſell of the old men. Good counſell is much worth, and he to whom it is geuen, ought to make great eſtimation of the giuer. An example hereof may be ſeene, in the glorious Martyr S. Vitalis, husband vnto S. Valeria, who was likewiſe a Martyr. They were father and mother vnto the holie SS. Geruaſius and Protaſius, Martyrs alſo. This is ſeene more cleerlie in his life, written by S. Ambroſe in this manner.

Vitalis

VItalis was a citiſen of Rauenna, a knight, and perſon of great authoritie. In the perſecution that Nero made againſt the Chriſtians, his miniſters which were in the cittie of Rauenna, would haue beheaded a Chriſtian phiſition called Vrſicinus, who vntill that time had bene conſtant in the faith. But ſeing himſelfe led vnto the death, his necke naked, his eyes hidden with a napkin, the ſword vnſheathed, and the executioner readie to ſtrike, he began to feare, and make a ſigne of a will, to ſacrifice vnto the Idolls.

S. Vitalis was preſent at this, who was ſecretlie a Chriſtian, and this ſeemed vnto him a good occaſion to diſcouer himſelfe, for the ſaluation of this ſoule which was in danger to be loſt. He got before the people, and aduiſed Vrſicinus ſaying; what entendeſt thou to do? thou haſt giuen health vnto many by reaſon of thy skill in Phiſicke, and wilt thou now giue death vnto thy ſelfe? Thou haſt cured others, cure thy ſelfe alſo of this baſe and abiect feareful mind. Thou haſt ſupported many torments to come vnto this ſtate in which thou art, be carefull that for a litle thou doſt not looſe the crowne, which thou art readie to gaine. Conſider that thou doeſt exchange one houre of torment, for an eternity of content. Vrſicinus followed this good counſell, and taking courage died ioyfully for Chriſt his ſake. S. Vitalis reioyſed much to ſee the good fruit that came by his wordes, and meaning to ioyne thereto ſome good deed, he tooke vp the body of Vrſicinus and enterred it honorablie.

It came vnto the eares of the iudge, that Vitalis had perſuaded Vrſicinus not to do ſacrifice, and after, that he had buried his body: whereupon he iudging him to be a Chriſtian, cauſed him to be apprehended, and perſwaded him to abandon the adoration of Chriſt, and to adore the Idolls. S. Vitalis laughed, and made a ſcoffe of theſe wordes, ſaying vnto the iudge, who was called Paulinus: Thou ſhouldeſt do better to forſake theſe thy gods which are good for nothing, but neſtes for ſcorpions, for ſpiders to make their webbs in, and ratts to daunce about continually: thou ſhouldeſt do better to adore Ieſus Chriſt, Creator of heauen and earth. Then Paulinus comaunded that Vitalis ſhould be tormented vpon the racke. The miniſters forthwith ſtripped him, bound his handes, and drew him aloft with ſuch crueltie, that they broke in ſunder all his iointes: but all they could doe, would not preuaile to make him change his faith. Then the iudge cauſed a great pitt to be digged, and S. Vitalis to be put therein, and ſtones to be caſt vpon him till he was couered, and in this maner the marryr paſſed out of this, vnto the bleſſed and heauenly life.

There was a prieſt of the Idols, who had giuen this counſell vnto Paulinus: aſſoone as the holy ſainct was dead, there entred a deuill into him which tormẽted him, & he cried out aloud ſaying; Vitalis thou burneſt me. Vitalis, thou conſumeſt me with fier. He continued in this torment ſeauen daies, and at the end, not able to endure the heat which he felt in his body, he threw himſelfe

into a riuer, and was drowned. In such sort had he the reward of his euill counsell, whereas S. Vitalis had the contrary, for he gaue good counsell vnto Vrsicinus, and God gaue him the grace to be his martyr, to the end, that loosing his temporall life for his loue, he might obtaine the euerlasting life in heauen. The Church celebrateth the feast of S. Vitalis on the day of his martyrdome, which was on the 28. of Aprill, in the yeere of our Lord 60. or thereabout. Of S. Vitalis wrote Petrus Damianus, Beda, Vsuardus, and others.

The life of S. Peter the Martyr. Aprill. 29.

WE read in the booke of Genesis, that God set a Cherubin with a fiery sword in his hand, at the gate of the terrestriall Paradise, to the end that he should not suffer any other to enter therein, nor any man should be able to go thither, to gather of the fruites of the tree of life, of which if they did eate, they should liue for euer. This Cherubim representeth the holy office of the Inquisition, placed in the Church by God, to let and hinder any heretiques to enter, least they should sow therein their cursed and venimous seed, and should be the occasion of the perdition of many soules of Catholiques. S. Peter the Martyr, a religious man of the order of S. Dominike, had this office, and exercised the same with such diligence, that by seeking the helpe and remedie of many mens soules, and deliuering them from heresies, he lost his life, and found death, for he was martyred by the heretiques. The life and martyrdome of this holy Saincte, was written by Thomas Lentinus, patriarch of Ierusalem in the manner following.

THe blessed S. Peter (honour of the order of the preachers, mirour of Italy, and defender of the faith) was borne in Gallia Cisalpina which nowe is called Lombardie, in the citty of Verona (though some say he was of Como.) His father and mother were heretiques, so that in him you may see the light to arise out of the darkenesse, & the rose to spring out of the thornes. Peter being yet a litle child, his parents endeuoured to draw him vnto their sect, & to teach him their false doctrine, and that they wrought one while with threates, another while with deceites: but they could neuer induce him to come neere any heretikes, much lesse to be present at any of their assemblies: Verily, it seemed that in that tender age, he vnderstood the prouerbe (though he had not yet red it) which saith: He that toucheth pitch, shalbe defiled therewith; and that also which S. Paul saith: euill wordes corrupt good manners.

When Peter was seuen yeeres old, being asked by one of his vncles (who was a notable heretike) what he had learned at schoole, he answered: that he had learned the Creed of the Christian faith, and said it all without booke, which begin-

beginneth thus. *I beleeue in God the Father almightie, maker of heauen and earth. &c.* and so he went to the ende thereof. This curſed man would haue perſwaded him, and made him beleeue an errour, not only contrary vnto the lawe of God, but alſo vnto naturall reaſon, to wit: that the deuill was the maker of viſible thinges. The bleſſed child anſwered him, that he had not heard of any ſuch thing at ſchoole, much leſſe that he had ſeene it written in his little booke in which he learned, and therefore he would not beleeue it by any meanes. The wretched heretike went with ſpeed vnto his father (who was his brother) and ſaid vnto him in this manner (as Cayphas ſaid before time, when he prophecied that Chriſt ſhould die of neceſſity to ſaue the world) I feare that when this thy ſonne ſhall come to yeares, he wilbe our mortall foe. Then he told him what the child had anſwered vnto him, and further he perſwaded him to take him from ſchoole, and to ſet him to ſome mechanicall art, or handi-craft. But there is no counſaile againſt our Lord, and mans induſtrie cannot hinder or diſturbe the prouidence of God.

The Father of Peter did not remooue him from the ſchoole, hoping that when he had ſtudied Grammer, and Retorike, he might draw him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named faculties, he was ſent into Bologna, where although he was not moleſted with heretikes (for in that citty there was none of them, as there was in their owne) yet there wanted not vnto him other conflicts and tentations of ſenſualitie and carnallitie, which are wont to do much hurt vnto youth. This good Peter yelded not to theſe conflictes of tentations, for that he tooke heed of them: yet ſuch happened, by the meanes of the other ſtudients being yong men, with whom of neceſſity he was to liue and conuerſe. The yong man conſidering the danger wherin he ſtood, he reſolued like another Ioſeph, to leaue his garments in the handes of the adultereſſe, and to be deliuered out of this trouble, by flying the occaſions. This determination being made, he abandoned the world and all the pleaſures thereof, his father, mother, and kinſefolke with all their errours, and tooke the habite of the order of S. Dominike.

In the beginning of his conuerſion, he ſhewed very great ſignes of humility, and becauſe he had a deſire wholly to quench and ouercome, the aſſaults and thoughtes of carnallity, with which he had bene troubled in the worlde, he chaſticed his fleſh with faſting, & with double auſterity, ſo that he fell into an infirmity, which brought him in a maner to deathes dore: for his mouth was ſo ſhut, that they had much adoe to opēit with Irōs made a purpoſe, whē they gaue him meat. Although he was deliuered from that infirmity more by gods prouidence then by any humaine induſtry, & though he altered and changed his former rigorous abſtinency, yet did he not therefore alter his former entent. Yea rather, he was holden for much more abſtinent, which was the cauſe,

that he had victory against his particuler aduersaries, and all other which molested him, all the time of his life. And of this his confessor was a good witnes, who said: that he neuer sawe nor found any mortall sinne in the blessed Saint. The same thing affirmed some religious men, with whom he had very priuate friendship, saying: that they neuer saw in him any thing worthy of reprehension, and that his life was very marueilous.

S. Peter was affable, courteous, and of good behauiour, and was most milde in conuersation, and not offensiue to any: he alwaies shewed himselfe to be the same man, withall maner of men, and at all times. Vnto all he shewed simplicitie and sincerity of heart, in which was apparant his ardent charitie, and perfect loue he bore to God, and to his neighbour. Being made Priest, afterward he said Masse euery day with great deuotion, and alwaies with the grauitie which is fitt to be vsed, in handling so soueraigne and so worthy a misterie as that is; he was not very long therein, for he knew well, both in this, and in euery other thing whatsoeuer, that extreemes be perillous. For to say Masse in great hast, sheweth smale deuotion, & to say it also with long delay, the deuotion of him that saith it, and of him that heareth it, is sometimes finished before Masse be done. Wherefore this holy man held the meane, as a thing laudable, in not being ouerlong, nor ouershort, and alwaies he continued that custome.

When he was a yongman he spent his time in workes of humilitie, as in attending the sicke, lodging pilgrimes, and trauellers, and had a care to shut and open the dores of the conuent: and though his yeares and age increased, he did not desist from those exercises. Though he was occupied in these externall workes, yet did he not forget the internall, for he had his houres appointed for praier and meditation. He carried with him continually some spirituall booke, and hauing redde it, he went examining euery thing in his vnderstanding, that he might the better conserue it in his memorie. The B. Saint had an especiall care to studie against the errours of the heretikes of his time, to withstand and gainesay them, and to confound them with preaching or disputing, vpon any good occasion. And he profited so much (by the fauour of God) that in a short time he became a rare and singular preacher, and his fame was spred, not only thorough Lombardie, bnt also in Toscane, Romagnia, and Marca d'Ancona. He preached in all these Prouinces, and did much good amongst the people, and aswell in this as in hearing confessions, and confuting the errours of the heretikes, he spent thirtie yeeres. When S. Peter entred into some of the citties, the people went to meet him with trompets and banners, in token of triumph and ioye. And when he departed away, the multitude of people was such, that he could hardly conuay himselfe from among them.

The cittie of Millaine aboue all the rest, was most affectionate vnto this good Father; the people shewed it in this: When the holy sainte went to preach, the

the concourſe of people which ſtroue to touch and kiſſe his habite was ſo great, that he was troubled and moleſted therewith exceedingly; whereupon they made him a chaire like a horſlitter; & ſo to ſaue and keepe the holy Saint from this trouble, they carried him on their ſhoulders; and many ſtroue to be firſt to beare it. Exceeding great was the great fruite of his preaching, for that euery day ſome heretike or other was conuerted. Some that bore malice came to atonement, and many publike ſinners made publike confeſſion, and amended their liues. Our Lord thought good to graunt the grace vnto this holie Saint to do miracles, in reſpect that there were many heretikes amongſt the Catholikes. S. Peter preached one day within the cittie of Millan, in the Church of S. Euſtorgius, and hauing ended the ſermon, ſome deuout people brought vnto him a dumb man to haue his benediction. The holy Saint bleſſed him, put his finger in his mouth, touched his tong, & the mā ſpoke preſently, that had bene dumbe ten yeares; and all that were preſent wondred, giuing praiſes vnto God.

In the ſame cittie of Millan, this bleſſed Father diſputed once in the middeſt of the high ſtreet, with an hereticall Biſhop, where many Catholiques and heretikes were preſent together, and for that it was ſommer, the heat of the ſonne anoyed them; whereupon the Biſhop ſaid to the holy Saint thus: Peter, if thou be an holy man as all this people auoucheth, deſire God to ſend a cloud betwene the ſonne and vs that the heat do not moleſt vs. The holy Saint anſwered: I am content to do it, if thou wilt promiſe me to forſake thy errours, and confeſſe and receaue the veritie of our faith. This ouerliberall bargaine and match which S. Peter propoſed, was diſpleaſant vnto the Catholiques preſent; for they thought, if the holy Saint performed not that he had vndertaken, the heretikes ſhould haue had iuſt occaſion to ſcoffe at them, and they doubted it the rather, for that the skie was cleere on all ſides, and not a cloud to be ſeene. On the other ſide, the heretikes bad their Biſhop with a loud voice, to confirme all that the frier deſired, being aſſured as they thought, that he whom they held for their deadlie enemy would be a prooued a lyer, and ſo they might pretend occaſion to perſecute him. Yet the Biſhop (with the obſtinacie vſuall to heretikes) would not bind himſelfe to that match, which the holy Saint perceiuing, & aſwell to deliuer the Catholikes from all doubt, as to confound the heretikes, & in eſpeciall to make the blindnes and ſtubbornes of the falſe Biſhop who was their head to be knowen, made his praier vnto God, and forthwith appeared a cloud, which ſhadowed betweene the ſonne & the people like a Canapie, vntill the diſputation was ended, defending them from the heat that had anoyed them.

Another time diſputing with an heretike, that was full of babling wordes, he praied vnto God, and made him dumbe, in ſuch ſort, that for a long time he could not ſpeake a word. In Verona S. Peter healed a child that was at the point

of

of death with giuing vnto her his benediction, and putting his Scapular vpon her. The father of the child requested S. Peter to bestow on him that Scapular, and in stead of it, he gaue vnto him a new one: and once himselfe being grieuously sick, and the Phisitions not knowing the sicknes, he caused the Scapular to be put about him, and forthwith he vomited vp a hearie worme with two heades, and was presently whole. In Millan he cured a man of the palsey, that had fiue yeares together kept his bed, not being able to vse any of his limmes, whose name was Acerbus. Of the same infirmity he healed another woman in a castle neere vnto Millan called Caratre, the woman herselfe was called Carasia, and had bene sicke of the palsey seuen yeares. In Mantua he healed another woman who was at the point to loose her soule by her obstinacy, in that she would not make her confession: and the praiers of the holy Saint caused her at once to obtaine health both of body and soule. For she made a generall confession of all her life, and declared her faultes and misdeedes with such affection & so strongly, that her speach was heard a good way out of the house.

In the time of this holy Saint, there were many heretikes in Lombardy, and Pope Innocent the 4. being desirous to extirpate the cockle which was growne vp among the good corne, & to driue the wolfe from among the sheep, created certaine inquisitors out of the order of S. Dominike, and sent them into sundry partes of that Prouince: & because he vnderstood that in Millan were men of high esteeme (as great lordes and other) who were infected with this venimous doctrine, he thought it necessary to send thither some person of courage, and one that should be learned aswell as deuout. Hauing had notice of the constancy of S. Peter, and also of his great wisedome and learning, he made him Inquisitor of Millan, and gaue him very large authority and power in the exercise of that office. The holy Father began to put in practise the office committed vnto him, and he vsed great care therein, and sought out the heretikes with all diligence, whom when he had found he punished seuerely, and would not suffer them to take any rest or repose. When he disputed with any of them, that were obstinate in their errour, and they alleadged the holy Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to helpe you all the whole Bible, and I only with the Epistles of S. Paule, will make you vnderstand that your opinion is false, and confute you vtterly. Also he told them often, that in proofe and confirmation of the veritie of the Catholike faith, if they would repent them of their errours, he was readie to enter into a burning fornace.

This holy and blessed Saint said also: I am assured, that I shall loose my life, for defending the verity of the Catholike faith, but I am prepared let death come when God shall please, for greater shall the fauour be which I shall receaue of our Lord in letting me to dy, then the seruice which I am to do vnto his maiestie,

ieſtie, in looſing my life for his ſake. He ſaid manie times vnto his brethren, that he ſhould dy by the handes of the heretikes, and that he ſhould be buried in Millan: and it is euident that he knew it by the ſpirit of prophecie. When the time of his Martyrdome drewe neere, he exerciſed his office with more diligence, for he ſought out the heretickes, & moleſted them by all meanes poſſible. They ſeing them ſelues to haue ſuch a ſeuere aduerſary, began to treat and deuiſe how to murther him. The holie Saint knewe the accordes made againſt him, as he declared publiklie in a ſermon at Millan on Palme-ſondaie, fourtene daies before his glorious Martyrdome, in theſe wordes. I know very well that the heretickes haue determined to murther me, and haue laid downe the monie to them whom they haue hyred to that effect, but let them doe it when they pleaſe, for I thinck I ſhalbe vnto them a greater enemie after I am dead, then I am now being aliue.

The good Father was Prior of the Monaſterie of Como, and departed from Millan, meaning to returne the ſatterdaie before the octaues of Eaſter, on the ſeauenth daie of Aprill, in the yeare of our Lord, 1252. & being on the midway, an heretike (a cruell & ſacrilegious fellowe vnto whom the heretikes had promiſed a ſomme of mony) aſſaulted him on a ſodaine with a naked ſword, and gaue him manie woundes vpon his head, and yet the holie Saint ſhewed not anie ſigne of feare, nor offer to runne awaie. The bleſſed Martyr had a frier with him, who began to cry aloud, and to call vnto heauen & earth for ayde. The curſed murtherer drewe neere vnto him, & gaue him ſome mortal woundes. In this while S. Peter the Martyr was faine vnto the earth, but he was not yet dead, he had begon to ſaie the Credo & proceeded therein (other authors ſay, that dipping his finger in his owne blood, he wrote vpō a ſtone, or as other ſay vpon his Scapular, *Credo in Deum*, which is the beginning of the articles of our beliefe, which he confeſſed, and forthwith dyed) wherefore the cruell heretike returned toward him, and ſeing him yet aliue, fell on him and wounded him againe vntill he ended his life. The glorious Martyr ſaying the wordes, which Chriſt ſpoke when he yealded vp his breath on the Croſſe. *Lord into thy handes I commend my ſpirit.* All theſe thinges were confeſſed by him that murthered him, who repenting, took the habite of S. Dominick, & did great penance.

Aſſoone as in Millan they vnderſtood the death of this glorious and newe made Martyr, which was on the ſame daie, his bodie was carried into the citty with pomp, and the multitude of people which accompanied it, was ſo great, that on that daie they could not bring it vnto his Monaſterie, ſo that his brethren laid him in the Church of S. Simplicianus, where a woman was healed of an incurable fiſtula (as the phiſitions eſteemed it) only by touching the bodie of the glorious Martyr.

Notice being giuen vnto Pope Innocent hereof, & he hauing had ſufficient

information of the life and Martyrdome of S. Peter, thought it iuſt to do him the honour which he deſerued, to wit; to put him in the Catalogue of holy Martyrs, which he did on the day of the Annunciation of the bleſſed Virgin, there being not yet one whole yeare paſſed after his dearth. This canonization of S. Peter was ſolemnized in Perugia, where at that time the Pope and Cardinalls were, and it was ordeined, that thorough all the orders of the friers preachers in the Archbiſhoprike of Millan, and in euery other place of Chriſtendome, where euery man pleaſed, his feaſt ſhould be ſolemnized as of a holie Saint, but not on the day that he died, which was the 7. of Aprill (for that ordinarily that day fell within the holy week, or within the Octaues of Eaſter) but on the 29. day of the ſame moneth of Aprill. The body of the holy Saint was taken vp from where it had bene enterred, and was laid decently in an high and eminent place, and when it was taken vp and opened, it was found entire and whole, without any euell ſauour or ſmell, as if it had bene buryed but the ſame day.

The life of S. Catherine of Syena, Aprill. 29.

THe deare and tender loue, that the ſpouſe beareth hir bridegroome, is ſhewed by her in the Canticles in theſe words: Stay me vp, and compaſſe me about with floures, for I am ſicke of loue: *The very ſame might S. Catherine of Syena, well ſay, ſince her loue was ſo great and abundant towards our Lord Ieſus Chriſt, that many times ſhe fainted, and languiſhed, when ſhe had with him moſt ſweet, and delectable conferences. Her life collected by frier Raymund of Capua her confeſſar, and by frier Stephen of Syena, Prior of the Carthuſians of Padua, and reherſed by frier Laurence Surius; is in this maner.*

In the famous, and renowned cittie of Siena in Italy, there dwelt a holy and vertuous man named Iames, and his wife was called Lapa, their degree, and ranke was of the common ſorte, yet had they good, and ſufficient abilitie of maintenance, conformable to their eſtate, and condition. They had both ſonnes and daughters, one of the which was the glorious Catherine, called of Syena, for that ſhe was borne, and ſpent moſt of her life in that cittie. When ſhe was yet very young, all that ſhe ſaid, and did, was ſo gracious, and pleaſing, that ſhe was generally beloued of all, and ſhe was ſo much deſired by her neighbours, and kinsfolkes, that though her mother laboured much to the contrary, yet could ſhe ſeldome keepe her at home with her.

She being of the age of ſixe yeeres, came one day with her elder brother Stephen, from the houſe of a maryed ſiſter, that they had, called Bonauentura. And paſſing by a monaſterie of S. Dominike, ſhe ſaw in the ayre (right ouer the

the ſame) a throne of great maieſty, and Ieſus Chriſt ſitting therin, apparailed like a high Biſhop, in pontificall veſtures, with a Miter on his head; and with him S. Peter, S. Paul, and Saint Iohn Euangeliſt. Our Sauiour ſhewed a cheerfull countenance vnto Catherine, wherewith ſhe was ſo pleaſed and delighted, that though her brother called her very loud, yet he could not moue her from looking ſtedfaſtly on the ſame, vntill at laſt he remooued her, and pulled her forciblie vnto him. She ſeeming to be awaked out of a moſt ſweet, and ſound ſleepe, ſaid: Oh brother, if thou hadſt ſeene that which I haue, thou wouldeſt harrely haue deſired, neuer to depart from ſo ſweet a ſight. She turned backe to looke thereon againe, and the viſion was vaniſhed away: wherat ſhe was much diſcomforted, and greeued, ſhedding many bitter teares, that euer ſhe had turned away her eyes from ſo ſweet a ſight.

After that time ſhe ſeemed to be changed, euen from a child in yeeres, to an ancient diſcreet woman. And as after ſhe declared to Raymund her ghoſtly father, ſhe did at that time by no humane meanes, but by diuine reuelation, vnderſtand the liues of the fathers in the deſerts, and of many other holy men and women, eſpecially of S. Dominike, and that ſhe had a great deſire to imitate them in all that was poſſible. She loued to be alone, and affected a ſolitary life, and with a ſmall cord ſhe diſciplined her ſelfe on certaine daies. She praied much, was very ſilent, and ſhortned her ordinarie diet, and liued verie temperatly. Other litle maides of her age kept her company, they were ſo delighted with her ſweet wordes, and had ſuch deſire to imitate and follow her holy conuerſation. She inſtructed them, and willed them to vſe ſome diſciplines: ſo ſhutting vp her ſelfe together with them, they diſciplined themſelues in her company, ſhe ſaying the *Pater noſter*, & *Aue Maria*, ſo often as ſhe thought good whileſt the diſcipline ſhould laſt.

In imitation of the fathers in the deſert, euen in that tender age, taking with her only one loafe, ſhe went out of the cittie; and in a place vnhabited ſeing a caue, ſhe entred into the ſame with great ioye, thinking ſhe had found all that ſhe deſired. Then ſhe fell on her knees, and after ſhe had continued long in prayer, ſhe was conforted by the holie Ghoſt, who ſpake inwardly to her, and bad her to returne to the houſe of her father, for that place was more fitte for her at this preſent; and ſo ſhe did.

When ſhe was ſeuen yeeres old, being at her prayer, ſhe ſpoke thus to the B. Virgin Mary and ſaid: O moſt ſacred virgin, who firſt amongſt all women, didſt conſecrate to God thy virginity, with a vow to keepe it perpetually; I humblie beſeech thee, (O Bleſſed lady) that not looking vpon my ſmalle deſert, thou wouldſt be pleaſed to giue thy ſonne to me for ſpouſe, vnto whom I do wholely giue my hart, and to whom I promiſe, neuer to admitte other loue, all the terme of my life; and to whom from this day I conſecrate my virginity,

by a perpetuall vowe. Hauing made this vowe, she had more and more desire to be a religious woman, and if she had seene any religious person, especially of the order of S. Dominike, she would straite run out, and with great humilitie kisse the ground, where they had sett their feet; and the desire she had to enter into their order encreased daily.

She being now of conuenient age to take some course of life, her parents, and brethren sought a mariage for her, and therefore her mother perswaded her, to dresse and trimme vp her selfe, that she might be more pleasing to her suters. But hauing the vow she had made in minde, she decked not vp her selfe as it was desired. Her mother tooke the same in euill part, & spoke to her sister Bonauentura, to perswade her to attire her selfe in the best maner she could, and because she loued her dearly, Catherine was somewhat ouercome with her entreaties, and yealded to her mothers will, trimming vp her body outwardlie with some curiosity, though it was against her inward purpose of obseruing perpetuall chastitie. And though the excesse she vsed in dressing vp her selfe was smalle, yet the sorrow she had for the same was great, and the teares she shed for so doing were many; so that Raymund her spirituall Father, comforting her for the same, did lessen the fault, seing it was indeed but smalle. At this she greeued, saying: Behold what a father God hath giuen me, that seeketh to extenuate my faults, being such and so great, considering the benefits and fauours God hath shewed me, for which I am more bound to serue him, then any person of my sort liuing.

The same Raymund her confessor affirmed: that he hearing diuers generall confessions of her life, could not vnderstand; that therein she had euer comitted any mortall, or deadlye sinne; no, though she had spent many howers in trimming her selfe, by the perswasion of her mother, and sister, yet this she tooke for a greeuous offence, and said: that she deserued to be condemned to hell for the same. And as often as she remembred this, she endeuored to loose no time, but to employ her selfe either in prayer, or in edifying her neighbours. Then died in child birth her sister Bonauentura, of whom I will not passe in silence this that followeth.

She being married to a yong man of Siena, her husband brought some of his frends home to his house, who in their comunication, vsed rybald, and verie dishoneſt speaches. Bonauentura, was so much troubled herewith, that for the sorrow thereof she fell sicke. Her husband importuning her, to tell him the cause of her sicknes, she said: that he, and the company he brought, had bene chief cause thereof, who had vsed such filthy, and vnciuill speaches in her hearing. Adding further: that if they should come againe, and vse such like speach and behauiour, she was assured it would be her death. Her husband admiring her great vertue, found this remedy, for he refrained their company, and discharged

charged them his house.

This good woman dying, her sister Catherine sorrowed much for her death, and the more, for that by her meanes, she had bene drawne to dresse and trimme vp her selfe before time.

Now she changed her course, and left her brauery; and cutting off her haire, she couered her head with a plaine, and ciuill night quoiffe. Her mother hearing hereof, tooke it very greeuously that she had cut off her haire, that was of so goodly, and golden collour, she cried out, called the household, the father, and brethren came, and all set on her, as if she had comitted some heinous fact, they reuiled her, tugged, and haled her, and lastlie, they thrust her into the kitchin, and discharging all the maids of that worke, it was their willes, that she should doe all the drudging seruice, that belonged to them; and this they did to wery her out, and make her change her mind. All this did not any thing mooue her: for she imagined her father, as if he were Iesus Christ; and her mother, as if she were the B. Virgin; and her brethren, as if they were the Apostles. By this meanes all that they did against her, did rather giue her content, then annoy; it was rather sauory then greeuous, so that she resolued, not to depart out of the kitchin; where after she had done the worke, and all seruice needfull for the house, she went to her prayers with such serenitie, and quiet of mind, as if she had bene in a deuout oratorie.

Shee continuing in this manner certaine daies, they vnderstood, that it was the worke of God: especially her father, who coming into the roome where she was, vpon a sodeine, saw her kneeling deuoutlie at her prayers, and ouer her head a doue, as white as snow, which flew away through a windowe, assoone as he came into the roome. Her father demaunded of her saying: what doue is this, that was vpon thy head? She answered: I know of no such thing. He wondring much thereat, spoke more louinglie vnto her, and saide: If you desire to serue God in any monastery, and to take the habite of a religious woman, ham well contented you should take that course. Of this consent of her father, she was exceeding ioyfull, so great desire she had, to haue the habite of the order of S. Dominike; and she did in part acquaint her father with her present purpose, not without the shedding of many teares between them. She in vttering her desire, and hartie ioye for his consent; and he in hearing her holie, and vertuous purposes. Then he spoke to his wife, and sonnes, and charged them not to hinder Catherine, in her desired course, for her intent was holie and good, and so were her deedes.

She hauing gotten this leaue, endeauored to bring her selfe, to a religious kind of life, forsaking the allowance of meat, which was at her fathers table: First, she refrained from flesh and wine; then she left eating of bread, and at her age of 20. yeeres, her only sustenaunce was raw herbes. Her bed was a

board, on which she lay in her clothes; and so she more easily kept her self from sleepe. Her apparell was course wollen cloth: next to her skinne, was a rough haire cloth, and sometimes she wore a great iron chaine; imitating her in S. Dominike. She did vsually discipline her selfe thrice every day, drawing sometimes so much blood, that it ran downe on the ground abundantly. Her mother hearing this, crying out, tore her aged haire, and with a piteous weeping voice said: this my daughter will kill her selfe with too much austeritie; and for that she laie on the bords, she brought her, her owne bed. The holie yong virgin obeyed her mother, and spake so mildly vnto her, that she was in a maner pacified.

This blessed maid fell then into a grieuous sicknes, and was at the point of death. Her mother being full of griefe and sorrow for her sicknes, stood weeping by her bed side, vnto whom Catherine said: Good mother, doe not afflict your selfe, but giue me leaue to be a religious woman, and to take the habite of S. Dominike, if you desire that I should not die of this present sicknes, for so I haue vowed, and vnlesse that be performed, I shall neuer recouer. When her mother heard this, she being fearefull to loose her, talked with the sisters of that order, and desired them to receaue her into their society. And she being receaued, recouered presently of her sicknes, and infirmity, through the great ioy and comfort, that she had in spirit, to see that accomplished, which she had so long, and so much desired.

Being made a religious woman, she would say thus vnto her selfe: Now Catherine, thou hast vnder taken the state of perfection, it behoueth thee to be another manner of creature hereafter, then thou hast bene hitherto. Now then amend, and better thy life. Thy white and blake vesture, admonisheth thee to die to the world, and that thou keepe cleanes, and puritie in thy body. Then she purposed to keepe silence, thinking that a good meanes, to conserue peace, and puritie in her soule. And vnlesse it were with her Ghostlie father, she did very seldome speake with any other person. She was alwaies locked vp in her Cell, and from thence she did not depart, vnlesse it were to the Church. She neuer sat downe to meat, but first she offred some teares to God, who best knew her watching, her meditations, her desires, & holy cogitations. She cõtinewed in her prayers ordinarily, vntill the brethren (who are called friers of S. Dominike) did ring to matins. And when she thought they were in the Quier at praiers, she would say thus vnto our Lord Iesus Christ her spouse: Now, Now ô Lord, they be praising of thy name, and I will giue a little rest to my faint, and tired bones, that they may returne againe to blesse thee. In all that she did, she was instructed by God, and so being secured she serued him. She had many reuelations of Iesus Christ, who communicated most familiarly with her. The diuell also, being transfigured into an Angell of light, appeared many times

vnto

vnto her; and one time among others, fained himselfe to be Christ. This was knowne to the holy Saint, and she besought our Lord with great instancy, to giue her a certaine, and sure token, how she might know, when the reuelation was from God, or of the diuell. Our Lord said vnto her: when it is I that talke vnto thee, thou shalt finde in thy selfe great humillity, and as it were a with drawing, by acounting thy selfe vile, and abiect. The contrary hapeneth when the vision is of the diuell; for then will cleaue to the soule pride, and ambition; & she wilbe puffed vp, and stand vpon her reputation. And though in the vision from heauen, at the beginning thereof, sometime there be feare in the heart, yet it is soone gone, and the soule remaineth very quiete, and assured that it was the worke of God. And when the illusion is of the diuell, at the first it bringeth feare which encreaseth, and it leaueth the soule afterward doubtfull, and vncertaine, whether it came from God, or from the diuell. With these documents Catherine was so well instructed, that she quickly knew, if it were Christ, that spoke to her, or the diuell. And no doubt but Iesus had so ordered his seruant, for as Father frier Stephen, prior of the Carthusians of Pauia affirmeth, who conuersed much with her, both before, and after she was a religious woman; her life was wonderfull. He neuer heard her speake idle word. Her speaches were euer to the praise of God, or the profit of her neighbours. Her humilitie was very great. Her chastitie admirable. Her desires all heauenlie. If any that were cold, or frosen in the seruice of God, heard her, he was mollified, yea melted, and waxed pliable, and being with her, he was edified, and desired to serue that Lord, that had such a hand maid liuing in the world. She did so much despise the world, and all the contentments, and pleasures thereof, that to heare men only talke thereof, was as death vnto her. Moreouer, this handmaid of God, was so adorned with vertues, as there is no doubt, or question, but that God himselfe directed her with his holy visitations, and reuelations. In one of the which Iesus Christ declared the same, and saied vnto her: Daughter, let thy thoughts be euer vpon me, and I will not faile to haue care of thee. So they concluded their conference with this saying of Dauid: *Cast thy care vpon God, and he will sustaine, and recreate thee*: for that this holie maid did so fullie depend, and repose her selfe vpon God, and had him continually in her memory, therefore God directed, and instructed her, with more new, and vnusuall comforts, then he hath ordinarily done vnto many other of his seruants. *Psal. 54.*

When the diuell saw, that she had discouered and found all his crafres and wiles; he deuised another way to afflict her, which was: By the permission of God he assumed to him a body of ayre: and presented himselfe before her (in her dreames, and imaginations) doing before her sight, many filthy, and lasciuious gestures. This holie maid tormented her body with whips, and lashes,

that

that she gaue to her selfe, with a chaine of Iron, and so she kept it subiect to the spirit, and gouerned it so, that none of those temptations did ouercome her. She neuer talked with the fiend, for she knew he was so old in craft & deceit, that he would deceaue them easilie, that gaue him hearing. So when he aduised her, that she should not kill her selfe with too austere penances, and such like, she answered him not at all; whereat he was so ashamed, that he let her alone for a long time.

One day, among the rest of his temptations, the diuell presented before her the shapes, and figures of diuers men and women naked, which said, and did many foule and shamefull thinges before her. This temptation being ouercome, Iesus Christ apeared vnto her; and she said vnto him: O my deere Lord, where hast thou bene, that thou lefteſt me so desolate? Our Lord said vnto her: My spouse Catherine, I was heere by thee. Then said shee: How wast thou with me, I hauing such euill thoughts, and such filthy cogitations? Diddest thou delight in them? said Christ to her. The virgin answered him: no, but I did endure terrible paine. Christ said: since thou diddest desire to put them away from thee, and couldest not, and thence came thy grief and paine; it is then no fault in thee but merit, and for that very cause, was I neere vnto thee.

Our Lord did vse her very louingly, and that not once, but many times, for he read often with her the Psalmes of Dauid. It is no wonder that our Lord did deale thus graciously with his hand-maid, who was content to conuerse with sinners in the world 33. yeares. By meanes of her prayers she obtained to read, to write, to say the Canonicall houres, and to vnderstand latin very well.

Of the conuersation that she had with Christ, there came to her an insatiable desire to comunicate often, which continued with her all her life, and so she comunicated most daies, and some of them she passed without eating any thing, the B. Sacrament being sufficient for the sustentation both of her bodie and soule. And when one reprehended her, and said it shewed great boldnes and presumption; she said vnto him: and why do you presume more then S. Augustine? He durst not condemne it for euill to comunicate euery day, and will you condemne it? Her charitie toward the poore was very great, giuing them euen to the clothes from her backe. To one that in the Church did importune her for an almes, she, not hauing any other thing to giue, tooke a little crosse of siluer from her necke, and gaue it him. Afterward Christ apeared to her with it set in gold, with many rich stones; asking her, if she knew it? She answered: yes, but that it was now more handsome, & she was much comforted to see it, in the handes of our Sauiour.

Her charitie was very great toward the sicke. She carefully dressing a sister of her religious order, of a canker, that was in her breast, there came out from thence such an euill sauour, that none could endure, to attend, or be about her. And

And one day, for that she tooke a kind of loathing thereat, she put her mouth to the wound, or soare, and held it there so long, that she was almost dead with the noysome smell thereof. This sick woman norwithstanding, said falsely of her to another sister that she was dishonest, and that she her selfe had taken her in the very act. They were hereat much scandalized, and studied how they might drive her out of their companie. S. Catherine turning her selfe to her spouse, asked him: if he would permit such a slaunder, against her honour, and credit? Christ shewed to her two crownes, the one of gold, and pearles, the other of thornes, and said to her: Catherine, which of these crownes please thee best? If thou wilt haue that of gold, and pearles in this life, thou must haue that of thornes in the other. And if thou wilt haue that of gold, and pearles in heauen, thou must haue that of thornes in earth. She said vnto him: O my Lord, I will choose that of thornes in this life. And, when our Lord set it vpon her, she felt a very greeuous paine in her head.

As also she felt another time in her hart, when our Lord changed his hart with her, taking hers and putting his owne in the place; leauing on her left side, a signall, or marke where it entred, which endured for a long time. With this new hart, the virgin loued her spouse, without faintnes, or wearines, and suffred readilie for his sake all troubles, and persecutions; euen as she suffred this infamie, and reproach, vntill the same woman, that raised this slander, denyed, and recanted her wordes, and restored to her her honour, and credit; being conuinced, and ashamed, to see her to attend her with more charitie, after she had raised this slander of her, then she had done before.

The maner of this holy saints prayer was admirable, she being many times in a traunce, or extasie, so that she neither heard, nor perceiued any thing. She was exceeding deuout to the passion of Christ, the meditation whereof doth quitt the body from the snares of Satan, and make it deuout. Being afterward on a time meditating thereon, so vehement was her deuotion, that, as it pleased our Lord, she was stricken in the hands, feete, and side, with the woundes of Iesus Christ, though not visible, euen to the feeling of them, as saith Saint Antoninus: they were so painfull vnto her, especially that in her side, that she said: if God did not mitigate, and aswage the paine, it would surely take away her life; but because her life was profitable for many soules, Almightie God tooke that paine from her, and so it ceased.

Her prayer was of marueilous great efficacye, for when her father died, she desired of God that he might be free from the paines of purgatorie, and that she might in steed thereof, suffer some extraordinary griefe, and paine. After that instant, she had a greeuous paine in her bowells, which did exceedingly torment her, and so continued with her vntill her death. A most euident, and manifest token, that God had heard her prayer. A few dayes after her mother

dying without confession, she powred out so many, and continuall prayers for her, till she was restored to life, and liued many yeares after. Likewise one Andreas Naddino of Siena, a man of most vicious life, being sick, and at the point of death, who neuer sought, nor desired to be confessed, though many religious men perswaded him thereto, yet by the earnest intercession, and continuall prayers of S. Catherine, he relented, & confessed his sinnes, with great sorrow, and compunction for the same.

On a time, S. Catherine was in the house of Alexia, one of her disciples, where she staied for a season: for though she liued in congregation with other religious women, of the habite of S. Dominike, yet she, nor the rest were closed in, but went forth to Masse, and other holy exercises, withall carefull decency, and circumspection. She being in this house, two malefactors passing by, had their flesh plucked, and torne with pincers, as they went. And although many religious men acompanied them, perswading them to patience, and sorrow for their sinnes, yet they impatient, and enraged, blasphemed our Lord God. S. Catherine was much greeued to see their imminent perdition, so she prayed for them, and they not only ceased, and left off their blasphemies, but with great contrition and sorrow for their sinnes, they confessed the same, and died penitent.

Her confessor Raymund affirmeth, that very many persons, that vpon the fame, and report of her holines came to see her, and heare her speake, were so touched with compunction, and contrition for their sinnes, that they would go presently to confession. And for the helpe of those penitents, Pope Gregorie the 11. gaue faculty to the same Raymund, and to two other religious men of that order, to go with the holy Saint, that they might heare the confessions of those that were so conuerted, and absolue them of all cases that were ordinary, and not specially reserued. And in the hearing of these confessions, the said priests were many times busied, euen from morning, vntill night.

After this, in the yeare of our Lord 1374. there hapened in Siena a great pestilence, in the which very many died, and of those that fell sicke, few escaped with life. By the prayer of S. Catherine God deliuered some from death, of the which number were frier Raymund her confessor, and Stephen, who was after a religious man, of the order of the Carthusians, and also some others. Those that were wicked, and in sinne, and heauy loaden with their offences past, she counselled them to make their confessions, & so they recouered presently. She wrote letters to diuers persons, and composed certaine workes, replenished with many good instructions, and full of wonderfull wisedome. She did many miracles also. She did heale, and cure many that were sicke, she deliuered, and freed those, that were posessed, and tormented by the diuell, she multiplied victuall, for the relefe of the poore and needy.

Finally,

Finally, ſhe being in Rome, at that ſeaſon, ſhe knew that her death and paſſage aproached. So many people being aſſebled that followed her, ſhe made a long diſcourſe, recomending vnto them, their ſeruice, and charitie toward God, and the loue of their neighbours. She charged ſome to enter into religion, as ſhe did Stephen, who wrote her life, and vpon her ſpeach he entred into the order of the Carthuſians, and was afterward Prior in Pauie. To others ſhe gaue aduiſe, that they ſhould take other ſeuerall, and different courſes of life. Being confeſſed, and hauing receaued the B. Sacrament of the Aultar, and alſo of extreame vnction, ſhe had a terrible conflict with the diuell: as may be perceiued by the thinges ſhe ſaid and did, being at the laſt gaſpe of breath. For ſometimes ſhe made anſwere, ſometime ſhe held her peace, another time ſhe laughed. And they liſtning if they could perceiue any words to come from her, heard her to ſay: Vaine glory? no, neuer, I alwaies ſought the honour, and glorie of God. After this conflict, ſhe lay ſtill, and quiet, ſaying certaine deuout prayers, and coming to the wordes that Chriſt ſaid on the Croſſe. *Into thy handes O Lord I comend my ſpirit*, vttring thoſe, ſhe ended her life on a Sunday, the 29. of Aprill, in the yeare of our Lord 1380. she being of the age of 33. yeares. Her body was caryed from that houſe, & conuent where she was, to the Church of the religious men of S. Dominike, called *La Minerua*; the people running in flocks to ſee the holy body, which being touched by many ſicke perſons, they were miraculouſly healed. Her body remained there 3. daies, and then it was buried. After, in the yeare of our Lord 1461. Pope Pius. 2. hauing vſed the diligence, in ſuch caſes acuſtomed, canonized, and enrolled her in the Catalogue of Saints; at the petition of the Emperour Frederike 3. and of Paſchalis Duke of Venice. The Romane Martyrologe maketh mẽtion of this holy Saint.

MAIE.

The life of S. Philippe Apoſtle. *May.* 1.

THere was a great diſputation amongſt the auncient Philoſophers, in what conſiſted a mans Beatitude, or chiefe happines. Some conſidering the maieſtie of a King in that he commaundeth, and is obayed, ſaid: that a King may be called happy. But conſidering withall, that ſome times an enemy riſeth, and maketh warre againſt him, and depriueth him of his eſtate, yea, and of his life alſo, they alter their ſpeach and ſay: he is not happy, but ſome other is. Fixing their eyes on the rich, which poſſeſſe the World, doe what

they please, and are esteemed, and much regarded, they say the rich be happy. But then viewing the aduersities, and losses which happen, the trauailes and feares in the attaining, augmenting, and conseruation of riches, and how by a mischaunce they are easely lost, they chaunge their mind and say: rich men are not happy. Who shall then be happy say they to themselues? The valiant, and strong man may perhappes be called happy? No surely, for euery little infirmity or fitte of sicknes, daunteth his valour, and maketh his body feeble and weake.

Perchaunce then a beautifull man, of a comely countenance, and feature, and of a good collour shall be happy; or a woman faire and gratious, may be happy? no truly, for one fitte of a feauer will depriue them of all those thinges: Who then shall be happy? perchaunce the Philosopher, that wandreth aboue on the mountaines, and looketh on the workemanshippe and motions of the heauens, to know the secrets of nature? noe, none of these thinges make a man happy, for the appetitite, and the desire of man cannot be satiated therewith, but it maketh him still desirous to know more, whom then shall we finde to discouer this secret, and to geue vs certaine relation, in what thing consisteth the true beatitude.

Ioh. 4. v. 8. *Let vs see if S. Philippe can geue vs certaine demonstration thereof. He talking with Iesus Christ, and hauing heard him say much of this beatitude, said to him: Lord, shew vs the Father for that sufficeth vs, graunt vs that we may see God face to face, for that in seeing him we shall be happy: for if we see him we can not but loue him, and the loue and sight of God, is beatitude it selfe, seeing that no other but this filleth and satiateth the appetite and desire of man.*

We are much bound to this holy Apostle, hauing discouered vnto vs this secret, which men desired so much, and longed to know. And although we say he did not intend to declare so much, and that he vnderstood not well what he said, yet we must needes say, that his opinion is very true, to wit, that the sight of God only is sufficient to make a man liue contented, to satisfie all his desires, and to make him truly happy: as Iesus Christ him selfe talking with his eternall Father, said: This is eternall life, to know thee my Father for true God, and me Iesus Christ thy Sonne, whom thou sendest into the world. So that eternall life and beatitude, consisteth in knowing God, and to know and see him. The life of this holy Apostle gathered out of the Euangelists, and of other graue authors, is in this manner.

Iohn 1. v. 44. SAint Philippe was borne in Bethsaida, a towne in the Prouince of Galilee, and S. Peter and S. Andrew were of the same place. He was called by Iesus Christ to the Apostleshippe, after the calling of S. Peter and S. Andrew. He followed Christ by that he heard him say to the maisters of the Law, and had redde in the Prophets of the comming of the Messias, he was therefore resolued and beleeued fully that he was the very Christ. He would not keepe this secret to himselfe, but hauing a freind called Nathaniel a man of account and iust (without any doublenes or deceit) he thought he should doo him great wrong, if he did not impart to him, part of that good himselfe had found, he looked for him, and finding him said: Brother, good newes, we haue found the Messias so

so much expected of this people. I haue seene him with these eyes, I haue spoken vnto him with this tongue: and with these my handes I haue touched him. Oh brother, that you had seene what a heauenly man he is, and what grace he hath to steale the harts of mē; The Prophets haue said many things of him, but all too little, in respect of that I haue seene in him. He remained in the desert a while, and liued there a straung life: but now he is come forth, and as he trauelleth, he calleth and conuerteth the people, and I am one of his disciples. Of what place is he, saith Nathaniell? remained he alwaies in the desert, or els is it knowen of what country or house he is? S. Philippe said: he is of Nazareth, and what good can come from Nazareth? said Nathaniel? Come with me said S. Philippe, and see him. S. Philippe took Nathaniel, and went to shew him Iesus Christ, whom when Iesus saw a good distance of, he said to them that were with him; behould a true Israelite in whom is no guile. Nathaniel hearing these wordes, said to our Sauiour: Sir, I geue you harty thankes, but where did you know me? Iesus answered: I know thee very well, and in signe I say truth, I saw thee vnder the figge tree before thou spokest with Philippe. This was sufficient for Nathaniel to make him beleeue that Christ was the true Messias, seeing that he said the truth, and that this thing was more then of a man. By this Nathaniel was assured, that the Messias was come, and S. Philippe was confirmed more in his good intention, and followed Christ all the time of his preaching. *Iohn 1. v. 46.*

He was present at many of his miracles, and the reporte of Iesus being diuulged through all the countries adiacent, especially by the raising againe of Lazarus, certaine Gentiles had a desire to see him also. Being come where he was, they mette with S. Philippe, and asked him where Iesus was, saying they had a desire to see and speake with him. S. Philippe tould it to S. Andrew, and both of them tould it to our Sauiour: who much reioycing thereat, gaue thankes to his eternall Father, for that the Gentiles also desired to heare his doctrine. He requested him to glorifie his name, that the Gentiles might geue him due honour and glorie. Then came a voice from heauen, which said: I haue glorified it, and will glorifie it againe. All they who were present, heard the voice, and were of sundry opinions, some said: an Angell spoke vnto him, other said, that it thundered. *Iohn 12. v. 20.*

In the banquet that was made in the desert, is also mention made of S. Philippe, for our Lord knowing that he was that country man, where they were, asked him, where he should prouide bread sufficient to feede fiue thousand men that followed him. S. Philip answered: that a great somme of mony would not suffice to buy bread for so many people. Iesus did this, that when he had filled them with fiue barly loaues, & two fishes, the miracle might be more apparent. *Iohn. 6. v. 5.*

S. Philippe also was present at the last supper with the other Apostles, and

Ioh. 14. v. 2. was made Prieſt and Biſhoppe, and comunicated at the handes of our Sauiour himſelfe: In the ſermon Chriſt made after his laſt ſupper, S. Philippe made vnto him the demaund aboue ſaid, where he declared that Beatitude conſiſted in the ſight of God. When Chriſt was taken, S. Philippe fledde as the other Apoſtles did. And to ſpeake in one word, alwaies when in the Goſpell mention is made of all the Apoſtles, mention is made of S. Philippe alſo, as being one of them.

Ioh. 20. v. 14. He ſaw Ieſus Chriſt raiſed againe, when as all the Apoſtles beinge together (except S. Thomas) he came into the place where they were, the dores being ſhutte. When our Lord aſcended into heauen, when Mathias was elected, when the holy Ghoſt came, S. Philippe was alwaies preſent. S. Philippe had aſwell as the Apoſtles, the gift to vnderſtand and ſpeake all languages, the gift of wiſedome, and of fortitude, and was confirmed in grace, that he might not ſinne mortally afterwards. All this is collected out of the Euangeliſts. The reſt which is ſpoken of him, is confirmed by diuers graue authors, the truth of whoſe relation in reaſon we can not doubt of.

Act. 1. v. 29. They ſay, that when the Apoſtles made the diuiſion of prouinces amongſt them where they ſhould preach, vnto S. Philippe fell by lotte the country of Scithia, where he preached twenty yeares, conuerting ſoules to God, throwing the Idolls to the ground, building Churches, and Altars, ordering Prieſts, and geuing Rules to the people, how they might liue like Chriſtians and be ſaued. Now the time of his death drawing nigh, he withdrew himſelfe to Hyerapolis a citty of Phrigia, in the Prouince of Aſia the leſſe. The Apoſtle doing in this as he did in other citties, conuerted ſoules to God.

Simeon Metaphraſtes ſaith: that in a Temple of that citty there was a terrible ſerpent, who although it was a naturall liuing creature, yet the diuell entred into him, and held him as bound, and perſwaded the people to adore, and ſacrifice to him as if he had bene a God. That was the occaſion of the death of many, for it was appointed that the ſacrifice done to that beaſt, ſhould be of men, ſuch as were malefactors, or men ſentenced to death, or els that all they of the country ſhould caſt lottes, and they on whom the lotte fell, were to be deuoured of the beaſt: and by this meanes the diuell gained much. S. Philippe ſeeing this thing, came nigh to the beaſt, and began his prayer vnto God, & about him were infinite people to ſee the ſucceſſe of that deede, the end was: the beaſt was killed, and the people were freed.

The Apoſtle after this made an admirable ſermon, in which he gaue them notice of Ieſus Chriſt, of his life and miracles, and declared vnto them the cauſe why he came into this world, what he did therein, of his death and reſurrection, and to conclude, he exhorted them to the true faith. The people conſidering the great benefitte receaued by the Apoſtle, and ſeeing that he confirmed

med his wordes with so great a miracle (as the killing of that beast was, which did such hurt) were for the most part conuerted, and baptised. The holy Apostle staied there awhile, and settre thinges in order, and ordeined some priestes. Euery day the number of the beleeuers increased, which the diuell malicing, incited some of his ministers to dispatch the Apostle. So they tooke and imprisoned, beate, and wounded him, and not resting so, they sett vpp a Crosse, whereupon they crucified him.

They which had committed this cruelty were round about him, and scoffed at him, reioycing to see him suffer, and awaiting his death; when behould on a sodaine, the earth began to tremble, and opening wide in many places, swallowed vp houses, buildinges, and the inhabitantes altogether, which had put S. Philippe on the Crosse. The vulgar people, and they which were Christians retired themselues to the place where the Apostle was, iudging it to be the chastisement of God, for the iniquitie vsed against the Saint. They all desired him to pray vnto God for them, and withall prepared to take him from the Crosse. The Apostle prayed vnto God for himselfe, & for them: for thē, for the earthquake ceased, & he was heard for himselfe, for before they tooke him from the crosse he rendred his soule to his Creator, & his blessed body was taken downe, and buried with great honour. In processe of time it was translated to Rome.

The Church celebrateth the feast of S. Philippe, on the day of his martyrdome, which was on the first of May, in the time of Claudius the Emperour, in the yeare of our Lord (after Onuphrius) 53. Eusebius saith. 54. or there abboutes. Of S. Philippe, writeth Isidorus in his booke of the Fathers of the old and new Testament cap. 75. S. Ierome in his booke *de viris illustribus.* cap. 6. Eusebius in the 3. booke of his Ecclesiasticall historie cap. 30. & 31. Dorotheus Bishoppe of Tirus, Simeon Metaphrastes, Vsuardus, Venerable Bede, & others.

The life of S. Iames the iust, and Apostle. *May.* 1.

SAlomon saith in the booke of Wisedome, that our Lord guideth the iust man by the right way and sheweth him his glory. The holy man in this place speaketh of the Patriarch Iacob, who flying from the fury of Esau his brother, went into Mesopotamia. God guiding him by the right way, and shewing him his glory, as he did when he saw the ladder, which reached to heauen, and at the toppe thereof God leaned, and the Angells went vppe and downe by the same. This same sentence serueth well to the purpose of Saint Iames the lesse, the iust, the Apostle of Iesus Christ. The wise man saith: God leadeth the iust man by the right way. The name of iust fitteth S. Iames, for as when we heare the Prince of the Apostles named, we vnderstand S. Peter, when we heare them name the Apostle whom Iesus loued, we vnderstand S. Iohn, so if we say the iust, we meane S. Iames the lesse, which is Gen. 28. v. 12.

his

his surname. God guided him by the right way, for that he neuer committed any hainous sinne in all his life, but only when he fledde out of the garden with the other Apostles, and abandonned our Lord.

Luc. 7. v. 16. Ierem. 1. v. 5. *Some authors say: that he was sanctified in his mothers wombe, as S. Iohn Baptist and Ieremias were. The truth is, he was a very holy man all his life, and although that sometimes it may be said, that he declined from the way of heauen, yet was it so little, that it may be said the right way. The shewing of God his glory vnto the iust, likewise agreeth to S. Iames, for as shall be said in his life, being brought to the toppe of this pinacle of the Temple, that he might giue his opinion of Iesus Christ whether he should be taken for the Messias or no: it came to passe by his answere, that they threw him headlong from that place vnto the ground. So that as Iacob saw the ladder, at the toppe whereof was God, and* Gen. 28. v. 12. *the Angells went vppe and downe by it, so S. Iames saw the Angells discend to beare him in their handes, that he should not die by that falle, albeit his aduersaries slew him presently after. The Angels also returned vppe to present his soule to God, who was aboue, and stayed to see his champeon fight. The life of this holy Apostle, is collected out of the writinges of the Euangelistes, and other authors.*

Ioh. 15. v. 29. Marc. 15. v. 40 SAint Iames the Apostle was sonne of Alpheus and Marie Cleophas, sister vnto the mother of our Lord, as S. Iohn and S. Marke say, and brother of Simon and Iudas Thaddeus. Some greeke authors say, that he was the sonne of Ioseph spouse of the Virgin Mary (which they doe) for that the gospell calleth him the brother of our Lord: this opinion is vntrew, and yee may see that the gospell denieth it plainly, in which manner of speech (as calling S. Peter Simon of Iohn, we must vnderstand the sonne of Iohn) and calling S. Iames the greater, Zebedee, you must vnderstand the sonne of Zebedee: so calling this S. Iames the lesse Alphei, you are geuen to vnderstand the sonne of Alpheus, and not of Ioseph.

For it agreeth not, that Ioseph should haue to wife Marie Cleophas mother of Iames (of whom we speake) for that she being the sister of the Virgin Marie spouse of Ioseph (as I haue said, and as S. Marke and S. Iohn say) and being yet aliue, and when she liued hauing had this Iames her sonne, all which is apparent, by the wordes of the gospell, it must be that if she had beene wife to Ioseph, that then he had dismissed her before he espoused the blessed Virgin, which he ought not to say, for that the holy Ghost calleth him a iust man, but to put his wife away among the Hebrewes, was by permission onely to auoide a greater euill, and not as a thing lawfull; or els we must say that he espoused both the sisters at one time. Which we may not affirme, it being a thing forbidden by the Lawe, as it is written in Leuiticus 3. onely vnto the Patriarch Iacob it was permitted to marrie two sisters, and both aliue at one time. So that Iames was not sonne of Ioseph who was a Virgin as it was fitte he should be,

be, that ſhould be the ſpouſe of the moſt pure Virgin Marie, if the goſpell call Iames the brother of Ieſus, vnderſtand that after the manner of the Hebrew phraſe, who called their next kinsfolke brethren, as Abraham called Lot brother, who was in deede his Nephew.

Euſebius Ceſarienſis recounteth, that Egeſippus an author nere vnto the time of the Apoſtles, ſaith of S. Iames, that he was ſanctified in his mothers wombe, that in all his life he neuer drūke wine nor ſtrong drinke, nor eate any fleſh, nor euer cutte his haire, nor was waſhed nor anointed with ointmentes, as they vſed to doe at that time, to cheere or recreate their bodies: he was clothed with linnen and not with wollen, he vſed to goe often to the Temple to pray, and that alwaies on his knees, in ſo much that they were as hard as the knees of Camells, his wife was ſo holy & exemplar, that it was lawfull for him to enter into the *Sancta Sanctorum*, and he was called the iuſt of euery one that knew him. This is not read in the bookes of Egeſippus that we now haue, but it may be Euſebius read it in ſome of his workes that are loſt, and not now extant.

The Euangeliſts make no particular mention of any thing S. Iames ſaid or did, but it is certaine that our Sauiour called him, and made him an Apoſtle, one of the twelue, & for one he is named by the Euangeliſts. He was preſent at thoſe thinges, wherat the twelue Apoſtles were, as at the Sermon that Ieſus made on the mount, at the feaſt in the deſert, when Lazarus was raiſed from death, at the going into Ieruſalem on Palme ſunday, when the feete of the diſciples were waſhed, the euening of the Supper he communicated with the other Apoſtles, and was made Prieſt among the other, and laſtly, he abandonned his maiſter in the garden, and fledde away.

S. Paule maketh mention of him writing to the Corinthians, talking of the reſurrection of our Sauiour Ieſus Chriſt, where he ſaith: he appeared to certeine particular perſons, among whom he nameth. S. Iames. This is the cauſe that a thinges is reported, which ſeemeth to be a fable, and they aſſigne S. Ierome to be author thereof. In deed S. Ierome ſaith it, but in ſuch ſort as he recounteth other thinges, reporting other mens wordes, but him ſelfe nether affirming nor denying it. Their ſaying is: that S. Iames hauing ſeene Ieſus dead on the Croſſe, made a vowe not to eate anything vntill he ſawe him raiſed to life againe, which vow he obſerued, vntill that on the day of the Reſurrection, Chriſt appeared vnto him particularly, & bid him eare for his vow was fulfilled: I doe not deny, nor affirme it, but recount it only in like manner as S. Ierome recounteth it.

S. Paul alſo writing to the Gallathians maketh mention of S. Iames, ſaying: that he went vppe to Ieruſalem the third yeare after his conuerſion, & that he ſawe S. Peter, S. Iohn, and S. Iames. In the ſame Epiſtle he ſaieth, that in the fourteenth yeare he returned thither, & there found the ſame men with whom

he talked of the affaires of his preaching, and agreed with them that Barnabas and he should preach to the Gentiles, and the other to the Hebrewes.

S. Luke in the Actes of the Apostles maketh mention of S. Iames, writing of a Councell the Apostles celebrated, for deciding of a certaine difficulty which none of them would determine in particular, which was this: Whether they which newly receaued the faith, and were baptized, ought to be circumcised or not. The matter was proposed in the Councell, and S. Peter as head, spake first his opinion, to witte: That he thought they should not impose that loade on them that were newly conuerted, for then the law of Iesus Christ would be as heauy and burdenous, as the law of Moyses.

Act. 15. v. 13. Then S. Iames stood vppe and spoke his opinion, which was: to commaund the Gentills which were conuerted, that they should not eate those meates which scandalized the Iewes, which were conuerted from Iudaisme, as the flesh of beasts offered in sacrifice to the Idolls, that they should be honest, auoiding all carnality, as fornication, and adultery, & that they should not eate the flesh with the bloud, which some interpreted and expounded, that they should not be Manquellours. Concerning Circumcision they should not obserue it, since it was to no vse, Baptisme being come in place thereof. This was the opinion of S. Iames (who was a man of great authority) and all confirmed it, so that by the decree of the councell it was declared, that Circumcision was not necessary, and the beleeuers were exhorted to flie from the forenamed sinnes, vnto which the Gentiles seemed to be inclined.

Egesippus, Clemens Alexandrinus, Eusebius Cesariensis, S. Ierome, Pope Anacletus and other authors say: that after the coming of the holy Ghost, the other Apostles elected S. Iames Bishop of Ierusalem, and it is a great signe it was so, for that euery time that S. Paule went to Ierusalem, he found Saint Iames there. S. Iames hauing enioyed the Sea of Ierusalem thirty one yeares, and all that time gouerning it to the great profite of soules, and conuerting many by his preaching, and good aduises. The Pasche of the Iewes being at hand (at which time many people came to visite the Temple from all partes) the principall Priestes deuised a way how the faith of Christ should not be augmented, for that they vnderstood (to their great griefe) it was now diuulged in euery country. They went to S. Iames, and said to him: we account and esteeme thee for the most iust man in the world, we know that thou art the most zealous of the Law of Moyses, since thou doest frequent the Temple so often, and hast authoritie to enter into the *Sancta Sanctorum*: therfore we requeste thee to haue care of a law so auncient giuen by God, and confirmed by so many miracles, doe not consent that it be abrogated by an other new law, geuen by a man that was crucified. To conclude, they laid the honour of God, and of his Temple in his handes. They thought to haue had him publish it on the day of Pasche among

among the ſtrangers, he being eſteemed the moſt iuſt man then liuing. Of ſuch a man they had a deſire know what he thought of Ieſus Chriſt, and whether he were the true Meſſias or no, for that euery one would beleeue what he determined. This they ſaid hoping that he would ſpeake againſt Ieſus, and in the fauour of the lawe of Moyſes: ſo the Saint receaued the charge enioyned him, and promiſed to doe as was fitting.

The day of their Paſche being come, the Apoſtle came vnto the Temple, and forthwith, infinite people were aſſembled. The Scribes and Prieſtes began to commend and praiſe him, and to ſay much good of him, therewith to draw him to their will, then ledde they him vpon the pinacle of the Temple, that euery one might ſee and heare him, and propounded him the queſtion which he ſhould determine; S. Iames anſwered them with a loud voice: Why do you aske me of the ſonne of man Ieſus Chriſt? know that he ſitteth on the right hand of God the Father, and ſhall come to iudge the quicke and the dead. The Apoſtle could proceed no further with his ſpeech, becauſe of the murmuring of the people. The beleeuers praiſed God, and were confirmed in the faith, and the Prieſtes raged like Lyons and ſaid: they had not done well to choſe one for Iudge and vmpire for their part, which did condemne them.

As it happeneth to a man that goeth to law in a falſe quarell, that will ouercome with words, when he can not otherwiſe, ſo they began with a loud voice to ſay, the iuſt man hath erred. And not content herewith, they in troupes got vp to the pinacle of the Temple, and for that they would puniſh the Apoſtle to terrifie others, threw him downe head-long from that high place vnto the ground, yet he died not of that fall, although he was ſore hurt & bruiſed. Then they that had throwne him downe, deſcended with ſpeede to the ground, and ſeeing he was not yet dead, tooke vppe ſtones & threw them at the holy Saint, who by the beſt meanes he could, got on his knees, and prayed vnto God, to pardon them that killed him.

One Recabine a Prieſt, heard the prayer of the holy Saint, who ſaid aloude: Brethren, the iuſt man praieth for them that kill him, it were well done not to perſecute him; It is not well that a man ſo worthy of life ſhould die. Theſe helliſh people would not harken to the Prieſt, but one of them gaue him ſuch a blow on his head with a clubbe, that he ſtrooke out his braines: & in this maner the holy Saint rendred his ſoule to his Creator. His body was buried neare vnto the place where he was killed, and remained there a ſhort time, but afterwards it was tranſlated to Rome, and buried with the body of S. Philippe. This holy Apoſtle wrote an Epiſtle repleniſhed with godly doctrine, in which he ſhoweth how much he was adorned with virtues, ſince he reaſoneth of them ſo well, and requeſteth euery one to loue them. The like did his brother Thaddeus, otherwiſe called Iude, in an Epiſtle which he alſo wrote, in which is ſeene

the great desire he had of the saluation of soules.

Simeō Metaphrastes also noteth, that in the title of the said Epistle he saith: Iude seruāt of Iesus Christ, brother of Iames, to the beloued of the Father eternall. &c. Metaphrastes saith, proud men and vaine-glorious of the world, are not so esteemed to be entituled Monarches, Emperors, and Kinges, as Iude is esteemed for being brother to Iames. How great then shall the glorie of the same Iames be, since the Euangelist calleth him the brother of Iesus Christ? And although others were as nere of kinne vnto Christ, yet had they not this title: for that he was so holy and iust, and was so like in fauor to Iesus Christ, he made him to haue that honorable title of his brother. He then that had such a brother, take vs into his protection, and not chastise vs as a rigorous Iudge, but as a pittifull Father, and make vs worthy of his grace. Amen. The Church celebrateth the feast of this Apostle iointly with S. Philippe, whose Martyrdome was on the first of May, in the yeare of our Lord God (after the opinion of Onuphrius) sixtie three, in the time of Nero the Emperour.

Diuers authors haue said sundry thinges of S. Iames the lesse, some say he was not Bishoppe of Ierusalem, & that he died not in that manner as is before written. Others auouch that he was crucified in Ostracina, and of this opinion is Necephorus Callistus. Others say that he was not the same whom the Euangelistes call Iuste, so that they make three Iameses, one the greater, sonne of Zebedee, the other the lesse, sonne of Alphee, and the other the Iust, which was disciple of Iesus Christ, and Bishoppe of Ierusalem. But at the end, they all say of him that which we haue said of S. Iames the lesse, and notwithstanding the reason, authoritie, and coniecture, of this or that author, whom euerie one alledgeth for their opinion, I continew & doe hould for certaine that which I haue said before.

Although many authors alledged as Egisippus, Clemens Alexandrinus, Eusebius Cesarienſis, and Saint Ierome, had not bene of this opinion, the authoritie of Pope Anacletus were inough to prooue it, for that he was Pope. And although his speech herein is not declared as a matter of faith, but saith it writting as a particular person, yet his wordes be of great authoritie. Moreouer, he was neere to the Apostles time, whereby he might better know the truth of this matter, so that there remaineth no doubt hereof, as also for that the Romaine Breuiarie is of the opinion as I haue written.

The head of this holie Apostle is at S. Iames in Galitia in Spaine, the which is carried in procession on the festiuall daies of the yeare. There is also some likelyhood, that the translation of S. Iames, which is celebrated in Spaine on the 30. day of December, is the day the head was brought thither, for that the proprietie of the office of this solemnitie in the Breuiarie of S. Isidorus, speaketh alwaies of S. Iames the lesse, and the translation of S. Iames the great, was

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on the 25. day of Iuly, to wit, the same day that his feast is celebrated.

The life of S. Athanasius Bishoppe and Confessor. May. 2.

KIng Saul enuying Dauid seeing him to be so valiant, fauored of God, and beloued of men, began to persecute him in such sorte, that he neuer ceased, but was his deadlie enemie all the daies of his life. The same we may say of an other, as vnthankefull against God as Saul was, and this was Arius the cursed Apostata, who opened his sacrilegious mouth against Christ, denying that he was begotten from all eternitie, and by consequence he denied that he was God. And seeing that S. Athanasius like an other Dauid combated for the defence of the honor of God, and therfore being of him much fauored, and beloued of all the faithfull, the cursed caytiue enuyed him, and began to persecute him, and so he began, that he neuer had end, but was vnto him a deadly enemie as long as he liued. The life of this good and holy Doctor, I haue gathered out of Gregorius Nazianzenus, and out of Theodoretus, Ruffinus, Cassiodorus, Sozomenus, Metaphrastes, and out of Nicephorus Callistus, in this manner.

SAint Athanasius was of Alexandria in Egipt, and was borne of a noble and vertuous Father. His sonne only surpassed him in vertue, and increased his renoune and creditte, for euery one that knew the father and mother of S. Athanasius said, that from such a tree could not spring, but a fruite like vnto S. Athanasius. It happened when he was yet a child, the feast of S. Peter (who had bene Bishoppe of that cittie, and martyred in the time of the Emperour Diocletianus) was celebrated in Alexandria, and great triumphes were made. The Bishoppe of the cittie at that time was called Alexander, who made a feast for his Prieſtes in a dyning chamber of his house, that looked toward the Sea. When they were at the table, they saw out of a window many children playing on the Sea shore, and their sport was such, that the Bishoppe and all the rest forbore their meate, to looke vpon them.

These children had seene Bishoppes consecrate in the Cathedrall Church of that cittie, and after the consecration, to baptise the Cathecumens. And because children ordinarily seeke to counterfaite all that they see, they made a Bishoppe in sporte among them, which was S. Athanasius: they all stood about him and laid their handes on his head, and did vnto him the other ceremonies, which they had seene done before by Bishoppes. This being done, S. Athanasius and the other children went vnto the Sea shore, and he tooke of the water, with the which he baptised them all, comming vnder his hand, saying the same wordes which are said when any are baptised.

The Bishoppe Alexander did wonder to see it, wherefore he commaunded

his ſeruants to bring to him all theſe children, when they came to him he bidd them tell him, what ſport was that they vſed. They as boies vſe to doe, began to deny, but when the Biſhoppe threatned to whippe them, they confeſſed, & told the ſport they had made. Then he asked S. Athanaſius what was his intention when he baptiſed them, and he anſwered: that he was deſirous to doe that which the Biſhopps doe, when they baptiſe. The Biſhoppe hearing this, iudged that it was true Baptiſme, and ordained the other ceremonies to be ſupplied, which are vſed and accuſtomed in that Sacrament, and tooke them all for Chriſtians. He cauſed the Father of S. Athanaſius to be called and exhorted him to ſend his ſonne to ſchoole, and when he came to riper yeares to bring him vnto him, for he would haue him about and neere to himſelfe. The Biſhoppe vpon that which he ſaw, diuined what a man he was likely to be.

S. Athanaſius was ſent by his Father to ſchoole, and when he was of good yeares, he brought him to the Biſhoppe Alexander, who was now very old. He examined the young man, and ſeing that he was not deceiued in his iudgemẽt, he affected him much, for that he had profited in humanity, and alſo in diuinity, ſo that none in Alexandria of his age, attained to the like, and none of his auncients ſurpaſſed him in any ſcience. Though he was thus addicted vnto the ſtudy of learning, yet forgot he not to exerciſe him ſelfe in vertuous and holy exerciſes, yea you could not perceaue, whether his learning ſurpaſſed his vertue, or his vertue exceeded his learning. Biſhoppe Alexander made him Prieſt, and Archedeacon, being aſſured that he ſhould be his ſucceſſor in his Biſhoprike, as he was indeede.

At that time there was a wicked Prieſt in Alexandria, called Arius, who being ambitious, and deſiring to be renowned and famous in the world (as hereticques vſe to doe) fell into a peruerſe and wicked error, and denied the equallitie of the perſons of the moſt B. Trinitie, and ſaid: the Father had bene before the Sonne. In confirmation of this his blaſphemy, he brought certaine wordes of ſcripture falſely vnderſtood. The deuill holpe him ſo much (by the permiſſion of God) that like an other Lucifer, he drew downe the third part of the ſtarres, to wit: innumerable people of all eſtates & conditions, who confirmed that which he had ſaid.

The Catholique Church at that time was at ſome reſt from perſecution of Tirants, by meanes of the good Emperour Conſtantinus Magnus, but the hereſie of Arius afflicted it ſo, and raiſed ſuch tumults in the ſame, that Pope Silueſter, and the Emperour, trauelled iointly to extinguiſh it. They cauſed a Councell to be aſſembled in the cittie of Nice in the Prouince of Bythinia, of 318. Biſhops, and amongſt them the Biſhop of Alexandria was one. He brought with him S. Athanaſius, who by his eloquent ſpeeche, and profound learning, ſtood in good ſtead againſt Arius and his followers, arguing and diſputing with

with them, and continually conuincing them; In such sort, that S. Athanasius was knowen and beloued of all good men, and feared of the euill, and was called the stout defender of the faith. At the end of the Councell it was determined and decreed, the Sonne to be consubstantiall with the Father, and the opinion of Arius was declared, and condemned for Heresie. He was also denounced an heretique, and was banished with others, that would not be reduced to the truth, and to confirme that which the Councell had determined. Fiue moneths after, Alexander B. of Alexandria seing himselfe neare vnto death, procured that S. Athanasius should be elected in his place, which he refused, considering the heauy weight which he tooke vpon his shoulders, and the difficulties and perilles into which he should enter, yet at the end he accepted the election. Alexander being dead, he was consecrated, and gouerned his Church marueilously, both for life and for example.

As the wicked be fauored by many when any disgrace happeneth vnto them, so Arius had many that fauoured him, for they caused the Emperour Constantinus to be certified thereof (who had approoued that which had bene defined, and determined in the Counsell) yet he who by nature was pittifull, did reuoke him from banishment. So Arius returned vnto Alexandria, not amended, but rather more obstinate then before, though he proceeded in his heresies by deceipt and warie dealing and said the same he said before, but vsing other wordes. Also some Bishops who were of the part of Arius, obteined letters of Constantinus, directed vnto S. Athanasius, in which he comaunded him to vse Arius louingly, and not to prohibite him to enter the Church, and to communicate with the faithfull, & threatned him if he did otherwise. It was apparant that Constantinus did this, to the end the Catholique Church might continew in peace, but he was much deceaued, for by this meanes the fier was more kindled, and greater discord was raised then before. Arius contended alwayes with S. Athanasius, who knowing well his deceipts, wrote vnto the Emperour, and told him plainly, that Arius was not conuerted, but more peruerted, and that now he spake the same wordes in obscure termes, but signifying the same thing which he had already plainly, & clearely vttered before. When the Emperour heard that, he addressed other letters which said: that if it were so, Arius should be driuen from Alexandria.

The followers of Arius which were certified of euery thing, saw expressly, that as long as S. Athanasius remained in Alexandria, Arius and they could preuaile but litle, wherefore they tooke counsell together, & resolued to bring him into some euil conceite with the Emperour, accusing him of many things which were impossible to proue. Among others which they charged him withall, this was one: They showed vnto the Emperour a box, in the which was a mans arme, and they said; it was the arme of Arsenius, whom Athanasius had

mur-

murdered, to make vse thereof in art magique, for said they: he is a coniurer and a Negromancer. Constantinus thought they would not haue slaundered S. Athanasius with such a horrible thing as that was, without some foundation, wherefore for the better laying of the matter open, he caused a Councell to be congregated in the citty of Tyre, & gaue in charge to Archelaus his Counsellor to goe for Athanasius, & to bring him vnto the Councell tha he might make his defence against those slanders. He gaue him also in charge to defend him from his enemies, if perhaps the accusations were false and vntrue.

The Councell was assembled, and S. Athanasius appearing, his aduersaries appeared also. First, they accused him (as of a thing newly done) that he being lodged in that citty in a womans house, had forced her to sinne with him, and had scandalized all that were there at that time, to heare the lamentation the woman made. This wicked womā they hired also, to make this false complaint before the Councell. The fathers of the Councell hauing heard the accusers & the woman hir selfe, staied to heare what S. Athanasius would say in his defence. He did no more but spoke in a Priestes eare that stood by him, who being instructed what to doe, turned his face to the woman as if he had bene S. Athanasius, and said vnto her. Tell me woman, did I force thee to sinne, when was I in thy house? Shee that knew not S. Athanasius, but thought it had bene he which spoke, said with a loud voice: Thou hast bene in my house, where I haue attended and made much of thee, but thou wicked man in requitall, hast dishonored & forced me to wickednes, therfore I request iustice at the hand of God, if men doe it not vnto me. Then all the fathers of the Councell perceiued her malignity, and vnderstanding the deceipt, they thrust the woman out of dores, and asked if there were any more accusations against S. Athanasius, for that which had bene said, was found to be false and deuised.

Then the boxe with the arme which they said was the arme of Arsenius was taken out, accusing S. Athanasius that he had murdered him, with intention to vse it in Negromancie, and art Magique. This Arsenius was one of the readers in the Church vnto S. Athanasius, who was fled from Alexandria, & gone vnto Constantinople, because he feared that S. Athanasius would chastise him for a certaine offence he had committed (where he heard all that was reported concerning his arme) whether by inspiration of God, or whether because he thought he might recouer againe the fauour of S. Athanasius, being embarked he came vnto Tyre, and in the euening before S. Athanasius should be accused, he went to him secretly, & discouered vnto him the compact which was made against him, according as he had heard in Constantinople. S. Athanasius gaue him many thankes, & willed him to keepe close in his house, till the time came he was to be discouered. When the complaint was rehearsed S. Athanasius was bidden to answere, and he said: I would first demand if there be any here that

knoweth

knoweth Arsenius whom I murdered (as these men accuse me:) many said they knew him, and so said his accusers also (for they had heard that Arsenius was dead, and thereupon they tooke this occasion to slander him.) Saint Athanasius sent one to call Arsenius, who came into the middest of the Councell, and S. Athanasius said: Behold Arsenius aliue, this is his right hand, and this is his left arme, this arme which you now show, whose is it, for it is not the arme of Arsenius? His accusers were ashamed and foiled, and all the enemies of S. Athanasius reproched, but this inraged them more then before against him, and they said: he was a Magitian, & that by the meanes of inchauntment, he made that appeare which indeede was not. They would then haue offered him violence, if Archelaus with his souldiers had not defended him.

S. Athanasius seeing how thinges went, and marking the countenance and behauiour of the greater part of the Councell (to be inclined rather to do him iniury, then to respect the iustnes of his cause) he resolued to goe vnto Constantinople, where he made relation vnto the Emperor of all thinges how they passed, and besought him, that if any would accuse him, they should doe it in his presence, and that he would be iudge himselfe, and not to suffer him to be subiected to the censures of such as were his deadly enemies. The Emperour thinking this a iust request, wrote forthwith vnto Tyre, and ordained that the Councell should be translated vnto Constantinople. When the messengers of the Emperour arriued at Tyre, they found the most part of the fathers of the Councel departed, and none was left but the mortall enemies of S. Athanasius, who fulfilled the commandement of the Emperour, and being come to his presence, they told many thinges of Athanasius: and amongest others they accused him of Treason, in that he had hindred the execution of some of the Emperours ordinances, and commandementes. So that the Emperour beleeuing them more then was fitting, was wroth with S. Athanasius, and banished him into Fraunce. There the holy Saint remained a good space, being much made of, and furnished of all thinges necessary for himselfe, and for his family, by Constantinus sonne vnto the Emperour, who was gouernour of that Prouince. Within few dayes after it happened that the Emperour fel grieuously sicke, and commanded S. Athanasius to returne vnto his Bishoprike of Alexandria. Though his aduersaries laboured all they could to the contrary, yet could they not hinder his returne. It is true that it was deferred vnto the death of the Emperour, and Constantinus afterward ledde him in his company to Alexandria, where he was receaued with great triumph and ioy.

After the death of the Emperour, the landes of the Empire were deuided betweene his three sonnes, the East fell to the lot of Constantinus, who being an Arrian, caused a Councel to be assembled in Antioch, notwithstanding, that the Pope withstood, and gaine-said it: by which it is euident, that this was not

a Councell, but a Conuenticle. Herein S. Athanasius was condemned, & in his place, Eusebius Emissenus was elected Bishoppe of Alexandria, but he would not take it vpon him. Then was another chosen called Gregory, who tooke it, and went to Alexandria to take possession with armed men, which Constantinus assigned vnto him. S. Athanasius was with his Priests and Cleargimen in the Church, whom he perswaded to depart and to leaue him alone in that danger, but they which hitherto had bene obedient vnto him, in this would not obay him, but will he, nill he, and in a maner by force, they ledde him through certaine secret waies, and brought him into a safe place, deliuering him from the souldiers handes, which were about 5000. and from the rage of the Arian Citisens, which came in their companie. God shewed fauour vnto the good Prelate, and deliuered him out of all their handes, notwithstanding the Emperours commandement, which was to bring him aliue or dead, and had promised a great reward to him that did it. S. Athanasius went vnto Rome, and by the meanes of Pope Iulius, he returned vnto his Bishoprike againe. When he made his entry into Alexandria, such was the concourse and presse of people, that in a throng by euill fortune, certaine seruantes of Gregory, who had bene chosen Bishoppe in steed of S. Athanasius, were thrust vnto death. His enemies reported that he had murdered thē, whereupon they came with new complaintes and accusations vnto the Emperour, and among other thinges they tould him, that he forbad corne to be carried from Alexandria to Constantinople, to the notable damage of all the country. They said also, that he sold a great quantity of graine that Constātinus his father had left in Alexandria, for the reliefe of the poore, and that he deteined the price thereof, & imploied it to his owne vse. The Emperour tooke such indignation thereat, that he commaunded he should be killed; whereupon, some of his officers went to put it in execution. S. Athanasius was certified herof, and by means of some of his faithful friends, was hid in an ould dry cisterne, where he remained seauen yeares, and a woman had the charge to prouide him necessary sustenance.

Then departed he from that place, and not holding himselfe secure in the East (where Constantinus ruled, who was an Arrian heretique) he determined to go into the Weast where Constans raigned, who was the third sonne of Constantinus (the other brother Constantinus being dead already.) The good Constans receaued S. Athanasius very kindly, and hauing vnderstood by him all that had beene done, wrote as a good Catholique to Constantinus his brother, requesting him, to restore Athanasius vnto his seat; and if he would not, he vowed to come and enstall him by force of armes, for that the honour and seruice of God did more oblige & bind him, then the kinred that was between them two, and he would rather breake the bond of brotherhood, then leaue so good a worke vndone, tending to the seruice and honour of God. Constantius

tius (who knew his brother Constans would doe as he said) was afraid, wherefore he wrote vnto S. Athanasius a courteous letter, and perswaded him with faire wordes, to returne againe vnto his Bishoprike. It happened that S. Athanasius was at that time in Rome, when the letters of Constantius were deliuered vnto him: whereupon he showed them to the Pope, and all the Court, and euery one reioyced, aswell for the good of S. Athanasius, as also for that it was hoped, Constantius would not fauour the Arian heretikes any more. The Pope wrote vnto the priests of Alexandria, and he comaunded them to receiue and giue reuerence vnto their Prelate and lawfull Bishop.

S. Athanasius returning into the East, went to visit the Emperour Constantius, who requested him very earnestly, to permit the Arians (with his good liking) to haue one Church in Alexandria, & he said he requested this of him, to maintaine his estate in peace. S. Athanasius answered: he should with a good-will, so long as he would be content to suffer the Catholiques to haue a church in Antioch, for the same respect, to conserue peace, for that they were not all Arians in that Citty; And as great reason it was, the Catholiques should haue a Church there, as the Arians to haue one in Alexandria. This seemed vnto the Emperour to be very iust, and he was contented so to do, wherfore he wrote a letter vnto the heretikes of Antioch, and told them thereof: but the Arrians answered: that they had rather not to haue a Church in Alexandria, then that the Catholiques should haue one in Antioch. The Emperour perceiued herby, the prudence of S. Athanasius, and he made of him the more account, and sent him back in peace vnto Alexandria. The first thing he did, was: he with an earnest zeale, depriued all them that were of the opinion of Arius from their places & dignities, bestowing them on the Catholiqnes, & thus he did throughout all the Churches of Egypt, which were his Suffrages, and vnder his iurisdiction.

In the meane season the Emperour Constans, who was his Protector dyed, & the Emperour Constantius was established Lord of al the Empire. He being in Italy began a fresh to persecute S. Athanasius, and all the Catholiques, for he caused a councell to be assembled in Millan, that S. Athanasius might be deposed and depriued, and all other also that consented not vnto the opinion of Arius. The Councell was assembled, but it proceeded not in such sorte as the Emperor intended, for that some Catholique Bishoppes withstood the Arians couragiously, saying: that it was not iust that Athanasius should be deposed, for that he was the defender of the true faith. The Emperour sent a messenger to call S. Athanasius, but he fearing the worst, deferred his comming. Then Constantius sent to apprehend him, but S. Athanasius being assisted by God escaped the hands of his aduersaries. His escapes were so wonderfull, that many reputed him to be a Negromancer, & thought he fled away by inchantments.

The Pagans also that were in Alexandria, beleeued the same, and reputed him a southsaier, for a certaine chaunce which befell in the Cittie, and was in this manner following.

A Storke flew on day through the Cittie, and cryed out with aloud voice: *Cras, cras*, that is: *to morrow, to morrow*. Some of the Pagans asked S. Athanasius, what the meaning therof was; He answered them; *Cras*, is as much to say as. *To morow*, and this Storke saieth: that to morrow all you Pagans shall haue a great misfortune: which came to passe as he said, for on the next day the Emperour sent a precept by which he commaunded, that the Pagans should not haue any Temples, and that their idolatry should cease, which was an euill day for thē. It is aparant that S. Athanasius knew this by diuine reuelation, though they iudged it to proceede from vnlawfull meanes. It is an ordinary thing for the malitious, alwaies to take in euill part the actions of those men whom they hate. So the same was reported when S. Athanasius escaped from so many dangers, from the which God deliuered him for the benefit of his Church, and not because he was either southsayer, or inchaunter. For when he was forced to flie from his aduersaries that would haue taken him, all the passages being beset to the end he should not escape, he retiring him selfe into the same citty, made choise of the house of a very beautifull, but no lesse vertuous woman, thinking indeed that there his enemies would hardly find him out, as little suspecting his being in such a place. The good woman kept him in her house, and attended him, and very charitably prouided him all thinges necessary. Moreouer, she prouided him of bookes according to his desire, so in that place he spent all his time in writing. They which reade his workes, know the fruit that is gotten by them, all which he for the most part composed in the house of that woman. With truth it may be said, that all that which the greeke Doctours haue written, they take and collect out of the labours and studie of S. Athanasius, for that is to be seene in his bookes as in a pure fountaine, which in other mens writtinges is diuers times confusedly handled.

Then happened the death of the Emperour Constantius the heretike, and Iulianus had the Empire, who being before a Christian, became after an Apostata, and a renegate Idolater. That night that the death of Constantius was knowen in Alexandria, S. Athanasius, appeared in his Church at Mattins, to the great wonder and ioy of euery one, for that of a long time they had not heard any thing of him. He remained a few dayes quietly in the gouernment of his Church, but Iulianus passing into the Orient, and hauing in his companie many Magitians, Inchanters and Southsayers, was tould by them, that if he would obtaine his desire (which was to renew and set vp paganisme, & bring all them againe vnto Idolatrie) he must of necessitie put Athanasius to death, whereupon the peruerse and wicked Emperour sent forth-with to apprehend him,

him, or els to kill him, if they could not easely take him. This being knowen in Alexandria, the Clergie and people went vnto the Church, euery one lamenting and wailing for compassion, in the sight of their good Pastor & Shepheard, being very sorrowfull for the great persecutions that were raised against him, but he comforted them, saying: that Iulian was like a cloud in sommer, which seemeth to threaten haile and showers, with thunder and lightening, and the fury thereof passeth away in a short time. The wordes of the good Bishoppe were very true, for forthwith a few dayes after, the death of Iulian happened. They which came to take or kill S. Athanasius, were already nere vnto him, whereupon he was inforced to take a boate, and to flie to the riuer of Nilus, yet he was not secure, for his enemies pursued him so, that he was not able to get away from them, wherefore he vsed this conceited pollicy, he caused the boate to fetch about, and to returne backward, and eare long he met them that sought him, who asked of him if he had not met Athanasius, he answered them: it was not long since I saw him, and he is not farre from you. With this they hasted forward, and S. Athanasius returned vnto the citty, and put him selfe in securitie.

After a few dayes Iulianus died, and after him succeeded in the Empire Iouinianus, a good and Catholique Prince, who ordayned, that all the Catholique Bishops which obayed the Nicene Councell, should returne vnto their Churches, and that the Arians should be deposed. Iouinianus wrote particularly vnto S. Athanasius, and besought him to geue him instruction in the faith which he ought to follow (for he held him for a very good Catholique) S. Athanasius answering: bad him obserue all thinges decreed in the Nicene Councel. Then he went to visit him in Antioch, where was euill tongues which informed the Emperour that Athanasius was the cause of all the changes and alterations in the faith, thoroughout christendome, and that for the same, he had beene deposed from his Sea, by diuers Councells; therefore he might doe well to send some other Prelate vnto Alexandria, to appease and quiet all dissentions. The Emperour defended S. Athanasius, and in great choller answered: that he tooke Athanasius for a good Catholique, and that he suspected them that persecuted him, and in deede he punished some of them that spoke against him, which punishment was for an admonition, that none should after speake any euill of S. Athanasius.

Iouinianus raigned but a while (that is to say seuen monethes) and after him succeeded Valentinianus who was a Catholique, but afterwardes he tooke as companion in the Empire his brother called Valens, who was an Arian. This man began to persecute S. Athanasius againe, and sent souldiers vnto Alexandria to take him. The people stood in the defence of their Bishop, whereupon the officers of Valens fained to be quiet, but one night after they suddenly entred-

tred the Bishops house, but yet found him not (such was the pleasure of God) for he fearing that which indeed followed after, was gone secretly the day before, into the house of a Cittisen that was his freind. At this time S. Athanasius lay secretly hidden in a tombe (which was the Sepulchre of his Ancestors) fower monethes, in which time the deputies and attorneis of the citty, went to the Emperour Valentinianus in defence of their Pastour, and to complaine on Valens, that persecuted him without cause. Valentinianus who was a Catholique, vndertooke the defence of Saint Athanasius, and wrote vnto Valens, that he should not persecute or disquiet him any more, nor to geue eare to the slaunders of his aduersaries. This was cause, that he was neuer persecuted more in all the rest of his life. He being now very ould, and hauing beene Bishopp of Alexandria 46. yeares, & suffered these persecutions and afflictions that I haue recounted, and others also, which the aboue mentioned authours rehearse (though I haue pretermitted them for that I would not to be too lōg) it pleased God for his notable seruice, to take him vnto him by an ordinary death, and so he bestowed on him the reward of his labours. Among his other bookes, he left behind him the creed, commōly called the creed of Athanasius, which beginneth. *Quicunque vult saluus esse &c.* In which is written very largely (although in few wordes) the misteries of our faith. There he also taught vs what we ought to beleeue, and telleth vs that we must doe good workes, to the end that by beleeuing, and doing well, we may obtaine that blessednes, whereof God of his mercy make vs partakers. Amen. The Catholique Church doth celebrate the feast of S. Athanasius, the day of his death, which was on the second of May, in the yeare of our Lord 371. Valentinianus being Emperor: the Venetians say, that they haue the body of S. Athanasius in the Church of the holy Crosse in Venice.

The Inuention of the holy Crosse. *May.* 3.

AMong other things the Worthy King Dauid spake vnto God, When in spirit he found himselfe in sweet and pleasant conference with him, at one time he said thus: I will meditate and consider all thy workes, and will exercise my selfe in thy inuentions. *The consideration of the Workes of God, eleuated much the spirit of this holy Prophet, While he considered the frame of the heauens, of the planets, the starres, their motions, with the other mixt bodies; the plants, the liuing creatures, and Man, which is the end and summe of all Gods Workes. These were the meditations of Dauid, who exulting in spirit said within himselfe; What, and how many are the thinges that are to be considered in God, since there be so many in his creatures, and such a distance and difference betweene him and them? When the Prophet said, that his Workes and Inuentions were his exercises,*

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he would inferre, that he conſidered the Workes and Inuentions of God more attentiuely, and with more care, for that it was a matter very worthy, and expedient to be exerciſed.

Amongſt ſo many his hidden Workes and inuentions, all great, and full of admiration, yet two of ſo many did appeere. The one, farre more ſinguler and more eminent then the reſt, was: When God came into this World, inueſting or rather veiling, as it were with the baſe ſackcloth of our humanity, the ſuper-excelling puritie of his diuine nature. In this one many may be conſidered and admired; for in that one Worke and inuention is diſcouered: how the Infinite, is become Finite, and the Immortall, is become Mortall. How he that is adored of the Seraphins in heauen, ſhould lie vpon a little hay in a manger. To ſee the bread hungry, the Water thirſty, the fier to tremble with cold, and to ſee him that is the Iewell and Ioy of heauen, to weepe and lament on earth. There was ſeene alſo, the moſt admirable Worke and Inuention, how the moſt bleſſed Virgin Mary, remaining a Virgin, was a mother, and being mother, was both Virgin and mother of God. Now, this is ſufficient for this firſt Inuention, let vs paſſe vnto the other, which is: of this preſent ſollemnitie.

THe Inuention was: that on the moſt ſolemne day of Eaſter, in the which an infinit company of people, came from diuers parts of the world vnto Ieruſalem. About mid-day, was a heard a bruit through all the cittie, of a wonderfull and neuer the like heard of Inuention, which ſhould that day come out of the houſe of Pilate the Preſident of Iudea: euery one ranne to ſee it, the waies were full of people, and the windowes repleate with beholders, attentiue to ſee this wonder. Then began the Inuention to appeare, and behould there cometh out of the court many officers, then commeth out the royall ſtanderd, the Croſſe I meane, and after that commeth forth Ieſus Chriſt, true God and man, he that created heauen and earth, he whom the Angels adore, and ſerue in heauen, he at whoſe name, the deuils doe tremble, he who in the world (although he was diſgraced in the habite of a man) had got much credit by the miracles he had done. This ſame man came on foote, without ſhooes, all bloudie, his face bruiſed with the blowes and buffets receaued thereon, the haire of his head all out of order, whereupon he had a crowne of pricking thornes, his beard pulled and halfe torne off, his eyes full of blood, and filthy ſpittle, on his ſhoulders he caried a heauy Croſſe, whereon him ſelfe was to die: the cryers publiſhed with aloud voice, that Ieſus Chriſt was led vnto death as a malefactor, and mouer of ſedition among the people, a blaſphemer, and one that would make himſelfe the ſonne of God. This is the Inuẽtion for the which Ieſus Chriſt the true God came into the world, a thing ſo ſtraunge and wonderfull, that Dauid conſidering it, with great reaſon cryed out, that he ſpent his time in meditating it, and ſtudying thereon, as on a thing neuer more to be ſeene in the world againe.

This ſo maruelous decree of God, the Church celebrateth this day, in which

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the materiall Crosse was found, after it had bene lost. For the diuell seeing, the great estimation God made of this sanctified wood, whereon his Sonne redeemed mankind, and how all true beleeuers esteemed and honored the same, endeuored to take it quite away from the knowledge of men. And so put in the mindes of some of his ministers to hide it, who made a very deepe pit, & threw therein the Crosse of Christ, and the Crosses of the theeues, the nailes, & the title of the Crosse, and then filled the pit vp with earth (the place where Christs body was buried being neere thereunto) they couered it also with stones and made it like a little hill. And more to couer the deed, the diuell mooued certaine Pagans to set vp the Idoll of Venus in that place. And S. Isidore saith, that this was done to the end, that if any Christian had notice of the Crosse, that it was there buried, or that in respect of the Sepulcher should goe thither to pray, that he could not do it except he would also seeme to adore the goddesse Venus, and so being a Christian to auoide that scandall, they thought he would rather refuse to goe thither, then by his deuotiõ seeme to do that, which him selfe so much detested.

Many yeares passed, and the golden age succeded, in which the Catholike Church was at vniuersall quiet and peace. For in the time of Constantine the Emperor, the persecutions ceasing which had afflicted the Church heretofore, and because the good Emperor had obtained a great victory by meanes of the Crosse (for he had seene a Crosse in the aire with this title: *In this signe thou shalt ouercome*, which afterwards proued true, for he ouer-threw his enemy Maxentius) by which victory he became Lord (as it were) of all the world, the good Emperour, not onely remained deuout to the Crosse, but commanded from thenceforth that none should be crucified. Then caused he certaine Churches to be built to the honour therof, and placed it in his standard, & wore it vpon his head. The mother of Constantinus called Helena being conuerted to the faith, tooke great deuotion to the holy Crosse. Some seeme to say, that this holie woman was of meane estate, founding themselues vpon the wordes of S. Ambrose, who saith: that she lodged strangers in her house. It is most sure, that if this holy Doctour saith she kept an Inne, he doth not auerr it for certaine, but he saith: that report was of her, and that some said so, yea, he propoundeth to vs many worthy things in her commendations. It is no great wonder if some say so, to diminish the authority of Constantinus, for that he was a deadly enemy vnto the Iewes and Pagans, who could not wrong him otherwise but in this maner, it being an ordinary course with such people, when they can not wreake their wills with their handes, they seeke to doe it with their tongues.

This which many sufficient authours doe relate vnto vs ought to be holden for certaine, to wit: that S. Helena was daughter to a noble man of Britanie, & because she was very faire, Constantinus Father vnto the Emperour, tooke her

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to wife. This holy woman being much deuoted vnto the Crosse of Christ, had a will to seeke it out, and if she found it, to honour it in all she could. To effect which, she thought it was necessary for her to goe to Ierusalem in person, and so she did; Nicephorus Callistus and the authours of the Tripertite history, say: that S. Helena had a reuelation from God, whereby she knew the place where the Crosse was. In the Romaine Breuiary we read; that she knew it by the meanes of a Iew called Iudas, to which opinion I rather assent, for that God vseth not to do miracles in those thinges which may be atteined by humane meanes, and so for that she might finde the Crosse by the meanes of that man who knew where it was, it might be knowne without reuelation. We may also say (as saith Ruffinus) that the reuelation S. Helena had, was, that she should seeke the Crosse, and the finding thereof should be by the meanes of the aforenamed Iew. This Queene commaunded to assemble many Iewes in Ierusalem and to enquire of them where the Crosse was, for she was informed that they had hidden the same. The Iewes did not satisfy the Queenes wil in their answer, but excused it saying: that they knew not the place where it was: shee being a woman resolute, commanuded, that they should either discouer and declare where the Crosse was, or ells they should he burned. They being all afraid told her, that Iudas that was one of their company could certify her, and that none ells could: forthwith Iudas was staied, and the other let go. Then she endeuored with milde wordes and faire promises to make him tell where the Crosse was, but this not seruing her turne the Queene threatned to put him to death, and put him indeed into a Cisterne, which was dry and without water, geuing him to vnderstand, that he must tell where the Crosse was, or els to die in that place by famine.

It seemeth that the lesson assigned vs by our holy Mother the Catholique Church vpon this feast would shew, that Iudas knew nothing of it, for that it saith: that he prayed vnto God, beseeching him to shew the place where the Crosse was. It may be that he knew it only by the reuelation of his forefathers, among whom it had passed from time to time one to another, in such sort that he was not sure whether it was so or no: for that it was an 150. yeeres since the Crosse had beene hidden. Iudas remained certaine daies in the dry Cisterne without meate, and then he determined to tell all that he knew, and requested he might be taken out, and so he was. The Queene reioyced exceedingly at this newes, & comanded that meate should be geuen him. He led them to the place where the Crosse was, and had them dig there. As soone as they began, and after they had digged somewhat deepe, the diuell vsed these perswasions to Iudas, and said: that he was farre contrary to the other Iudas, who had by his instigation sold, and betrayed Christ, and this Iudas against his mind discouered the Crosse, by meanes whereof he doubted he should loose many soules

which he had gained. The diuell was not of power to hinder this worke, for digging ſtil, at the laſt they came to find three Croſſes. Great was the ioy the Queene, and all the reſt receaued, when the Croſſes were found, but their ioy was a little allayed, for they knew not on which of them Ieſus Chriſt dyed, although the ſuperſcription which Pilate put vpon the Croſſe was there, yet it was not ſufficient to geue them certainty. So there was preſent Macarius Biſhoppe of Ieruſalem, who after that he had prayed a while, cauſed a ſicke woman to be brought, being in that ſtate, that by the iudgment of the Phiſitions, it was not poſſible ſhe could eſcape (if God ſhewed not a miracle.) Vpon this woman, they layed firſt one Croſſe, then an other, and ſhe ſtirred not, then laid they on her the third, and forth-with ſhe recouered, and ſtood on her feet, as healthfull and well as if ſhe had not beene ſicke. This miracle ſhewed which was the true Croſſe of Ieſus Chriſt.

The Queen laid the moſt of it in a cheſt of ſiluer, & left it in the ſame place (with great reuerence) yet ſhe cauſed them to digge further, and then the Sepulcher of Chriſt appeared, and nere the ſame was the ſtatue of Adonis. The deuoute Queene tooke the ſtatue from thence, and builded a Church in that place, and left in the ſame that bleſſed relique: the other part of the Croſſe, ſhe ſent to Rome to Conſtantinus her ſonne, with the ſuperſcription and nailes, who placed them in a Church which afterwards was called, *Sancta Crux in Ieruſalem*: as the title will teſtifie yet at this preſent, remaining in the Church. Of the nailes it is ſaid: that Conſtantinus cauſed one to be put in the helmet which he wore on his head when he fought in any battell, and the other he put in the head ſtall of his horſe, which the Prophet Zachary foretold (though S. Ierome be of opinion, that the ſaying of the Prophet is not to be vnderſtood therof) the other naile in proceſſe of time, came into the handes of the King of France. It is ſaid alſo, and Gregory Biſhop of Towres affirmeth it in expreſſe wordes, that the nailes wherewith Chriſt was crucified were fower, to wit: one for each hand, and one for each foote. If this be ſo, it is likely to be true that generally is reported, that one was throwne into the gulfe of Venice in a place where many ſhips periſhed and were caſt away, and that then this perill ceaſed.

The Inuention of the holy Croſſe, is celebrated in the Catholique Church, and a feaſt is made to the ſame Croſſe which was the meanes of our redemption. The feaſt of the ſame holy Queene is likewiſe celebrated, who was carefull to ſeeke it out, and after died in bleſſed manner. The afore-named Inuention was the ſame day that the Church celebrateth it, to wit, on the third of May in the yeare of our Lord 326. as Canifius ſaith. Of this Inuention writeth S. Iſidore in his Miſſall: S. Ambroſe in the funerall oration of Theodoſius. Ruffinus in the 10. booke of his Eccleſiaſticall hiſtory. cap. 20. S. Paulinus in the eleuenth Epiſtle vnto Seuerus. Caſſiodorus in the 1. booke of the Tripertite hiſtory

ſtory cap. 4. Gregory of Towers, Nicephorus Calliſtus in his eight booke cap. 26. and diuers others.

The liues of S. Alexander Pope, Euentius and Theodulus Prieſtes, and Martyrs. May. 3.

THE ſacred Scripture comending the good Tobias ſaith of him, that he being the yongeſt of the tribe of Nepthalim, did not the worke of a young man, but his workes were the deedes of a mā, mature, diſcreete & prudēt. The ſame yee may ſay of Alexāder, that holy martyr and Pope; who was the firſt Pope of that name. And among the Popes which haue beene in the Catholique Church, he was the yongeſt that euer was ſince, as we ſee in his life. For the Tyrant that put him to death, iudged him not paſt thirty yeares old. And though he roſe vnto that dignity ſo yong, yet did he not any thing but it was diſcreete, wiſe, and ſuch as became a ſage and prudent man. The life of this Pope (as is thought) was written by the Notaries of Rome in this manner.

SAinct Alexander was borne in Rome, and was ſonne of another Alexander, of the pariſh or Region which is called Caput Tauri, or the Bulls head, and he was elected to be Pope, after the death of S. Euariſtus. There was in Rome an Earle called Aurelianus, who being ſent by Traiane to be gouernor, exerciſed that office in the time of Adrian. This Aurelianus cauſed Pope Alexander to be apprehended, becauſe he vnderſtood he conuerted many vnto the faith of Ieſus Chriſt, and had baptiſed a great part of the Senate, and among others a Gouernour called Hermes, and all his familie, which were in number 1500. who alſo was apprehended with him. As for the Pope he put him in the common priſon, but he had ſome reſpect of Hermes, for that he had borne publike offices in the common welth, and cauſed him to be kept in the houſe of a Tribune called Quirinus.

This Quirinus laboured to perſwade Hermes to deny the Chriſtian faith, aduiſing him to haue regard to the damages that therby had happened vnto him, and alwaies to expect greater afflictions ſo long as he did thus continue. What needeſt thou to ſeeke further (ſaid he) but to ſee that thy ſelfe being lately chief of Rome, art now depriued of thy office, and art impriſoned like a conteptible perſon: to this anſwered Hermes. The gouernment hath not beene taken from me, but I haue exchanged this earthly gouernment for an other. Quirinus replied: I maruaile much that thou, a man prudent & diſcreet, wilt thinke there is an other life, ſeeing men do die and fall to duſt, doeſt not thou conſider, that the very bones which be ſo hard, do rot in time & conſume away? Hermes answered: but few yeares ſince I was of the ſame opinion that thou art of, I thought

that of a man that is borne, nothing had remained after his death, but a holy man called Alexander hath drawen me out of this error, & deliuered me from that blindnes wherwith I was deceaued. Perhaps (said Quirinus) thou speakest of one Alexander, whom I haue in the comon prison? Of him speake I indeed said Hermes. Then said Quirinus: I iudge thee now more faulty then I did before, since thou wilt beleeue and giue credit to a man, that for his peuish opinion, shalbe shortly consumed with fire. Geue credit to me Hermes, & leaue this vaine superstition, adore the Idols which thy auncestors & thou thy selfe hast adored, if thou doest so, all thy goodes, and thy offices shalbe restored to thee againe, and Aurelianus shall make thee more honoured then euer thou wast before, for so he bad me to tell thee on his behalfe.

Consider that it is not beseeming a man of thy wisedome, to geue credit vnto this Alexander, who can not deliuer neither thee nor himselfe out of prison. Say not so (said Hermes) for I and Alexander serue such a Lord, that if we desire him to deliuer vs, it wilbe vnto him very easy to do it. I will see (said Quirinus) how true these wordes be. Now you be separated one from another, make me to see you together this same night, and I will beleeue that the God whom you worship is very potent and worthy to be adored. Then said Hermes: when Iesus Christ was on the Crosse, they that crucified him, bad him to descend and come downe and they would beleeue in him, but he would not doe it, because he saw their hartes repleate with falsehood and deceipt, so that I now say vnto thee: if I thought that which thou now sayest, were said out of a true & good mind, I and Alexander would demaund this fauour of Iesus Christ our Sauiour, for the remedy of thy soule. Quirinus said: I make this request in all sincerity of hart, let me see this wonder, and you shall see what I will do. This thing in my concept doth seeme impossible, and therfore I thinke if you can do this, you can doe thinges of more importance. After these wordes Quirinus departed, and first he doubled the guardes vpon Hermes in his house, and also vpon Alexander in the prison where he was. Hermes certified Pope Alexander by one of his men of the match made with Quirinus, who assoone as he vnderstood it, fell to his praiers, and was not risen from the same, when he saw by him a child which seemed some fiue yeares old, with a lighted torch in his hand, who said vnto him, Follow me Alexander, and he answered him: as God liueth I will not come with thee, except thou do first let me heare thee pray in my presence. The little child kneeled downe, and deuoutly said the *Pater noster*. Then standing on his feete, he tooke Alexander by the hand, who hauing heard him say that holy prayer, perceaued it was an Angell of God, and not an illusion of the diuell: then he followed him without any let of gates or walles, and the child guided him to the lodging where Hermes was. Whē the two holy saincts saw each other, they embraced & wept for ioy, animating one another to suffer

for

for Ieſus Chriſt his ſake. Quirinus ſtaied not long to come, and ſeeing the two holy Saincts on their knees, and together at their praiers, and that a brightnes came from their faces, was aſtonied and much amazed. The holy Saincts ſaid, if he would haue any other proofe or tryall for the verity of the Catholique faith, let him ſpeake, for they were ready to doe it.

Then ſaid Quirinus: this which you haue done at this time may be done by art-magique. Hermes anſwered: you haue no reaſon to ſay ſo? becauſe you requeſted this ſame miracle, & beſides you haue your priſons ſhut faſt with new watches, and yet you ſee vs together, be aſſured, this can not be done but by the will of God, vnto whom it is an eaſie thing: for when he was in the world, and conuerſed with men, he did many of theſe wonders, as healing of the ſicke, giuing ſight to the blind, raiſing the dead to life, & giuing remedy to all kindes of infirmities, and his ſeruants at this preſent do the ſame by the power of his holy name. When did you euer ſee a dead man raiſed to life by art-magique? If it will pleaſe you to geue me hearing, I will tell you what happened betweene me and S. Alexander, whom you ſee here preſent, to the end you ſhall not blame me to be to eaſely drawne from the adoration of the Idols, which our forefathers worſhipped, to adore Ieſus Chriſt, which was crucified.

I haue a ſonne (as thou knoweſt) who heretofore was very ſicke, I carried him to the Temple of Iupiter, and offered ſacrifice, and for all that he died. I had in my houſe a maid ſeruant, who had brought vp this my ſonne; afterward ſhe fell blind, and ſo continued fiue yeares, ſhe ſaid to me: if as thou carriedſt thy ſonne into the Capitol to Iupiter, thou haddeſt carryed him to S. Peter, that Alexander Chriſts Vicar might haue prayed for him, he ſhould haue liued. But I reproued her, ſaying: if he doe not helpe thee that art blind, how ſhall he helpe my ſonne? the maid did not reply, but forthwith departed: It was three a clocke when ſhe went, and at ſix ſhe returned whole and found, her eyes being both cleare and beautifull.

Then tooke ſhe the body of my ſonne, which yet was not buried, and ran with it away, I, and many of my ſeruants following her. She came at the laſt to the place where Alexander was, and falling at his feet, ſaid: Lord let my blindnes returne to me againe, ſo that this yong mā may be reſtored to life. Alexander anſwered. God doth not take away the graces he hath once giuen, he is ſo mercifull, the yong man ſhalbe raiſed to life, and thou ſhalt continew with thy ſight. This being ſaid: he fell to his prayer, & before he had ended it, my ſonne was aliue, and whole on his feete without any ſigne in him that he had bene ſicke. I hauing now ſeene this miracle fell at his feete, and deſired him to make me a Chriſtian, which he did. After this I aſſured all my goods vnto my ſonne, I gaue him Tutors and ouerſeers, and appointed with whom he ſhould marry when he came to age, then gaue I liberty to my bondmen, and to euery one of

them I gaue one thing or other, and I distributed much of my goodes vnto the poore; so that I feare not the confiscation of my goodes, much lesse doe I feare the losse of my life, yea rather I shall repute it a special fauour, to be accounted in the number of the holy Martyrs of Iesus Christ.

Quirinus hauing heard all this, left his hardnes of hart, and said: Blessed be yee of God, since you haue gayned my soule; I craue one only thing of you: I haue one daughter, which hath an incurable euill in her throat, heale her, and I will bestow on you all my goodes, & will remaine in your company euen til death, if neede be, and I will confesse the faith of Christ which you confesse. S. Alexander bid him to bring her thither to him, and to beleeue in Christ, and his daughter should be healed. Where will you haue me to lead her (said Quirinus) to the prison where thou wert, or hither? bring hir thither said Alexander, for there you shall find me. Quirinus would haue left the dore of the roome open, but Alexander bidde him locke it. Then appeared againe the child with the torch lighted, and leading him backe to the prison from whence he tooke him before, vanished away. A litle while after came thither Quirinus & his daughter, and saw the dores fast shut, and the watch keeping sentinell; he opened the dore, and found Alexander as he left him, wherefore he fel at his feete, and besought him to pray vnto God for his soule, & that he would not chastise him as his sinnes deserued. My God, said Alexander, would not haue any to perish, yea rather he would haue euery one saued, hauing giuen his life for all men on the Crosse, and prayed for them that crucified him. Then said Quirinus: This is my daughter thy handmaid, pray vnto God to heale her from this noysome, and greuous infirmity.

The good Pope tooke a peece of the chaine wherewith he was tyed, & bid Quirinus to put it about the necke of his daughter, then he bid him to bring thither all them that were in that prison for professing the Christiã faith: Quirinus went, and fetcht thither two Priestes, the one called Euentius, and the other Theodulus: at his returne, his daughter was already cured, and the child with the torche appeared againe, and spoke to the Damosell, and said: Balbina (for so she was called) our Lord Iesus Christ that hath healed thee, desireth thee to be his spouse, endeuour to be faithfull to him and conserue thy virginity, & thou shalt be well rewarded by him. The child hauing spoken these wordes vanished away. Quirinus seeing his daughter healed, was almost beside himselfe for ioy, & said vnto Alexander; My Lord, departe out of this prison, lest God send fier from heauen to consume mee, for hauing holden thee in trouble & misery so long. Alexander bid him bring thither all the prisoners: Quirinus answered: father, I would fulfill your pleasure, but what will you doe with them in your company? you are holy, & they malefactors, theeues, adulterers, manquellers, & repleate with a thousand other offences, I know not to what end

end I ſhould call them. Alexander replied: Chriſt deſcended from heauen into the earth for ſinners, and not for the Iuſt, therfore bring them all hither without delay. So Quirinus did as the Pope appointed. When all the priſoners were come before him, he made a Sermon, declaring vnto them, who Ieſus Chriſt was, to what end he came into the world, what he did therein, his goſpell, death, and reſurrection. When Alexander had made an end, all of them ſaid: that they would be Chriſtians. Wherfore he commaunded Euentius, & Theodulus to lay their handes vpon them, and to make them Cathecumens. Then Quirinus and his daughter with all the other priſoners, were baptiſed. Thus the priſon became a Church; and Quirinus gaue vnto them all white garments, as the cuſtome of Chriſtians was to be apparelled, when they were baptiſed.

This thing was not kept very ſecret, for Aurelianus was informed therof, & raged againſt Quirinus, commanding him to be brought before him. Aurelianus asked him? Quirinus what is this matter that I heare ſpoken? I loue thee as a ſonne, and thou haſt behaued thy ſelfe like an enemy. Tel me, art thou alſo deceaued by Alexander? Quirinus anſwered: I can not deny, & know thou, that I am a Chriſtiã. If thou wilt put me to death, burne me, quarter me, thou mayſt doe it, but for all that I will not ceaſe to confeſſe, that Ieſus Chriſt is the true God. Moreouer I certifie thee, that all they which were in the priſon be made Chriſtians. I gaue them leaue to take their liberty, and ſo I did to Alexander & Hermes, and they would not doe it. The other anſwered: that if they looked to dy for their ſinnes, it was better to looke for it & ſuffer it, for the loue of Ieſus Chriſt. Doe now what it pleaſeth thee, for they and I be ready and prepared to die. The indignation Aurelianus tooke hereat, was verie greate, & forthwith he cõmãded the toung of Quirinus to be pulled out, ſaying. This ſhalbe the beginning of thy puniſhmẽt, that thou maieſt looſe that member, with the which thou glorieſt to haue offended me, and haſt not regarded to vtter thine owne fault. Then made he him to be drawen vpon the torture, and tyed vnto his feete a great weight. Then cut they off his handes, & laſtly his head, and threw his body vnto the dogges, but the Chriſtians gathered together all his lymmes, and buried them in the Via Appia, in the Churchyard of Pretextatus. Then he cauſed Hermes to be beheaded, whome Theodora his ſiſter buried in the Via Salaria, not far from Rome. Aurelianus commanded that they which were baptiſed in the priſon, ſhould be conducted vnto the Sea, and there throwne into it, with great weightes tyed to their necks. Among theſe was Balbina daughter to Quirinus, who went cheerfully, as if they had led her vnto her mariage, & ſo all theſe gaue their liues for the loue of Ieſus Chriſt.

Then Aurelianus commanded, that Alexander, Euentius, and Theodulus

ſhould

ſhould be brought before him, and he ſaid vnto them: I would know of thee Alexander, what thing doth your God promiſe you that ſo eaſely you ſuffer your ſelues to be killed for his ſake, when you may as eaſely auoide death, & liue in the world merry, and content. Alexander anſwered: That which thou doeſt aske is a holy thing, and holy thinges are not to be giuen vnto dogges. Aurelianus ſaid: am I then a dogge? Alexander anſwered: thou art in ſome ſort in worſe eſtate then a dogge, for if he commit a fault, he payes for it with his life, and after death there is no other thing for him: but if a man commit a fault, he payes for the ſame not only with his life, but alſo with eternal fyer. Anſwere me (ſaid Aurelianus) to that I demaund, or els I muſt cauſe thee to be tormented. Alexander ſaid: thou takeſt not the right way to know that which thou enquireſt after, to vſe threates; By beleeuing, & not by threatning thou muſt be inſtructed to be a Chriſtiã. Leaue theſe cunning & artificial ſpeeches ſaid Aurelianus, and anſwere me directly to my queſtion; Conſider thou art before the Iudge, whoſe power hath bene approued by a great part of the world. Alexander anſwered: I dread the power of God, I feare not thy power, neither doe I make any reconing thereof. Aurelianus ſaid: leaue theſe wordes, & let vs come vnto deedes, and perhapps thou wilt giue a direct anſwer to my demaundes. Hauing ſaid this, he cauſed him to be ſtripped, and drawne vpon the torture, to be torne with crooked hookes of Iron, and to put burning torches to his naked ſides. The holy Saint was very ſtill and quiet in this torment, and Aurelianus ſaid vnto him: why doeſt not thou lament, and wayle? what cauſeth thee to hold thy peace? Alexander anſwered: when a Chriſtian prayeth he ſpeaketh vnto God; Aurelianus ſaid; take pitty on thy ſelfe, which art not yet come to the age of thirty yeares. Haſt thou no feare to looſe thy life, in this thy beſt, and luſtieſt age? Alexander anſwered? ô wretch! haue thou compaſſion on thy ſoule which is loſt.

At that inſtant Seuerina wife vnto Aurelianus, ſent one to bid him haue reſpecte and regard of her life, for ſhe was in danger to looſe it, if he let not Alexander goe free. How is this ſaid Aurelianus (in a horrible rage with a loud voyce) that my wife hath acquaintance and frindſhippe with this deceiuer? Goe to, let it be done as ſhe would haue it for this time, and an other time we will try further with him. Then he cauſed Alexander to be taken from the torment, and he put on Euentius, and Theodulus, and holding them thereon, he asked Euentius what was his name: The bleſſed martyr ſaid: my name as concerning the body is Euentius, and as concerning the ſpirit, I am a Chriſtian; How long haue you bene a Chriſtian ſaid the Preſident? Euentius anſwered: it is. 70. yeares. for at 11. yeares I was baptiſed. at 20. yeares old I tooke holy orders, and now I am 80. yeares old, wherof two yeares I haue paſſed with comfort and conſolation in priſon. Aurelianus ſaid; good old man take my

councell,

councell, leaue this thy God, and thou ſhalt not die, but ſhalt be preferred to liue honorably in good and high proſperitie. Euentius ſaid; it is better for thee to take my councell, and to turne to the Chriſtian faith, ſo thou ſhalt flie the eternall punishment, which is prepared for thee, and for all others that be in the ſame blindnes thou art in. Aurelianus talked in the ſame maner as before with Theodulus, and not being able to perſuade him in any thing, he cauſed a great fornace to be heated, and binding Alexander, and Euentius together he threw them into it, and would haue Theodulus ſtand and ſee them burne, that being feared by that punishmēt, he might ſacrifice vnto the Gods. But it happened otherwiſe, for ſeing them in the middeſt of the flame (ſo aſſiſted by the Holy Ghoſt that they felt no torment, but great content) he fell of himſelfe into the fier, and it happened that the fier did no harme to any of them, which vexed Aurelianus to the heart, but for all that he tooke them out and cauſed Euentius, and Theodulus to be beheaded, and wounded the body of Alexander with ſo many prickes of needles, that he yelded his ſoule to God.

After that the three Martyrs were dead, Aurelianus made a feaſt, as if he had atcheiued ſome great victory, and being therat, a voice was heard which ſaid: Aurelianus? To theſe men whom thou ſcoffeſt, the gates of heauen are opened, and to thee the gates of hell. This voice cauſed ſuch dread and feare in Aurelianus, that he fell to the ground as ſenſeles, and a little after his ſoule paſſed out of his body to be tormented eternally in hell. The bodies of the holy Martyrs were buried in the *Via Numentana*, and then were caried into the cittie to the Church of S. Sabina. Pope Alexander was very zealous in Gods ſeruice all the time he gouerned the Church. He confirmed that auncient vſe of keeping holy water in Churches and houſes. He commanded that the bread which was to be conſecrated in the Sacrifice of the Maſſe, ſhould be without any leauen, in imitation of Chriſt, who on maundy Thurſday at his laſt Supper, did conſecrate with vnleuened bread. He ordeined that in conſecration of the Chalice, a litle water ſhould be mingled with the wine, to ſignify the vnion of Chriſt with the Church. All this was in vſe before euen from the time of the Apoſtles, but Alexander confirmed it with Canons and decrees, and commanded the contrary to be taken away in time to come. He added to the Maſſe that deuoute clauſe which beginneth; *Qui pridie quam pateretur*: vntill the wordes of conſecration. He gaue orders thrice in the moneth of December, and made 5. Biſhoppes, 9. Prieſts, and 2. Deacons: he was Pope. 10. yeares. 7. monethes, and 2. daies; The Church maketh memory of him on the day of his martyrdome, which was on the third of May in the yeare of our Lord. 132. in the time of Adrian the Emperor. The cittizens of Parma ſay they haue the body of this holie Pope.

The life of S. Iuuenal Bishoppe and Martyr. May. 3.

THe holy Church celebrateth the feast of S. Iuuenal Bishoppe of Narnia, ioindly with the aforenamed Saints. S. Iuuenal was an African, and a Priest, and went to Rome, where hearing that in Narnia (which is a cittie of Italy in the Duchy of Spoleto, of old time called Vmbria) they had neuer receaued the faith of Christ Iesus, craued leaue of the Pope to goe thither to preach: the Pope gaue him leaue, and made him Bishop of that citty. Thither he went and preached, and did some miracles, and conuerted almost all the citty. Whilest he was there, it came to passe that the Ligures, to wit, the Genoueses beseiged it round about, and brought them to great extremity, but by the intercession and prayer of S. Iuuenal, there fell a great tempest of thunder and lightning, that killed some, wounded others, and put them all to such confusion, that they raised the siege and departed.

It is said also, that a shippe wherein were 3000. persons, being in a mightie storme and in danger to be cast away, they recommended themselues vnto this Saint, and they saw him walke on the waues of the Sea, and the tempest ceased. He was Bishop of that citty seuen yeares, and died there blessedly. S. Gregory maketh mention of this Saint in the 37. homily vpon the Gospell. Vsuardus and other writers of Martyrologes make mention of him also. There is no certainty found of the time which he liued.

The life of S. Monica, mother to S. Augustine. May. 4.

MAny teares shed that blessed and holy matron Anna (as the sacred scripture recounteth of the first booke of the kinges) and the cause of her teares was: the great desire she had to haue a sonne according to her hart. Which was the Prophet Samuel, who turned the teares of his mother into ioy. The same happened vnto Saincte Monica, for she lamented and sighed, and continually made her petitions vnto God: the cause hereof was, not that God should geue her a sonne, but that one which she had, might become his seruant, because he was farre from it. This sonne of hers was S. Augustine. God shewed his fauour so much, and in such sorte vnto this blessed woman, that her sonne, who did before persecute the Christians, and fauour the heretikes, became a man of a cleane contrarie course, by fauoring the Christians, and persecuting the heretikes. The life of this holie Saint was collected for the most part, out of the booke of Confessions of S. Augustine in this manner.

Saincte

SAinct Monica was a noble matrõ of Carthage in Africa, who liued in great discomfort and affliction, not so much for the disconsolate and solo life of her widowhood, as to haue a sonne who was neither Christian nor baptised, but followed the wicked error of the Manichees. This vnto the holy woman was a sword, that wounded her heart continually, when shee called to minde that the sonne which came from her bowels when he might be the Cittizen of heauen, would choose to remaine inhabitant of hell, and subiect of perdition. This woman did more bewaile her liuing sonne, then other mothers doe bewaile their dying children. On a time she saw in a dreame or vision, an Angel speake vnto her, and demaunded the cause of her discontent & melancholy? She answered; The cause is, a sonne that I haue, which is out of the way to heauen. The Angell said vnto her; Rest assured, that at his death he shall goe where thou shalt be also. The kinde mother told this to her sonne, and he said vnto her: mother, you vnderstood him not aright, for the Angell said vnto you, that you shall goe where I shalbe. And that is because the sect of the Manichees which I follow, is the true way which leadeth vnto heauen, so you one day shalbe aduised of your error, and shall receaue the doctrine of the Manichees, and shall come with me vnto heauen, from which you are now very far. This speech greeued S. Monica, but therefore she did not cease still to lament and pray, desiring God to amend her sonne.

Shee talked on a time with an holy, and learned Bishoppe, and lamenting, besought him to talke with Augustine her sonne, and to procure by all meanes, and by his authority, to draw him out of the error wherein he was. The Bishop who knew Augustine, and how good a scholler he was, and that not any that talked and reasoned with him, did depart, but confounded, and with reproach, said vnto her, Madame: I will not enter into disputation with him, but let him alone, for he studieth so much, that by the same study God assisting him, he will come to the knowledge of the error wherin he is. The afflicted mother was not content therewith, but with her praiers importuned the Bishoppe to talke with him, and to vse all meanes he might to doe him good. But the Bishop so much the more drew backe. Then the holy woman began to weepe and cry out, thinking to moue him with teares, which the holy Prelate seing, said vnto her: Be of good comfort Lady, and be assured, that a sonne of so many teares cannot perish.

S. Augustin had a desire to go vnto Rome to read Rhetorike, as he had done before in Carthage. The mother had knowledge thereof, and resolued to goe with him, and followed him vnto the Barke wherein he was to be imbarked, but Saint Augustine then had no mind to haue his mother in his company, and therfore he watched the time when she made her prayers in a Church of S. Ciprian, neare vnto the Sea shore, and in the meane while he imbarked himselfe,

and left her there; When his mother vnderstood thereof, she went to the Sea banckes, and multiplying her teares, and sobbes, called him cruell and vnkind, and besought God to change the wind, to the end he might not saile away, but that he might be compelled to returne. She staied there long, vntil being weary she let him goe, & returned to her house: but motherly care preuailed so much in her, that she found no rest: wherefore after a few daies she tooke shippe, and went also to seeke him out. S. Augustine had bene very sicke in Rome, in which we may beleeue (as he also confesseth) that God did deliuer him by the praiers of his mother. One yere he read Rhetorique in Rome, where he got much credit. The citty of Millan sent vnto Rome for a maister to read that science, & S. Augustin was appointed to goe thither. So he went to Millan, and he found his mother, who reioiced much with him, but still did not forget to pray vnto God continually for remedy and helpe for her sonne, as alwaies she had done.

There was at that time S. Ambrose, Arch-bishoppe of Millan, vnto whom S. Augnstine tooke great affection, listened very willingly vnto his sermons, and discoursed with him very largely. This familiarity of S. Augustine, pleased S. Ambrose very well, seeing him to be learned in all sciences, and so much the more, because that with the intreatie and continuall teares of S. Monica, he had taken vpon him the enterprise, of the conuersion of her sonne, which now (by Gods helpe) began to be disposed. For while the said S. Augustine conferred with S. Ambrose, and with an other good and holy religious man called Simplicianus, it pleased God to conuert him, and to bring him to embrace the holy Roman faith, and so S. Ambrose baptised him: after which he became as firme and as constant a defender of the faith which he had newly receaued, as he had beene an oppugner of it in former times. The ioy and content his mother S. Monica tooke, when she saw her sonne brought to that passe shee so much desired, was vnspeakeable. She rendred continuall thankes vnto God for it, and hauing compassed this so difficult a worke, she thought she had spent the former time of her life very well.

This holy Saint amongst other her pious actes, remembred, that being a little girle, she was accustomed often to goe out of her fathers house vnto the Church, where, with-drawing her selfe into some solitary place, she said the *Aue Maria* oftentimes, in so much, that when they of the house saw her not at home, they were assured to finde her at Church. She remembred also how she rose in the night to say the prayers her mother Facunda taught her. She forgot not how she was so desirous to geue almes, that she hid the halfe of that which they gaue her to eate, to bestow on the poore. She visited the hospitalls, and carried to the sikce folke all she could gette. And as she grew in yeares, so she increased in the desire of vertue. When her mother commanded her to adorne, and trimme vp her selfe, shee did it against her will, and said

vnto

vnto God, that which humble Hester spoke vnto her Lord. *Thou knowest (ô Lord) that I despise these ornaments put vpon me.* She was considerate in her speech, discreet in her answeres, patient, and quiet in all thinges. She had a desire to conserue her virginity, but God hauing ordeined, that from so excellent a tree should spring a fruit of no lesse valew for the good of his Church, and doubtles intending that by S. Augustines conuersion, many should be recalled from their wicked errours, he inspired her father to marry her to a noble man called Patricius, who though he was noble of blood, yet he was a Pagan Idolater, and of euill condition.

He vsed his wife Monica hardly, yet she which was holy and good, for all that neuer gaue him any occasion by wordes, whereby he might be offended, but let the fury of her husband passe, & offered vnto God the afflictions which she indured. After, when her husband was quiet, she yeelded him a reason of all that which he had reproued her in, & this she did in humble and kind manner. Oh how many threates, and iniuries did she beare at the handes of that froward man, though she serued him with all diligence, and obeyed him in all lowlines? She gaue almes and prayed, shedding many teares, and caused Masses to be said, to the end that God would be pleased to illuminate the soule of her husband, and pul him out of the error wherin he was drowned. One time being in company with other women her friendes, who talked of the frowardnes, and curstnes of their husbandes, yet she neuer spoke euill word of hers, nor once complained. So that the other women, knowing her husband to be a froward and testy man, they wondred at the great patience of Monica. She offered euery thing vnto God, and besought him to reward her with the conuersion of her husband. She nursed her children with her owne milke, and did not vse them with too too much delicacy and nicenes, but great care she had to teach them to liue a Christian life, to feare God, and to obserue, and keepe his holy, & blessed commandements. And rather she had to see them die yong, then see them liue to sinne and offend God.

She had a daughter called Perpetua, and though she had bene married, yet her mother had brought her vp so well, that when she came to be widowe, she entred into a Monasterie which S. Augustine whiles he was Bishop had caused to be builded, and therin she died blessedly: she had also two daughters in law, daughters vnto Patritius her husband, one of them was called Bassilia, and the other Felicita, she brought them vp, and gaue them instructions as if they had bene her owne, and these were also Nonnes in the aboue named Monasterie, amongst other holy women, all which proceeded principally of God, and the good instructions Saint Monica gaue them. The vertuous woman was somewhat comforted when she saw her daughters were good, but when she considered that her husband, and her sonne Augustine were out of the right away, she

did nothing but lament, and weepe.

Shee perseuering in her holy exercises, at the end God heard her praiers, for Patritius her husband was conuerted to the true faith, & did penance for his sinnes. All the time he liued after his conuersion, he vsed his wife very well, for he became both mild, and lowly, and lastly he died a Catholique and a good Christian, at the age of seuenty three yeares. After the death of her husband S. Monica remained widdow, and all her care was now to haue Augustine cõuerted, and this she obtained of our Lord also. After whose conuersion when she called to remembrance her former life, and thought vpon the sighes, the teares, the almes deedes, prayers, fastinges, and other pious workes she had done, it seemed to her they were all well bestowed, hauing had so fortunate successe, as she tooke the conuersion of her husband and her sonne to be. Whẽ S. Augustine was conuerted, and Baptised, there was also Baptised with him some of his freindes, among others his sonne called Deodatus. The exercises of S. Monica (after the conuersion of her sonne) was, to be confessed and to receiue the most Blessed Sacrament often, to vse prayer continually, and to meditate earnestly vpon God, remayning most part of the day in the Church. And because the custome of that time was, to keepe the vigills of the Saincts in the Church, where they watched all night. S. Monica seeing many vncomelie, and vndecent thinges to be done there, certified S. Ambrose thereof, who being desirous to remedie it, ordeined, that the watching should be turned into a fast, on the day before the feast. S. Monica being one time confessed, cõmunicated on the day of Penrecost, and did not speake a word all that day, but was in a traunce; An other tyme she was seene to pray, & remained in the ayre a yard from the ground, and said aloud: *Let vs fly brethren: let vs fly vnto heauen*: and when she was asked afterward why shee spake so loude, she answered that which Dauid said: *My hart, and my flesh doe reioice in God my Lord.* This blessed woman was accustomed so to fast, that she seemed to be aggrieued, when she was called to meales; In so much that of her sanctity, S. Augustine said boldly in a speech vnto God, that his mother after she was Baptised, neuer spoke word against the diuine commaundements.

S. Augustine after his conuersion departed from Millane, & returning into Africa, tooke his mother with him; Being arriued at the cittie of Ostia Tiberina, they two fell in conference standing at a windowe in the house where they were lodged, which house had a very faire prospect. And cõferring of the glory of the blessed, to the great contet of them both; at the end of their speeche the blessed Saint said; I now delight not in any thing in this life, since God hath showed to me the fauour I haue so oftentimes demaunded of him, to wit: since I see thee a true Christian, and despiser of the world, which was all that I desired, what should I do longer in this world? Let the heauenly maie flie call me

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away, when it shall please him. Her prayer seemed not in vayne, for fiue dayes after this speech, a small feuer tooke her, & increased in such sort that it came to be mortall. The brother of S. Augustine, who was with them said: that if their mother died, they would cary her into Africa to bury her in her owne Sepulcher. She perceiuing their speech, said vnto them: Bury me euen here in Ostia, for whersoeuer my bodie is, God will raise it at the last day. I request this one thing of you, to remember me when the holy Sacrifice of the Masse is celebrated. Then she desired to be confessed, and because her stomacke was weake shee did not receiue the blessed Sacrament, but adored it with great deuotion, and many teares. The point of death approaching, shee began to say these wordes of Dauid: *When I called vnto our Lord, he heard my prayer*, And: *In tribulation he gladdeth my heart, in peace I will sleepe in him, and take my rest.* In saying these wordes she yealded her soule vnto God, the nyneth day of her infirmity, and the fifty and sixth yeere of her age. S. Augustine being then thirty three yeares old, who ioyntly with his brother, buried the body of their mother in the church of Sancta Aurea. Pope Martin the 5. afterwards caused the body of S. Monica to be brought vnto Rome, into the Church of S. Augustine. The Church celebrateth the feast of this holy Saint on the daie of her death, which was on the fourth of May in the yeare of our Lord, three hundred eighty nine after Canisius, Theodosius, and Gratianus being Emperours.

The life of S. Iohn Euangelist, called, before the porte Latine. May 6.

HOlie Scripture relateth in the booke of Daniel, that Kinge Nabuchodonosor caused a statue of gold to be made, to the end euery one in his kingdome, great and smale, should adore it; onelie three yong men of the Iewes, the frendes of Daniel, who was then a speciall fauorite of the kinges, refused to worshippe the Idoll. Forthwith notice thereof was geuen vnto the kinge. Who taking indignation against them, caused them all three to be put into a burning ouen. The fire did no harme vnto them, onlie it consumed and burnt the bandes wherewith they were bound: for there came an Angell from heauen, who refreshed and cooled them, and made the flame to seuer it selfe into partes, that it touched them not; who song hymnes, and blessed and magnified God. The kinge was certified of this wonder, who came to see it, and being yet far off he was astonied, as well for that the fier did not consume them, as also for that he had put three into the fierie ouen, and he saw fower therein. Then the kinge drew neare and called them, and willed them to come out of the furnace, prayising their God which had deliuered them from so great a danger.

This figure is much agreable to the festiuall day of S. Iohn, before the porte Latine. Nabuchodonosor

buchodonoſor ſignified Domitianus, & as that king was moued with indignatiō againſt the three children, becauſe they would not adore the ſtatue of gold: euen ſo the fury of Domitianus was incenſed againſt S. Iohn, for that he would not adore his falſe gods. Theſe yong men were caſt into a burning ouen: and S. Iohn was put into a great boyling cauldrō, with oyle, pitch, and roſin. Three were the yong men that were put into the ouen, which ſignifie the three dignities which S. Iohn had, for as euery one knoweth he was an Apoſtle, an Euāgeliſt, and Virgin. Nabuchodonoſor put onely three yong men into the fornace, but ſaw the fourth, euen ſo in S. Iohn appeared a fourth Dignity which he hath in heauē, although it be vnknowē in earth to many, which will not acknowledge it in him. For though he died not in the cauldron or veſſell, yet none can deny, but he hath the eſſentiall reward of a martyr, becauſe he had an effectual deſire to ſuffer martyrdome, which appeared when he entred into the ſeething cauldrō, where he ſhould haue died without doubt, if God had not deliuered him by miracle. The fire of the fornace did not conſume the three yong men, ſo neither the ſeething oyle did hurt S. Iohn. They came out of the ouen praiſing God, to the great admiration of the king, and of all the other that were there, S. Iohn came vnhurt out of the cauldron, and made them amaſed and aſtonyed, and many Chriſtian Catholiques yeelded thankes and prayſed God, for the meruelous wonder ſhewed to his Sainct. The hiſtory of that which happened, Saint Ierome, and Tertullian, recounts in this manner.

DOmitianus a moſt cruel man, being Emperour of Rome, mooued the ſecōd perſecutiō againſt the Catholique Church, in which he put to death infinite Chriſtians. Doubtles it was a wonderfull thing, and confirmed our faith not a little, that the more theſe Tyrāts did extend their cruelty againſt the Chriſtians, the more alwaies they increaſed in number, & the faith tooke greater roote. All which may be ſufficiently confirmed, by the wordes, which a certaine martyr ſpoke vnto the tyrant that tormented him. Knoweſt thou not (ſaith he) that in ſhedding the bloud of Martyrs, to deſtroy the faith & Goſpell of Ieſus Chriſt, thou workeſt no otherwiſe, then if he which deſired to make dry, and vnfruitfull the field of his enemy, throwes water theron, which indeed will make it increaſe the more? So thou by ſhedding the bloud of Chriſtians, art the cauſe that their faith and Religion doth ſo much increaſe. But let vs returne vnto the hiſtory. Domitianus ſent an edict to Epheſus wherein he commanded, all the Chriſtians ſhould be put to death, and the principall perſons were commaunded to be ſent to Rome.

There were many in that cittie that loued the Apoſtle exceedingly, for it was his eſpeciall grace to be alwaies much beloued, as there be ſome perſons, for that they are gratious, affable, amiable, delightfull, and of good fauour, euery one doth loue them and beare affection to them. So all theſe graces being collected in S. Iohn Euangeliſt in a perfect degree, euery one loued him; among whome the Sonne of God to aſſimulate him ſelfe in euery thing vnto

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man would also, vouchsafe to be mooued with this gratious passion toward S. Iohn (or propassion as S. Ierome calleth it) for to this Apostle he bore such affection aboue the rest, that he only amongst the other was called his beloued disciple. It is no great maruell then, if many spouses of Christ Iesus loue him dearly, which was loued so by their Lord and maister. This I say, for the great desire and affection many recluſed religious persons haue to this holy Saint, by taking his name and calling thémselues Euangelists, & I know no cause why they deserue not to be approued, when they desire not to abase any other Saint in extolling him, which should be a great vanity; or ells they being called so, should imitate his life but little, and that were as great an hipocrisie.

S. Iohn had many that wished well vnto him and loued him intirely, yet there were some others that hated him; for ordinarily, the good haue many that be ready to persecute them: Such as those were, certified the Iudge of the Apostle, who was therefore by the edict, ether to be put to death, or for to be sent prisoner vnto Rome. This information beïng giuen, the Apostle was taken, & as head, and chiefe of the Christians, it was resolued he should be sent to Rome, to be put to death. It is a matter worthy of consideration, in what sort the Apostle departed from his disciples, and from the other Christians. All went vnto the prison to visite him, & he embraced them courteously speaking to them many louing wordes. They wept bitterly, seing that he went to die. They kneeled before him, and craued his benediction. They kissed his handes, they kissed his garments, & kissed the very chaines wherewith he was bound. Some went, some came, none had regard vnto the perill that hung ouer them selues if they were knowen to be Christians, for they were either to be put to death, or sent to Rome; They respected not these dangers, so they might enioy the last imbracements of their Master. S. Iohn spoke to them that had the charge of the Church, I meane those that were either Bishops or Curates, and exhorted them to be constant, and perseuerant in their charge, for the good of their people. At last the Euangelist was conducted to Rome prisoner. Although his voyage be not written as the voyage of S. Paul is, yet we may beleeue that he indured many troubles, and much paine in so long a iourney.

When he came vnto Rome he was put in prison, & the Christians hearing of S. Iohn that he was one of the twelue Apostles, one of the foure Euangelists (although some say he wrote his Gospell afterwardes) one, and the only man, vnto whom Christ recommended his mother, and that he was his especiallie beloued, they came to see him out of all partes of the citty: when they had seene him, they remayned much satisfied, for that beside his amiable countenance and venerable old age (for at that time he was ninetie yeares old) he spoke such effectuall wordes, that inflamed their hartes, with the loue of God.

The hearing of his cauſe was deferred for a time. At laſt he was examined by a Pretor whom Domitianus appointed for that purpoſe. Being found cõſtant, and firme in his faith, he was condemned to be put aliue into a cauldron of boyling oyle. This was a terrible torment, for ſuch a worthy, and rare man to endure. When the day appointed for it came, all the Citty was on an vproare, euery one ranne, and in euery place were troupes of people; Some complained of the tiranny of the Emperour, and ſome ſaid, that this paſſed all his other cruelties. Others ſaid, it was fit that iuſtice ſhould be adminiſtred, leſt the adoration of the Gods ſhould ceaſe.

The place appointed for execution, was in a plaine feild, before a gate of the Cittie. There was ſet on a great cauldron, or ſome other veſſell full of oyle, pitch, and roſin, and vnderneath it they put much woode, and round about it alſo. There was an infinite company of people come together to ſee this wonderfull ſpectacle: when behould, the cuſtomes of the Romaines was, that when one was ſentenced, and iudged to death, to ſcourge them before they tooke them out of priſon: if it were ſo, doubtles S. Iohn did call to remembrance, the ſcourging which Ieſus Chriſt his maiſter ſuffered for mans redemption, and ſo was to him acceptable, and pleaſing. The glorious Sainct going to die, ſhewed himſelfe as merry and cheerfull in the way, as any Emperor that came with triumph into the citty. Laſtly he came to the place of Martyrdome, and euery one looked toward him, when on a ſodeine aroſe a great noiſe among the people, the moſt part of whom wept abondantly for compaſſion, to ſee ſuch a man to die for ſuch a cauſe. The hangman was not ſlacke to ſtrippe the Apoſtle, and he likewiſe ſeemed not ſlow to enter into the ſaid cauldron. As he entred in, he lifted vp his handes, his eyes, and his heart vnto heauen, and made a deuout praier vnto Ieſus his beloued, offering vnto him his life in ſacrifice, and ſaying.

It is fitting and conuenient, that they which are vnited in mutuall loue, ſhould not be ſeparated in its chiefeſt effect. If thou, my God, and Sauiour, diddeſt die for me on the Croſſe, inflamed with the fier of heauenlye loue, which thou boreſt vnto me and to all man-kind, it is good reaſon that I alſo die conſumed in this oyle for the loue of thee. Thou knoweſt my will, and thou ſeeſt the deede to be effected here preſently. I deſire to die here for thy loue, aſwell to make demonſtration of the loue I beare thee, as for to come to enioy thee; Neuertheles, if thou iudgeſt I am yet neceſſary for thy people, I refuſe not the trauaile, but preferre thy will, for the ſeruice, and good of thy people, before mine owne deſire. Theſe were the wordes of the holy Saint, and now the executioner had laid fier vnto the wood, and the oyle, and the other mixtures began to boyle. The holy Saint felt no more paine, then if he had beene in a bathe to be refreſhed, or in ſome other ſort which might

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yeald comfort to the body. The flame went so high, that the people could not see the Sainte at all. Some lamented him, others had compassion and pittie on him, but when euerie one iudged he had beene consumed, streightwaies they heard him sing with a most melodious voyce in the middest of the fire, like as the three children songe in the fornace of Babilon. Euerie one was much astonished that he was yet aliue, and stayed to see the end of this great wonder.

The executioners when they heard him singe, were more set vpon crueltie, and caused wood to be fetched, and a greater fier to be made: yet the holy Saint ceased not to sing praises vnto God. Though the officers bestirred them to kindle vp the fire, which turned toward themselues, and made them to fly away, so that they were inforced to leaue him alone. The flame began to decay by little, and little, and at the end it was wholly extinguished, that euery one might come hard and close to see the holy Euangelist in the vessel. But loe then (ô strange accident) they saw the oyle, the pitch, and the rosin consumed with the rage of the fier, and the holy Saint to haue no hurt at all, yea euen as the gold is purified and refined, so S. Iohn after these torments did shine so bright, that they could scarse behold him. The Catholiques seing the miracle, made a great shout for ioye; The Pagans remained confounded, and were ready to abandon their errours, and to be made Christians. Then the officers tooke the Apostle out of the Cauldron, and desired to let him goe free: but yet for dread of the Emperour, they put him in prison againe.

When Domitianus heard how thinges had passed, he durst not aduenture to take away his life by an other meanes, either for that he doubted it would not preuaile, or for that he feared the people, whom he saw were much affected to the Apostle. Therfore he tooke a new way, and condemned him to be banished into the Ile of Pathmos, and so he was; The holy Apostle was ledde vnto the place prefixed, and when he came into the Iland, he remained in the same in great misery, not hauing plenty of any thing but of troubles, and afflictions: neuertheles, God in that place shewed vnto him aboundant fauours, reueiling vnto him those high and profound misteries, which he left written in the Apocalips, which vnto this day are not discouered. Shortly after, ensewed the death of Domitianus, which was agreable to his cruelty; And for that th Senat did repeale, and abrogate all his actes and ordinances, S. Iohn was also reuoked out of banishment.

Departing out of this Iland, he returned vnto Ephesus, where he was receiued of his disciples and louing freindes, with as much triumph and ioy, as the greif & sorrow was at his departure; The Apostle returned to his continual exercises of conuersion of soules, & gouernmēt of the churches of that prouince. This is the solemnity which the Church celebrateth this day: to wit, the mar-

tyrdome of S. Iohn Euangeliſt, and though he died not in them, yet felt he the paſſion & agony of death, which is as paintull, if not greater to ſuffer thē death if ſelfe. He had an effectuall deſire to die for the loue of Ieſus Chriſt, & if he eſcaped from death, it was by eſpeciall miracle. S. Ierome, S. Auguſtine, Ruffinus, and other graue authours, call him a martyr in plaine wordes. Our Lord hauing geuen vnto him, the dignitie of an Apoſtle, an Euangeliſt, and Virgin, he being ſo in verie deed, he gaue vnto him alſo after his death, the reward of a martyr, being ſuch a one in will and deſire. So that we may ſay, that he is one of the Saints, that hath diuers great titles and dignities in heauen, where he is both in body and ſoule (if we will geue credit to S. Ierome, S. Thomas, and Nicephorus Calliſtus) and there enioyeth that happines, which the bleſſed ſoules poſſeſſe, of which God make vs partakers for his mercies ſake. Amen. This ſolemnity is celebrated on the ſame daie it happened, which was on the 6. of May, about the yeare of our Lord 97. as Euſebius ſaith (Baronius ſaith 92.) in the time of the forenamed Domitianus.

The life of S. Staniſlaus Biſhop and Martyr. 7. of May. Taken forth of F. Ribadinera.

THe bleſſed Saint Staniſlaus Biſhop and martyr, was borne in the cittie of Cracouia, the capitall cittie of the kingdome of Poland, of rich and noble parēts, who after they had liued thirty yeares in mariage, without hauing childrē, they obtained Staniſlaus of our Lord thorough their teares and prayers. From his verie infancy he gaue cauſe to preſume what he was afterwards to be, hauing his ſpirit propre for all ſortes of ſciences, being otherwiſe full of ſhamfaſtnes, and of honeſtie in his maner of cariage. He ſtudied firſt in the citty of Guienna, afterwards in the vniuerſitie of Paris, the liberall artes, the canon law, and Diuinity, wherein he rendred him ſelfe verie expert. At his returne, he found that his parents were dead, wherupon he diſtributed preſently to the poore, the great riches which they had left him. He had a deſire to abandon all thinges of the world, and to make him ſelfe religious, but our Lord who intended to ſerue him ſelfe of him elſe where, ſuffered that he was made a Canon and a preacher, and ſucceſſiuely, Biſhop of Cracouia, wherto he ſucceeded after Lampertus. He accepted the charge with a great deale of reſiſtance and difficulty, only for feare to reſiſt againſt the will of God which called him, & would ſet him vpon a candleſtick, like an alighted Torche, to enlighten by the light of his life and doctrine, all thoſe people which he committed in charge vnto him.

The holines, the vigilance, the prudence & the valor of this Saint, was admirable

mirable in the gouernment of his Biſhoprick: as alſo his charitie and mercie towards the poore that were in neceſſity. He was the moſt hũble of al others, ſweete to the weake, ſeuere to rebells, pittiful to the afflicted, patient in iniuries, terrible & zealous in the thinges of God. Boleſlaus ſonne of the king Caſimir, was at that time king of Polãd, who at the firſt gaue proofe of his valor in the warres which he had againſt the Ruſſians, but afterwards he loſt him ſelfe in voluptuouſnes, and abandoned him ſelfe to all ſortes of vices and lubricities, transforming him ſelfe into a beaſt, not only carnall, but alſo cruel & greedie to ſhed human blood. And as the vices of Princes are more remarkable & pernitious, ſo all the kingdom of Poland was ſcandaliſed & afflicted at the euill example, & at the tiranny of their king. Wherupon it ſeemed vnto Staniſlaus, that he was bound in quality of a ſpirituall father, to admoniſh Boleſlaus of his debauchednes: which yet he performed with great humilitie & modeſty, ſundry times beſeeching him, to deport and withdraw him ſelfe, conſidering that the ſinnes of Kinges are more enormous then thoſe of priuat perſons; both for that they are more obliged vnto God who hath made them Kinges, as for the great preiudice which the ſame doth to al the realme, which infecteth it ſelfe thorough the euill example of its Kinge. And vnles he amẽded himſelfe, he might well aſſure himſelfe that God would puniſh him, and perhaps would take from him that authority, & depriue him of the kingdom which he had put into his handes. But Boleſlaus tooke in very euill part, the holy and iuſt admoniſhment of the Biſhop, for that he would not deſiſt from his wicked life, or that there was any in his kingdom ſo hardy, as once to reprehend him. Hereupon he reſolued to perſecute Staniſlaus, and ille nille, to make him hould his peace, by forcing him to fly from his Church: & albeit he had no iuſt ſubiect to colour the ſame, yet he inuẽted one of ſome apparãce.

The holy Biſhop had bought an inheritance, of a rich man named Peeter, for his Church, & had alſo paid him the mony; neuerthes he had no acquittãce wherby to make the ſame apparãt. It was three yeares before, that the maſter, of whom he had bought this inheritance was deceaſed, & his heyres (to pleaſure the kinge & to make vſe of this occaſiõ) drew the Biſhop into ſute, ſaying that he had vſurped the land and inheritance which belonged vnto thẽ. The matter was treated of before the kinge: the Biſhop being deſtitute of neceſſary quittãces, and the witneſſes which knew the truth, not daring to ſpeake it for feare of the kinge, was condẽned to ſurrẽdre the poſſeſſion & enioying of that land. Who ſeing this, demãded three daies of reſpit to cauſe to appeare in perſon Peeter his author, which was dead three yeares before, as we haue already ſaid: which they in mockage granted vnto him. The Saint faſted, watched, and inſtãtly beſought our Lord to deffend his cauſe. And at the end of three daies, after he had deuoutly celebrated Maſſe, he went vnto the tombe where Peter

was enterred: he cauſed firſt the tõbe to be taken away, the earth to be digged vp, & the dead carckas to be diſcouered, which he touched with his paſtorall ſtaffe, commanding him for to ariſe. The deceaſed, ſodainly obeyed the voice of the liuing Saint, aroſe, and by his commãdment, followed him to the place of Iuſtice, where the kinge, the Nobles & the Iudges of his court were aſſembled. Staniſlaus ſaid vnto thẽ. Behould here is Peter who ſould me the inheritance, who is riſen againe to preſent & ſhew him ſelfe before you. Aske him if it be not true, that I haue paid him euery penny, for the land which he ſould me for the Church. Hee is a man well knowen, his graue is wide open, from whence God hath raiſed him vp to confirme the truth: his word therfore ought to ſtand for more firme & aſſured, thẽ all the depoſitions of any witneſſes, or any other euidences that can be produced. The aduerſe parties of the holie Biſhop, ſtood like men loſt and quite amazed at this ſo euident a miracle, not knowing in the world what to reply, becauſe that Peter declared the truth, & admoniſhed his heires to doe penance for ſo greuous a ſinne for hauing ſo moleſted Staniſlaus, contrary to all right and iuſtice: who offred him, that if he would liue yet certaine yeares, to obtaine them for him of our Lord. But Peter choſe rather to returne vnto his graue in repoſe, then to leade a life ſo full of perills & of anguiſh, & tould the Saint, that he was in Purgatory, & had not much more time to tary there to finiſhe to purge the ſinnes which he had cõmitted during his life: and that he had rather to be aſſured of his ſaluation, albeit he endured the paines which remayned for him to ſuffer, then to put him ſelfe in hazard to loſe it, by entring againe into the goulfe & torments of the ſea of this outragious world: but he beſought him, to obtaine ſo much at our Lords handes, as to remit his paines, & to make him ſhortly to enioy his glorie with thoſe that are bleſſed. This done, Peter returned to his graue, accompanied with the holy Biſhop, and with a great multitude of people: then he compoſed him ſelfe within his graue, beſeeching all the aſſiſtance to recommend him vnto God, and ſo died the ſecond time, to liue eternally.

Now who would not haue been conuerted at the ſight of ſo notable and manifeſt a miracle as was this? What breaſt of iron would not haue beene ſoftned & haue relented, ſeeing a man raiſed againe, & to chooſe rather to remaine in his graue, thẽ to liue in this fraile and miſerable life? But the hart of the King was ſo fleſhed in vices, and ſo deeply rooted in his voluptuouſſnes, that this was not ſufficient to withdraw him, and to reduce him to a better way: but cõtrarywiſe, like to a furious beaſt, he plunged him ſelfe in the blood of his innocent ſubiects, and like to an vncleane wretch, he wallowed him ſelfe in the mudde of his laſciuiry, with the notable ſcandall of the realme. Staniſlaus vſed at the firſt, the moſt ſweet and gentle remedies that he could poſſible finde, to heale this ould & inueterated ſore, and ſeeing that all his medecines remai-

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ned without effect, he was conſtrained to apply thereto, both ſword and fire, euting him off from the communion of the faithfull like a rotten member, to the end that this puniſhment might make him to returne into him ſelfe, or if he would caſt away him ſelfe, that he ſhould not drawe after him, the totall ſubuerſion of the kingdom. Notwithſtanding, the kinge like to a ſecond Pharao, hardned him ſelfe more and more againſt the ſcourges of almighty God; and knowing that the Biſhop went to ſay Maſſe in a Church of S. Michaell, he ſent his ſatellites to pull him forth, and to pluck him from the Altar, and if it were needfull, there to maſſacre him. Thither they went, & as they would haue laid their handes vpon the Saint who celebrated Maſſe, a celeſtiall light affrighted them, & threw them backwards on the ground, not able to execute their wicked deſigne. The like arriued two or three ſeueral times to other ſoldiers, whom the kinge had ſent thither to that effect. Boleſlaus was there in perſon, to finde him ſelfe preſent at this barbarous ſpectacle, and to delight his eies with the death of him, whome he helde for his cruell enemie; And ſeeing that the bloody butchers affrighted, retyred back, not able to execute the commandment of their maiſtre, he reprehended them for their puſillanimitie, and he him ſelfe aſſaulted the Saint, geuing him ſo greuous a blowe with a ſword vpon his head, that he made the braines to fly againſt the walles. This done, thoſe of his guard ſtabbed him alſo with woundes at the Altar where he was, and hewed in pieces his ſacred members, which they caſt into the fieldes, to ſerue for a prey to the birdes and beaſtes. But our Lord ſent from four partes, four great Eagles, which kept them ſelues about the bodie, and miraculouſlie defended the ſame two dayes together. By night were ſeene in the ayre ſundry lightes vpon his holie reliques: whereupon certaine Prieſtes and godlie perſons, moued with this miracle (who had from the beginning obſerued the crueltie of this tyrant Boleſlaus) encouraged them ſelues to gather vp his holie members ſo ſcattered abroad, and to put them together: which by another miracle, conioyned them ſelues ſo perfectly, as if they had neuer beene diuided, there not appearing ſo much as any ſcarre of ſo many woundes. They buried the body at the gate of the aforeſaid Church of S. Michaell, where he had been murdered. Ten yeares after, they tranſported it into the cittie of Cracouia, and buried the ſame in the midſt of the church of the caſtell, with a very ſolemne funerall.

It is a not to be beleeued, how wicked this fact was held thorough out the whole kingdome of Poland, & to other kingdomes of Chriſtendome, and how all good people, haueing vnderſtood this horrible and fearfull accident, foretould the calamities and diſaſters which were to raigne downe vpon this curſed kinge. Pope Gregorie the 7. not enduring to let ſo haynous a crime eſcape vnpuniſhed, and the inſupportable iniurie which the Church had there receaued

ued, he interdicted the kingdome of Poland, excommunicated and anathematized Kinge Boleſlaus, and depriued him of his kingdome, enioyning the Biſhops, nether to anoint nor hallow any kinge without his licēce. Moreouer, he depriued all thoſe who had aſſiſted at the death of the holy Biſhop and martyr, both themſelues and their poſterity, euen to the fourth generation, of all charges, offices, benefits, and eccleſiaſticall reuenues. The miſerable kinge abhord of euery one, and tormented with the cruell hangman of his owne conſcience, fled from Poland into Hongry, where within a while after, not being able any longer to abide himſelfe, he kild himſelfe: albeit ſome others ſay, that going a hunting he fell downe vnder his horſe, & was eaten vp of dogges. Some others ſay, that he did doe penance, and remained vnknowen in a Monaſtery, where he ſerued in the kitchin vntill his death.

The death of S. Staniſlaus (according to Martin Cromer) hapned in the yeare of our Lord 1079. the 11. of Aprill, and ſince his body was tranſported the 8. of May; but becauſe this day is buſied with the celebration of the Apparition of S. Michaell, therfore the Church celebrateth his feaſt the 7. of May. After in the yeere 1273. and 174. yeares after his death, Innocent the 4. did canonize him, and placed him amongſt the number of Saints. God aſſiſting to worke new miracles, to honor and magnifie this holy Biſhop and Martyr. And our holy Father Clement the 8. hath commanded, that the feaſt of S. Staniſlaus ſhould be put into the Roman Breuiary, and that the whole Catholike Church ſhould celebrate the ſame with a double office. His life is drawen forth of Laurence Surius, out of the ſecond tome of the liues of Saints, the 11. of Aprill, and of Iohn Longine canon of Cracouia, and Vandalie, and of Albert Krance in his third booke 12. 13. & 14. Chapters, and of Martin Cromer a very graue author, in his hiſtory of the affaires of Poland, in the end of the fourth booke of his leſſons, approued by the authority of the Apoſtolique ſea.

The Apparition of S. Michael Archangel. May. 8.

IN the ſecond booke of Kinges we read, that Abſolon the ſonne of King Dauid, was ſo goodly and beautifull, that from the ſole of his foote vnto the toppe of his head, there was not any thing to be reprehended, or wherewith to finde fault, he was ſo perfectly made in all his body; And although in euery part he was moſt compleate, yet were the haires of his head moſt eſpecially commended, for they were like the fineſt gold. Once in a yeare he was poulled, and the damſels of Ieruſalem ſtroue to get his haire (one from an other) to trimme vp their heades therwith. Abſalon ſeeing himſelfe in ſuch a grace, and ſo beautifull, was puffed vp with pride, and laboured not only to be equall with his father Dauid, but deſired alſo to be greater then he, and to take away his kingdome from him: but becauſe that to effect the

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ſame he needed helpe, he ſought to get it by this ſubtilitie. He ſat euery day at the gate of the Palace, and ſpoke faire and kindly to euery one that came in, and went out.

If there was any that had a controuerſie or ſute, he asked him of what place he was, and what his ſute was, and the man tould him; If he perceaued that any had wronge, then he ſaid to him: Aſſuredly thou haſt reaſon, but there is none appointed by the king to decide thy cauſe; Oh that I had the ſcepter of Iſraell! how I would ſatisfie thee and ſend thee home. Were the enemy neuer ſo ſtronge, I would execute iuſtice whatſoeuer befell. The people that heard theſe frendly wordes, bowed vnto him, and he embraſed them kindely, ſo that vnto him they tooke affection, and deſired nothing more then to ſee him king (although king Dauid loſt his life.) When the proud and craftie young man had drawne much people to his faction, he rebelled againſt his father, ſaying: that he would be king.

Many followed him, and many were of the contrary ſide, and followed Ioab, the moſt valiant captaine of the kingdome of Iſraell: after many light ſkirmiſhes, they came to a ſet battaile with the people that followed Abſalon: The ſucceſſe of the battaile was this, that Ioab was conqueror, and Abſalon fled from the field. The vnfortunate wretch had alſo an other diſconfiture and diſgrace, for whileſt he fled, his haires were entangled in the braunches of an Oke, and ſo he hong by them, till Ioab his enemie came, and gaue him three woundes with a launce, and killed him: after which he drew his body out of the way, and caſt a great heape of ſtones ouer him.

This figure is aptly applied to this ſolemnitie of S. Michaell the Archangell, for that Abſalon ſo beautifull, which had ſuch goodly haire, is the figure of Lucifer, who was the faireſt of all the Angells. The haires ſignifie in him, thoſe guiftes which God doth geue vs without our merites, which were deſired by the damoſells, to wit; of the ſpirits Angelical, which were of an order lower then he: for according to the doctrine of S. Dioniſius Areopagita, the inferiour Angels be illuminated by the higher orders. Whereupon ſeeing himſelfe ſo faire and goodly, he began to deſire to raigne, and to be like vnto God, and ſo to obtaine his intent, he went craftely like Abſalon, ſuborning many other Angels, and when he ſaw he had many on his ſide, he rebelled, and aduanced his banner and ſtanderd againſt God. Forthwith S. Michaell, the Archangell figured in Ioab, oppoſed himſelfe on the other ſide, to defend Gods cauſe, and many other Angels followed him.

Theſe two captaines, ioyned battaile feircely one againſt the other, and at the end S. Michaell was victor, and Lucifer was put to flight, and like vnto Abſalon, he was was hanged on an Oke by the haire, I meane the haire of his obſtinacie and pertinacie in ſinne, ariſing by his abuſe, of many guiftes and graces he had receiued of God. After which came S. Michael, like to Ioab, and wounded him thriſe with the ſpeare of theſe three wordes. Quis vt Deus? Who is as God? yet neither was the victorious Michael content herewith, but euen as Abſalon was drawne out of the way, and laid in a pit, and couered with a great heape of ſtones: ſo Lucifer with all his Angells which followed him, were throwne headlong, and fell downe into the pit of hell and damnation.

OVt of this whole discourse, we may gather two verities, the one: that there be Angells; And the other: that S. Michaell is the principall of them, but it is conuenient to consider these two thinges more particularly. That there be Angells, we doe not only read in the Apocalips, where he speaketh of this battaile betweene Michaell, and Lucifer, but in many other places of the holy scripture also. The Prophet Daniel saith, that an Angell spake thus vnto him: *From the first day, thou hast had a desire to vnderstand the secrets of God, I am come to visite thee. But the Prince of the Persians resisted me one and twenty dayes, and would not let me passe, vntill that Michaell the Archangell came to helpe me*: In this place is made mention of the Angels, and of S. Michael in particuler.

It might seeme by this place, that there is warre or variance between them, but you must vnderstand it in this sorte. One Angell had the Prouince of Iury vnder his charge: an other had the charge of the kingdome of Persia. The Angell that had the charge ouer the Prouince of Iury, endeuoured and laboured that the Iewes which were prisoners in the kingdome of Persia, might depart out of that country, to the end, that being at liberty and in their owne country, they might serue God with freedome, and that the daunger might cease, which arose by reason that many of them conuersing with the Idolaters, fell to Idolatry. In such sort, that if this Angel had obtained his purpose, it would haue bene more proffitable for the Iewes, and he himselfe should haue had the greater accidentall glory in heauen.

The Angell that had charge of the kingdome of Persia, considering that the Persians were holpen for the Iewes sake (who were prisoners in their Realme) in matters of vertue, and that many of them forsooke their Idolatry, and were conuerted vnto the law of God, laboured that they might not be deliuered out of that bondage. The contrary desires of these two Angells is a spirituall warre, which endureth betweene them vntill they know, the finall will & pleasure of God. But you must not vnderstand this warre betweene Saint Michael, and Lucifer, that it was as this warre which is made vpon the earth, for in heauen, be no weapons, swordes nor artillerie. This their warre was only contradiction of willes, and difference of opinions, which was betweene the one part and the other.

Cap. 17. We reade in Genesis, that three Angells appeared to the Patriarche Abraham, which went to destroy Sodom, and the Patriarch Iacob saw the Angells goe vp and downe a ladder, that reached from earth, to heauen. As also he wrastled with an Angell. In Exodus we reade that God said to Moises, if the
Cap. 23. people be obedient to my commaundementes, an Angell shall guid them, and conduct them into the land of promise through the desert. In the booke of
Cap. 22. Numbers it is said: that an Angell mette the Propher Balaam, to the end he should

ſhould not goe to curſe the people of Iſraell. In the booke of Kinges in diuers places, is mention made of Angells.

In the new Teſtament Angells are named very often, as when Chriſt praied in the garden and was in a mortall agony, conſidering the cruell torments he was to ſuffer. S. Luke ſaith: there came an Angell from heauen that comforted him, which was; he reduced vnto his mind the great vtilitie which would ariſe of his paſſion. And to ſpeake but one word for all, almoſt in euery booke of the holy ſcriptures the Angels be named, ſome thing or other is ſaid of them, which is a ſufficient inducement to Chriſtians, to beleeue that there be Angells. Cap. 22.

Some Philoſophers came to the knowledge of this verity by natural reaſon, for if a man come into a houſe, where he neuer was before, if he heare any walke aboue in a chamber, he may ſay by good reaſon that there be ſome people: we ſee that the Sunne, the Moone, and the Planets and all the heauens are moued, then it is neceſſary that there be one to moue them. Ariſtotle by theſe meanes, vnderſtood there were powers, and ſeparated ſubſtances, which we Chriſtians call Angells. Hitherto we haue proued that there are Angells, now let vs ſee, what an Angell is.

An Angell is a ſpirituall creature, not compoſed of matter and forme, but of *Actus*, and *Potentia*, of eſſence, and being. They vnderſtand matters without diſcourſing, from the one to the other: knowing the principle, they vnderſtand alſo what may be inferred or deducted thence by way of concluſion: they know God by force of nature, in that he is the beginning, & cauſe of all things created, but not in that he is the obiect of ſupernaturall bliſſe, for that they haue only by reuelation.

When God created the Angells, he infuſed into the vnderſtanding of euery one of them certaine intelligible formes, or (that we may ſpeake more properlie) certaine *Species intelligibiles*, more or leſſe vniuerſall, according to the naturall perfection of euery one, and by them they vnderſtand themſelues by their proper eſſence, without any interuention of ſpecies. In the world there be three differences of thinges. One be purely materiall, as ſtones, plantes, and the like. Others be compoſed of matter, and of ſpirituall forme, as man is; And others be compoſed not of matter, & forme, but of Acte, and Potentiallity, of being, and of eſſence, and ſuch is the Angells. Yea ſuch is God himſelfe, who is a moſt pure Acte, only he cannot admit any mixture of Potẽtiallity as the Angels do.

There is no mention made in Geneſis of the ſinne of the Angells, as there is of the ſinne of man; neither is there mention made expreſly of the Angells, for that Moyſes ſpake with a rude people inclined vnto Idolatry, and if they had knowne there had bene Angels, they would eaſely haue bene induced to adore them. There is no mention made of the offence of the Angells, as there is of the ſinne of Adam, becauſe God did as a mighty Lord is wont to doe, hauing

two vaſſals which haue committed the ſelfe ſame fault; one being a principall perſon, and of great parentage, the other of baſe, and low condition.

This fellow he hangeth publiquely for his chaſtiſement, & to the example of others, but as for the former, leſt the people ſhould make an vproare, or leſt his kinsfolkes ſhould doe ſome violence to the officers of Iuſtice, he procedeth againſt him ſecretly, and when he is iudged, they come by night vnto the priſon, and there they put him to death: then it is anſwered to them that inquire of him; he is dead, and if you aske why or wherfore, you ſhall know no other but he is dead. So God chaſtiſed the Angell ſecretly as a perſon of nobility, & nothing was ſaid plainly of his offence, nor of his puniſhment, but man that was like a rude clowne, compoſed of earth and clay, was chaſtiſed publickly for the example of others.

As the offence of the Angell was ſecret, ſo his chaſtiſement was correſpondent, becauſe his infirmity was without remedy. Like as a Phiſitiã, which maketh no account of a deſperate diſeaſe. Mention is made only of the offence of man, whoſe infirmity was yet remediable, and cureable, for ſeeing that he that ſinned, was not of that perfection in ſcience and knowledge, but was indeede mooued thereto rather by the perſwation of an other, it was requiſite, that he might alſo obtaine remedy by an other. This befell vnto man, and not vnto the Angell, becauſe he fell, when as he was neither tempted of ſenſuallity (for he had no ſuch) nor by an other, but only of him ſelfe.

God created alſo the Angells in grace, as S. Iohn Damaſcene affirmeth, who ſaith: God created the Angells together, and infuſed grace into them. Diuines are wont to diſtinguiſh in the Angells, three inſtantes of time. In the firſt they receiued grace, euery one conformable to the capacity of his nature; In the ſecond all the good Angells conuerted themſelues vnto God, in louing and ſhowing vnto him reuerence, as vnto their Lord, and therefore they merited. In this ſame inſtant, the wicked Angells, puffed vp with the excellency of their naturall perfection, began to be inſolent and proud. For God commaunding them to adore his only begotten Sonne being made man (of whom he gaue them notice) while the good Angells adored, the euill ſuppoſed it vnfitting for them which were Angells, and ſo adorned with guifts, to abaſe themſelues to adore a man (although he was God alſo) and ſo would not adore him, but ſhewed their pride, and ſinned. In the third inſtant of time, was inded the way by which euery one ariued to their end, and ſo the good were confirmed in grace, and the euill were obſtinate in euill.

God gaue time to the euil Angells by which they periſhed by their ſinne, but to man he gaue time that he might ariſe againe by repentance, & amendmẽt of his life, which was a rare, and ſingular fauour. He alſo ſhewed him a ſecond fauour, noe leſſe then the former; for that man by his freewil (with the aſſiſtan-

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ce of gods grace) may merit so much, that he may come to surpasse the Angels. For the Angels of the first Hierarchy must remaine in that place & can passe no higher, but it is not so in men, but somewhat like the Chesse, where a knight can not be made a Queene, but a Pawne may. If one one should see a snaile with a shel on her backe to fly, he would marueile much: but a greater marueile it is to see a spirit couered with flesh, such as a man is, to fly higher then the Angells.

The Angells be innumerable in respect of vs (as Iob saith, and as many doctors and learned diuines affirme) euery one distinct in perfection from an other, as the Lyon and the Horse be different. For as amongst so many thousandes of men (which is wonderfull) there is not one so like another that there remaineth not some difference: so, the Angells are not of equall perfection among themselues though they be all Angels, but are diuers one from another, euen as the Lyon and Horse be different.

The Angels be deuided into three Hierarchies, or otherwise as we may call them, holy Principalities; In the superior Hierarchy, be three greatest orders called Seraphins, or spirits inflamed with the loue of God. They which are next to these are called Cherubins, or spirits repleate with the science of God. And they of the third order are called Thrones, because in them God reposeth as in his proper throne. In the second Hierarchy, are three other orders of spirits, called Dominations, Vertues, and Powers. In the third Hierarchy, are likewise three orders, to wit: Principalities, Archangels, & Angels, which name is comon to them all, and this last order hath no particuler name.

Some doctors say, that God doth not send into this world the Angels of the first, and second Hierarchies, but only those which are of the third Hierarchy; And though this be the ordinary vse, yet when any occasion of important affaires doe fall out, as that of the Incarnation of our Sauiour, God sendeth the Angels of the superiour Hierarchy. Whereupon S. Gregory saith: that it was conuenient, that vnto the Blessed virgin should be sent one of the highest Angells, since his embassage was most high; It may be said, that God sendeth into this world the Angels of all the three Hierarchies in this maner. The spirits of the superior Hierarchy, illuminate and reueale by the commandement of God, to the inferiour Angels, that which they ought to doe, and they performe that which they appoint.

Some haue said, that God appointeth an Angel guardian to euery kind of vnreasonable creature; So that one Angel hath a charge ouer al the kinde of Liõs, lest they should vtterly perish, an other ouer the kind of horses, and so ouer other beastes: but vnto man, he giueth euery one an Angel in particular, & if he be a King or principall head, he hath two, to wit: his owne proper Angell, and also that which is President of the Prouince where he is head. Some doctors be of opinion, that assoone as God infuseth the reasonable soule into the wõbe of

the mother, he geueth him an Angell, to haue charge of him: yet S. Thomas ſaith; That when the Creature is borne, an Angell is giuen it, for vntill that time, the Angell which hath the cuſtody of the mother, hath alſo the charge of the creature in her wombe, and that is ſufficient.

S. Ierome ſaith; That great is the dignity of the ſoule, in that it hath an Angell, to be its Guardian aſſoone as it is infuſed. S. Bernard aduiſeth vs ſeing we haue ſtill in our company our Angell guardian whether ſoeuer we goe, that we take heed to doe that in his ſight, which we would be aſhamed to doe in the ſight of men. Be a man neuer ſo wicked and naught, his good Angell neuer abandoneth him vtterly vntill death. In ſo much that Antichriſt ſhall haue an Angell to keepe him, which ſhall hinder him from doing of much euill, which he would otherwiſe haue put in practiſe. When one dieth, that Angell which was his protectour, is conſtituted guardian to an other, euen as when a man that was tempted by one deuill dyeth, Lucifer commandeth him to goe and tempt an other.

The Angells haue two exerciſes, the one eternall, and the other temporall. Their eternall dutie, is, to praiſe God, which they doe vneceſſantly: the other temporall, to preſent to God all the good workes that men doe, and this ſhall laſt while the militãt Church laſteth. Therfore the Angel Raphael ſaid to To-
Tob. 12. v. 12. bias: when thou dideſt pray with teares & bury the dead, I preſented thy praier vnto God. Three effects, the ſuperiour, and inferiour Angels worke in men: The firſt is: they illuminate them, and reueale vnto them the ſecrets of God. The ſecond is: in giuing them directions, & in helping them to performe that which is reuealed vnto them, and inducing them more, to the loue and praiſe of their Creator. The third effect is: to purge and clenſe them from many ignorances in the which men would ſtumble, yea in thoſe thinges which might be knowen by naturall reaſon,

We know the names of the three Angels, to wit: Michael, Gabriel, and Raphael. This name Raphael is by interpretation, the medecine of God, and he it was that cured old Tobias, and guided his ſonne in his trauels: he recouered his money for him, he deliuered him from the fiſh that would haue deuoured him, he gaue him a wife, and by his aduiſe Aſmodeus the deuill was caſt out, he comforted the afflicted, and in fine became his aduocate in all troubles. Gabriel by interpretation, is, the fortitude of God. This holy Angel reuealed vnto Da-
Dan. 8. niel, the ſecret or miſtery of the Incarnation of our Sauiour, and was ſent Embaſſador by God vnto the glorious Virgin Mary, and talked with her, which S.
Luc. 8. Luke recounteth. He was of the Superior Hierarchy, as S. Bernard, and S. Gregory ſay, he did reueale alſo the Natiuitie of S. Iohn Baptiſte, he chaſtiſed Zacharias for his vnbeleefe, he brought meate to Chriſt when he was hungry in the deſert, and he comforted him when he praied in the garden. Chriſt had

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not an Angell, becauſe he had noe neede, for it is not fitting nor conuenient, that a child ſhould be guardian or maiſter to a learned man. Michael is by interpretation, who as God? Becauſe when he tooke the part of God againſt Lucifer, he ſaid thoſe wordes, which were reuealed vnto Dauid by the holy Ghoſt, for he ſaid: *Quis ſicut Dominus Deus noſter, qui in Cælis habitat?* Michael was then preſident of the Sinagogue, and now he is of the Church, which celebrateth a feaſt of his apparition, which was in this manner. Pſa. 112

In the time of Pope Gelaſius the firſt of that name, there was in Apuleia a man very rich in cattle, who was called Garganus, & dwelt at the foote of a hil called alſo Garganus. Perhaps the hill tooke the name of him, or els he of the montaine. It happened that a Bull was loſt out of the heard, and after much ſearch, was found in a caue of the mountaine. None was ſo hardy as to enter, but one ſhot in an arrow, which being halfe way, turned backe, & hurt him that ſhot it in. This ſeemed a wonderfull thing, and put all them that ſaw or heard it in great feare, one of them was the Biſhop of Siponto, who praied vnto God to declare this ſecret. He hauing faſted three daies, & as many nights, & being in continual praier. S. Michael appeared vnto him, and told him: that the place was vnder his guard and protection, therfore he would haue them build a temple in that caue to the honor of God, and alſo in honor of him, and all Angels.

The Biſhop went vnto the caue accompanied with many people, and found the caue fitted, and made like a handſome Church, whereupon he conſecrated it in the honor of S. Michael, and celebrated Maſſe in the ſame. In the proceſſe of time, many miracles were done therein, whereby the place grew famous, and renowned. Not long after Pope Bonifacius builded a Church in the honor of S. Michael in (*Circo Marco*) a place ſo called in Rome. Of this dedication is alſo kept a feaſt in the end of September, in which place we will ſpeake more of the Angels. Let vs therfore in the meane ſpace pray vnto them, that they will be fauourable vnto vs before the heauenly maieſtie, that our workes may be holy, and preſented vnto God by them, and that they will obteine for vs the eternall glory, which they enioy for euer. Amen. The Catholique Church celebrateth this feaſt of the apparition of S. Michael, on the day it happened, which was on the 8. of May in the yeare of our Lord. 495. *Baronius ſaith.* 493. *Tom.* 6. *Anno Domini* 495.

The life of S. Gregorie, Nazianzen. May. 9.

SAlomon ſaith in his Prouerbes, that a Wiſe ſonne gladdeth his father. This ſentence was verified in S. Gregorie Nazianzen called the deuine, for that he was the father of Diuinity among the Greek's Doctors. Ruffinus ſaid of him: that the more any ſhe Dod

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himselfe contrary to his doctrine, so much the liker he was to be an heretike, and the more he seemed to condiscend vnto him, the more he seemed to remaine a Catholique.

The holy man was sonne to an other Gregory, who hauing bene first married, was afterward Bishop of Nazianzen. His sonne was his ioye, in that he saw him so wise, and learned, and was cause of his fathers eternall gladnes. For he hauing giuen eare to some Arian Bishops, had embraced that heresie (and remained in that errour) vntill by the assistance of gods grace, and by meanes of his sonne (who by his doctrine, and continuall prayers besought our Lord to enlighten his father) he forsooke that errour, and embraced the true faith. After which he passed his life with comfort and consolation, to see himselfe called out of the way to hell, in which he ranne without stay, while he remained in that errour. The life of that holy Doctor, was written largely by Gregory the Preist, an auntient author. The authors of the Tripartite history wrote of him also, so did likewise Ruffinus, Simeon Metaphrastes, and Nicephorus Callistus, in this manner.

SAint Gregory called Naziãzenus was borne in Nazianzum a citty of Cappadocia, his father was called Gregory as he was, and his mothers name was Monica. By the fruit these two brought forth, you may iudge the goodnes of the tree; By the goodnes of S. Gregory, you may iudge how good his father and mother were: but especially by this you may gather the vertue of his father, who though he had a wife and children, yet he was elected Bishop of the citty of Nazianzum. Some thinke that it was lawfull in Greece to be a Prieſt, and to haue a wife. True it is, that though the Roman Church doth tollerate it, yet therefore it doth not approoue it. And though in the time of the primitiue Church, some were ordered, and some consecrated Bishops that had wiues, yet it had a condition adioyned, which was: that with the consent of the woman, he ought to liue continent euer after. And if they remained in the same house together, it was as brother, and sister, not as man, and wife: so that the Preist liued alwaies chast. This may be seene by this proofe, that amongst so manie being made Preistes that had wiues, yet hitherto it hath not bene seene, that a man taking orders, should after that marry againe, yea if they were found not to haue obserued chastitie, he was deposed.

Well then: the father of Gregory of Nazianzum, was chosen Bishop, seperating himselfe from his wife, and liuing chast, and he was carefull to haue his sonne Gregory to increase in learning, and good discipline, like as he grew in yeares. He studied in diuers places, diuers sciences, and lastly, determined to goe to Athens, an vniuersitie which was then the mother of sciences. Being in this iorney, he had a greate storme on the Sea, and was in danger of his life, he feared greatly to die without Baptisme, for he was a Catechumen only: wherfore he made a deuout prayer to God, and vowed to spend all his life in his seruice, yea this he did with such efficacy, that forthwith came a faire season,

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and all the passengers confessed, that the God whom Gregorie praied, and vowed to, had deliuered them, and said: that he was more potent then all the other Gods, and rendred thankes vnto Gregory, as though he had giuen them their liues.

Not long after he arriued at Athens, where he studied many yeres with great profit to himselfe, and to others, that were become his freindes, as the great Basilius, vnto whom he was very deare: Philosophie was his principall studie, yet forgot he not to exercise himselfe in vertue, auoyding all the sinnes wherwith youth is wont to be most molested, especially dishoneſt life: for he delighted in chastity exceedingly. It is said that he had a dreame, though rather we may call it a vision, which was this: he thought that he was set hard at studie, and that two beautifull yong women came, and sat by him, and vsed much familiaritie towardes him: he somewhat offended with their boldnes, asked their names, and what they would haue? They answered; Be not agreiued Gregory, that we vse kindnes, and sit by thee, for know thou, that one of vs is wisedome, and the other chastitie. God hath sent vs to thee, that we may accompanie thee all the dayes of thy life. S. Gregory hauing spent 15. yeeres in study, returned vnto his country and was Baptised. Calling to his remembrance that in the storme on the Sea he had vowed to spend al his life in the seruice of God, he had a minde to leaue all worldly thinges, and to liue priuately in a desert. But his father (who was yet aliue) made him Priest, though he withstood it verie much. His father thought by this meanes to keepe him in his company, but he could not, for he went vnto Pontus with the great Basilius, to exercise the studie of holy Scripture, where he liued a monasticall life certaine yeares.

In those times the Arrian heresy increased very much, by reason it was fauoured of the Emperour Valens: yea, in so much that in a manner through all the Orient, the Catholique Bishops were depriued of their Bishop-rickes, and heretique Bishoppes were put in their places. Many laboured with the father of S. Gregory, to receiue and approoue the doctrine of Arius. He seeing himselfe 90. yeeres old, and fearing the menaces which they made, consented vnto the heretikes, whereupon many religious men would not cōuerse nor keepe him company, but accompted him an heretike. This euill newes was brought vnto his sonne Gregory, who also vnderstanding that by the death of an other brother he had, his fathers house, goods, family, and euery thing els, went to ruine (for that there was no body to gouerne them) he determined to goe into his owne country. The houshould affaires he remedied, and set in good order quickly, but to recouer his father he found great difficulty: for it seldome happeneth, that one that looseth his faith, recouereth it easely, and commeth to be a good Catholique againe. The good sonne laboured so with his father, both with reasons and arguments which he alleaged, and with prayers and fa-

sting which he vsed, that at last he reduced him vnto the truth, and he confessed his errour, and liued afterwardes quietlie and Catholikelie in his Church.

S. Gregory not contēt with this victory; hearing that in Cæsarea, the Arians surmounted the Catholikes, and that they had drawen vnto their opinion Eusebius Bishop of that Citty. Although there had bene some variance betwixt him and S. Basile, yet he notwithstanding sent one to desire him, to helpe him in that interprise he intended to vndertake for the honour of God, and S. Gregory and S. Basill went both together to Cæsarea. They two disputed oftentimes with the Arians, and alwaies conuinced them, and put them to the foile. In this season deceased Eusebius, and S. Gregory tooke great paine to raise the great Basilius to that dignity, as in deed he did. And he thought he had done God great good seruice, to haue procured such a notable defender of the true faith, to be placed in the Bishops seate of that Citty. S. Basil being now Bishop of Cęsarea, desired that S. Gregory might be Bishop of Sasina, in the which dwelt and seiourned many strangers, and though that S. Gregory (enforced by the interceſſion of his freind) receiued the dignity, and was consecrated Bishoppe, yet he left it soone after; partly, for that his labours in the citty were lost, because the strangers that seiourned there, did more harme then he did good, as also, for that his father had sent one to call him to Nazianzen, being desirous to haue him his coadiutor in that Cittie, for he being so ould, it was fitte he should haue one to helpe him.

S. Gregory tooke the care to helpe his father, but vpon this condition, that after his death this charge should not be imposed on him, which his father cōfirmed vnto him. S. Gregory began to exercise the office of a Pastor in preaching, & administring the Sacraments, conforting the afflicted, encouraging the weake harted, releeuing the poore, making peace with enemies, and persuading euery one to be exercised in the seruice of God, and this he did to the great proffit, and spirituall comodity of the people. Yet for all this, he did not forget to gouerne his house, & his familie, though his brother Cellarius, & his sister Gorgonia were dead. His mother, who was little yonger then his father, liued vnto the age of 100. yeeres, and a few dayes after, passed out of this life. Whilest the funeralls were kepte, S. Gregory was alwaies present, and before the body was buried, he made a funerall Sermon. Then to the end the people should not enforce him to accept the charge of a Bishoppe (which he alwaies fledde from, knowing what paine and perill this office brought with it) he departed from the cittie, & went vnto Seleucia, vpon deuotion to visit a church of S. Tecla. He deferred the time somewhat lōg in that place, vntill he thought they had elected an other Bishop, but when he returned vnto his country, he found nothing had bene done, yea rather they staied with great expectation, to haue him their Prelate, and requested him to receiue that dignitie. He gaue

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no eare vnto their requeſt, but liued priuately in his houſe vpon his patrimonie, and medled not with any part of the Biſhoppes office.

At that time was diſcouered a new hereſie in the Orient, no leſſe impious & peruerſe, then the hereſy of Arius, for that if the one hereſy bent their curſed and ſacrilegious tounge againſt the Sonne, the other did exaſperate it againſt the holy Ghoſt. This new hereſy, was ſpread into ſundry partes in a ſmall time, but it was moſt ſtrong in Conſtantinople. This thing came to the eares of S. Gregory, who (inſpired by God, and perſwaded by the great Baſilius) went vnto the citty to make an oppoſition vnto that hereſy, and to deſtroy it aſmuch as he might. Comeing vnto Conſtantinople, he found the heretiques impatronized of the principall Churches of the citty, and only one little Church was left, and remained vnto the Catholiques. In that place S. Gregory began to ſhew himſelfe a defender of the perſon of the holy Ghoſt, as in Cęſarea, & other places he had defended the perſon of the Sonne. He began to preach the true & Catholique doctrine, to thoſe few that aſſembled in that little Church, whether came forth-with the heretikes to withſtand him, and he defended himſelfe, and reproached them, in confuting their errours.

He behaued him ſelfe ſo in theſe diſputations and conflicts, that within a few daies there fell no ſmale mutation in the cauſe of religion. The Catholikes which before were oppreſſed, grew more ſtong and preuailed, and the heretikes which before did triumph, remained, diſmaied, and more confounded. This little Church was made in a ſhort time the moſt principall, & the fame of Gregory was ſpred ouer all the Empire, and came eſpecially to the eares of Peter the Biſhop of Alexandria, who was ſucceſſour vnto S. Athanaſius. Although he was not brought vp to ſumptuouſly, as was ſeene afterwards, yet hauing authority to appoint a Biſhoppe in Conſtantinople, thought it fit for to place S. Gregory therein, and ſo he did. S. Gregory ſeing, that though he ſhould not vndertake the Biſhoprike, yet notwithſtāding he ſhould be imployed in other affaires, accepted the dignitie, to the ende he might attend to the affaires of the Church with more vigor and force, as he did indeede. For he not only caſt to the ground the hereſy of the Macedoniās, which was, that they blaſphemed the holy Ghoſt, but he alſo defeated an other ſect; not only that of Arius, which had bene inuented againſt the perſon of the ſonne, but the hereſy of one Apollinaris, and his followers. All theſe heretikes got little at the handes of Saint Gregory, for he with his ſermons, diſputations, and writtinges, made them that they durſt not lift vp their heades againſt him, yea he cauſed them to remaine confounded, with ſhame and reproach.

There was at that time in Conſtantinople, a man borne in Egypt, who liued like a Cinique philoſopher. He made ſhew to deſpiſe the world by his apparell, and in all other externall thinges, but inwardly he was ſullen, couetous, cauilous

lous and of very euill behauiour. This man got to be very familiar with S. Gregorie, and fained to haue a desire to be a Christian. At the beginning, S. Gregorie iudged him to be a man without doublenes, and of a sincere mind, and gaue order to instruct him in the misteries of the faith. At last he Baptised him, and kept him in his companie, made him eate at his table, and acquainted him with many matters of importance, wherein he found him discreete, and wise, wherefore he made him Preist: after which time he sought the ruine of his maister, like an other Iudas.

This man fell into frendshippe with an other Priest of that cittie, who was little knowen, and a man of euill life. These two had knowledge of an other Priest a straunger, who came to Constantinople to buy marble for a building, and brought great sommes of money with him: whereupon they laboured in such sort with cunning wordes, and gay proffers, that they got the greater parte of the money out of his handes, and went to Alexandria. There were they importunat with Peeter Bishoppe of that cittie, to remooue S. Gregory from the sea of Constantinople. The Bishoppe not dealing so vprightly as he ought to haue done (without informatiō or proofe of any offence committed by S. Gregorie, but only for the money) sent certaine Bishops out of Egypt, to depose him from that sea, and to bestow it on Maximus (that wrought this treachery.) The Bishopps being come vnto the Imperiall citty, and publishing the cause of their coming, all the people tooke armes, because they saw what wrong was offered vnto their Prelate. And because they knew that many heretiques wished him euill, and seemed to shew themselues obedient to the Bishop of Alexandria, they said it was fit, if he should shew himselfe obedient vnto his superiour, that they should know also what moued him to depose S. Gregory.

When the holy Bishoppe saw such a tumult, he called his Priestes and his other freinds, and tould them, that he was determined to returne vnto his countrey, for that although he had taken vpon him that dignitie, yet he did it not for any other cause, but only for the honor of God, and the good of their soules in that dangerous time of heresie. They answered him: Our Lord and father, perhaps thou thinkest there is lesse danger now then was before? Be assured, that assoone as thou art out of the cittie, these men will begin to speake the same blasphemie of the holy Trinity, which they spake before. Therefore consider well what thou doest, for as thou art bound to maintaine and defend, the honour of God as thou hast begunne, so shouldest thou spend thy very life for him also, sith he lost his life for thee: especially the matter standing so, that if thou do but shew thy face against his enemies, many persons shall returne to thy side, and thine aduersaries shall faile of their purpose and be confounded. These and such like wordes, mooued S. Gregorie, to stay still in Constantinople. And though the heretiques in one Church had chosen Maximus for their

their Bishoppe, yet the Catholiques resisted in such nombers, and withstood them, that he and they, were gladde to depart the cittie, lest they should be killed. Theodosius at that time was Emperour in the East, a Spaniard borne, and a man wise, valiant, and very Catholique, who being then in the Prouince of Macedonia, Maximus went vnto him, and made many complaintes of S. Gregory, and so did his followers that accompanied him. The Emperour who was informed of that which was done, and knew very well the person they accused, did not only forbeare to fauour them, but threatened them also, and put them to silence. Maximus departed from the Emperour discontented, and went vnto Alexandria, to speake with Peter Bishoppe of that cittie, because he had elected him. After much talke betweene them, Maximus said vnto Peter: marke Peter what I tell thee; If thou doest not bring to passe, that I haue the Sea of Constantinople, I will displace thee, and succeede in thy seate and dignity: Peter was afraid of these wordes, and therefore procured the Gouernor of the cittie, to compelle Maximus by force to depart from thence.

After a few daies, Theodosius entred the cittie of Constantinople triumphantly, for some victories he had obteined, wherfore S. Gregory went to visite him, and was by him kindly, and louingly entreated, and he thanked him for his great paines he had sustained, for the honor of God, and his Church. And because the Arians had alwaies possessed the Cathedrall Church of Constantinople, the Emperour promised to take it away from them, and to deliuer it vnto S, Gregory, wherefore the good Bishoppe rendred vnto him many thankes. The day was set downe that it should be done, which when it was vnderstood in the cittie, there was a great vprore and tumult, for the Arians complained of the Emperour, and threatned to kill S. Gregory. The day appointed for that purpose came, and many thought they would haue come to handstrokes, but the prudent Emperour appointed his guard, to see that no disorder were committed.

It happened that day (which happeneth oftentimes in Constantinople) that such a thicke cloud stood ouer the cittie, that they could scant discerne day, wherfore the Arrians said: This was a miracle God shewed, to make them to vnderstand, that it was not his will they should be depriued of their Church: but right soone it was euident that their iudgment was false, and they remained deuided and confounded, for when the Emperour and the Bishoppe came to the Church doore, the cloud vanished away, the skie was cleare, and the sonne shone out, shewing it to be a chearefull and a ioyfull day, as in deed it was for the Catholiques. S. Gregory coming into the Church, fell on his knees and gaue thankes vnto God, for his great fauor and grace, in restoring this Church vnto his seruice. The same was done by the Emperour and all the people, euery one reioycing, and weeping for ioye. The Catholiques embraced

one another, and reioyced together, and praiſed God, and with a loud voyce confeſſed the miſtery of the Bleſſed Trinity. This greuouſly diſpleaſed the Arians, who gaſed at all that was done, and fretted and chafed at the Emperor, but much more at S. Gregory whom the Emperor and all the people beſought, to ſit vpon his ſeat, and to take full and entier poſſeſſion of his dignitie.

S. Gregory (for that he could not be heard of all) by ſound of trompet made to be proclaimed: that that day ſhould be wholy ſpent, in the ſeruice & honor of the bleſſed Trinity, in which it had pleaſed God to giue them the triumph ouer their enemies. The people reſted content herewith, and the Emperour was much aſtonied at the great modeſtie of S. Gregorie. The prouidence of the Emperour was ſuch, that there was but one ſword onely drawen in Conſtantinople, and that without any hurt at all.

Not long after S. Gregorie was placed in the Biſhops ſea, at the inſtance of the Emperour, and of ſome Biſhoppes which were in the court, and of all the people generally, euery one being much ſatisfied with his Sermons, and good doctrine, as alſo with the examples of modeſtie, humilitie, and vertuous life that he gaue vnto all men, as appeared in that which chaunced vnto him, which was as followeth. One day entred a certaine young man into the chamber of S. Gregory (where many people were gathered together) who though he were luſtie and ſtrong, and fit to vnderrake any hard enterpriſe, yet he fell downe at his feete, and beſought him inſtantly to forgiue him, he asked no other thing but to be pardoned, for his offence had bene very heinous. S. Gregory earneſtly demaunded of him, and badde him ſhow wherein he had offended him? The young man told him: that on the day the Church was taken from the Arians, he was hired to kill him, and that he would haue performed it if he could. God forgiue thee my ſonne (ſaid the Biſhoppe) and I pardon thee from my hart, but on this condition, that thou ſhalt forſake the Hereſie of Arius. This act was diuulged through al the citty, wherefore euery one did more and more eſteeme their Prelate, being full of humilitie and modeſtie, ſince he had ſo eaſely pardoned ſo heinous a crime.

The Biſhop remained quiet ſome little time, and did ſome times viſite the Emperour though but ſeldome, for that the concourſe of people in the court, and conuerſing with the courtiers, was diſpleaſant vnto him, and he thought their life was vnquiet, and full of vexations. He had an eſpeciall care of all the affaires concerning his office, making prouiſion for ordinary matters, as alſo for extraordinary, yet did he not for all this forget his dutie and exerciſe of the holy ſcriptures, but he was alwaies conuerſant in them. He had ſome diſciples which were come vnto him to learne, frō ſundry coaſtes of the world, ledde by the reporte which was ſpred of him, farre and neere: One of them was S. Ierome Doctor of the Church, as he reporteth himſelfe.

This

This good Biſhoppe hauing gouerned the Church of Conſtantiuople twelue yeeres, and wearied out with age, and the many paines and troubles he had endured, deſired to retire him ſelfe into his countrey, and to lead the reſt of his life in peace. In ſhort ſpace after his minde was fulfilled, for that a Councell was called of 150. Biſhoppes, to roote out the hereſie of Arius, and of others which were after diſcouered. In this Councell were preſent many holy Prelates, of the which one was Miletus Biſhoppe of Antioch, who died in the time the Councell laſted. His death cauſed ſome differences to ariſe among the fathers. One of them was, about the Patriarkeſhippe of Conſtantinople, for ſome ſaid: that S. Gregory in deed was in poſſeſſion thereof, and though that for him ſelfe he was worthy of it, yet had he bene put into it againſt a decree of the Nicene Councell, which forbad, that he which had bene poſſeſſed of one Church, might not be promoted to an other; And Gregory hauinge bene Biſhoppe ſometime of Nazianzen, could not be placed in Conſtantinople, and alſo they which had made him to accept that dignitie, by no reaſon ſhould haue done it, ſo that for this matter they in the Councell were of diuers opinions.

When S. Gregory vnderſtood thereof, he came one day into the Councell, and before the fathers made this ſpeeche: Fathers, and Paſtours of the Church of God, me thinkes it is very inconuenient and vnfit for your perſons, that being heere aſſembled to make peace in the Church, there ſhould be controuerſies and diſcordes among you. If this ſtorme doe ariſe for my cauſe, throw me into the ſea as Ionas was, and forthwith the tempeſt will ceaſe, I am readie to performe all that which ſhalbe determined by the Councell: and if it be iudged that I ſhall goe forth of the cittie, I am ready to depart forthwith, that thinges may continew in peace. Fare you well, and remember my many troubles, and paines I haue taken. Theſe wordes made all his aduerſaries to be aſhamed.

S. Gregory departed from the councell, & went vnto the Emperour, and beſought him very inſtantly to let him goe vnto his country, telling him, that it was neceſſary ſo to do, to conſerue the vniuerſall peace of the Church. The Emperour wondred at his great modeſtie, and the departure of the Saincte was verie diſpleaſant vnto him, yet for all that (though againſt his will) he gaue him leaue. After this, S. Gregory aſſembled together many Prieſtes, and other his freindes, and beſought & perſwaded them, to remaine conſtant in the faith he had preached vnto them, and to be obedient vnto their Prelate that ſhould be ſet in his place. Then with the teares of euery one, he tooke his leaue of them and departed, and went into his countrey and liued a part and priuately, in certaine landes, parcel of his patrimonie, in a place called Arianzum. He ſtaied a while in that place, but vnderſtanding that the cittizens of Nazianzen accoũted

ted him ſtil their Prelate, & that they would not chooſe any other in his ſteed, he returned vnto the cittie, and gouerned his Biſhop-ricke certaine yeares, hauing for coadiutor one Eulalius a Prieſt. The great Baſilius his freind was dead a good while before, where vpon he reſolued to goe vnto Cæſarea, where he had bene Biſhoppe, to make his funerall ſermon. So he went thither, and returned againe ſoone after.

The reſt of his life he ſpent in writing diuers workes, repleniſhed with wonderfull eloquence and doctrine. Many of his bookes were in the defence of the faith, eſpecially againſt the heretiques called Apollinaris, who hauing written their curſed opinions in verſe, to draw the people vnto them with pleaſantnes, and ſweetnes of the verſe, the holy Doctor alſo wrote part of his workes in verſe, and this was his laſt exerciſe, in which he ſpent his time, and the reſt he beſtowed in praier and meditation, and in other pious deedes, & being now old and weake, he chaunged this mortall life for an immortall. It is ſaid of him, that when he ſaw himſelfe free from the tempeſt of the Sea wherin he was, when he went vnto Athens to ſtudy, in the vow he made of amendemen of his life, he purpoſed neuer to ſweare any oth, and that he obſerued it, calling to mind that which the wiſe man ſaith, to wit: That the mã accuſtomed to ſweare, is repleate with iniquitie, and in chaſtiſement thereof, God permitteth ſome misfortune or affliction to be alwaies in his houſe.

Let vs learne of this holy Doctor not to ſweare, to be humble and modeſt as he was, and not to ſeeke our owne priuate proffit and honour, but the honour and glory of God, to the end, that he which rewardeth the ſeruices and good workes of his holy Sainctes, may reward ours alſo, by giuing vnto vs after our death, eternal life. The Catholique Church celebrateth the feaſt of this Sainct on the day of his death, which was on the 9. of May, in the yeere of our Lord 390. (Baronius ſaith 389.) Valentinianus and Theodoſius being Emperours, as Trithemius ſaith. The body of this Sainct was in Rome, in a Church of the Monkes of S. Benedict, called in Campo Martio, which had bene de Greci. But Pope Gregorie tranſlated it afterwardes on the day of S. Bernabie the Apoſtle, in the yeare of our Lord 1580. into a very faire Chappel, which the ſame Pope cauſed to be made in the Church of S. Peter in the Vatican.

The life of S. Gordian and Epymachus Martyrs. *May.* 10.

THe Prophet Amos had bene a keeper of sheepe, and he had made ſome ſermons or ſpeeches by the commaundement of God in which his ſpeech was rude, and ſimple, and his reaſons and ſentences ſeemed alſo to be vnlearned and ruſt call, for he had alwaies in his mouth the names of Bull, Crowe, and Sheepe, and ſuch like: yet vnder ſuch like

like Metaphores, he reuealed and ſpoke thinges full of high miſteries, as is apparant in theſe wordes: If the Lyon (ſaid he) ſhall wound any cattell, and ſhall deuour the ſame, if he let the ſeete and the eares hang out, the Shepheard will come, and laying hold thereon, pull it by force out of his mouth againe. The Prophet meaneth by theſe wordes, that if the diuell be poſeſſed of any ſoule, and leaueth out of his mouth the feete and eares, God will put to his hand, and draw him out of his mouth. It may be ſaid that the ſoule that is in mortall ſinne, then leaueth out his feete and his eares, when he goeth vnto ſermons, and vnto diuine ſeruice, and giueth eare vnto good counſell; For then God layeth hold vpon him, and conuerteth that ſoule. Amos. 3.

This happened to a principall knight, who was a great fauorite of the Emperour Iulianus, and his Lue-tenant and Iudge. The diuell was in a manner poſeſſed of him, and had deuoured him, cauſing him to exerciſe exquiſite torments in putting Chriſtians to death: Yet, for that he inclined his eares, to heare the holie doctrine of S. Ianuarius, who was a priſoner in his houſe, euen readie to pronounce the ſentence of death againſt him, he obtained life for himſelfe, for that he was conuerted vnto the faith of Ieſus Chriſt, and died for his ſake. The life of this Saint hath bene taken out of a very auncient manuſcript booke, which doth agree with that which venerable Bede, and other authors of Martyroleges write of him, and it was in this manner, as Laurentius Surius recounteth it.

AT ſuch time as Iulianus the Apoſtata ruled the Empire, there was giuen vnto him a memoriall of many Chriſtians, who were by him cruelly perſecuted, and impriſoned. Among theſe was a Prieſt called Ianuarius, who was deliuered vnto the handes of Gordianus Lue-tenant of the Emperor. He tooke him vnto his houſe, and put him in ſafe cuſtodie. Then he cauſed him to be brought before him, and asked him of what countrey, and what his name was? Ianuarius anſwered: I am of Antioch, I am a Chriſtian, & borne of Chriſtians. This ſuffiſeth ſaith Gordianus, therefore make choiſe of one of theſe two thinges, either to ſacrifice vnto the immortall Gods (and thou ſhalt gaine the fauour of the Emperour, and ſhalt be by him exalted to honour) or els prepare thee to heare the ſentence of death, as thy offences do deſerue. Ianuarius anſwered; I ſtudy to ſacrifice vnto the true God, vnto whom I haue offred my ſelfe, and if thou giue ſentence of death vpon me, I ſhall haue patience, for that my ſinnes deſerue it. Gordianus replied: if thou wilt ſacrifice vnto the Gods, thou ſhalt be ſett free from theſe ſinnes, for which thou doeſt deſerue to die. Ianuarius anſwered: I am already deliuered from them by the meanes of holy baptiſme, and I wiſh thee alſo to receaue it, as others haue done at my handes, that as they, ſo thou alſo maiſt be freed from the eternall torments, which are prepared for thee.

Theſe wordes made ſome impreſſion in the mind of Gordianus, and he commaunded that the holy Prieſt ſhould be led to his owne houſe, and that there

he ſhould be kept. Then went he vnto him by night, and he tould him, that he much deſired to heare him ſpeake more largely, of the matter he began to talke with him, which was: concerning the ſtate of the other life. The good Prieſt tould him many thinges, which moued Gordianus very much, eſpecial-lie when he told him, that he if were Baptiſed, he ſhould obteine pardon for the ſinnes he had committed againſt many Chriſtians, whom he had tortured, and put to death by the commaundement of the Emperour: finally he deter-mined to be a Chriſtian.

He went to his wife called Marina, and reherſed vnto her, what had happe-ned betweene him and Ianuarius, and tould her he was aſſured, that the wor-des of Ianuarius were very true, and that which they had till that time belee-ued was falſe, and vntrue. The ſomme of all was, he tould her ſo much, that ſhe was brought to that he deſired, and both of them went to Ianuarius, and falling at his feete, beſought him to Baptiſe them. The holy Prieſt examined them firſt, to ſee if in ſincerity they demaunded Baptiſme, & hauing inſtructed them in the faith, in the beſt ſort he could (for the ſhortnes of the time) went with them to their habitation, where he found a ſtatue of Iupiter, which they broke in peices, and threw it into a priuie. This being done, the holy man Baptiſed them with all their ſeruauntes, and others of their houſhould, which were in all fiftie three.

After certaine daies, the Emperour ſent Clementianus the Tribune, vnto the houſe of Gordianus, to know if Ianuarius had ſacrificed to Iupiter, & hea-ring that he remained conſtant and firme, he appointed him to be tormen-ted, and put to death, in the market place of Traianus. The Tribune came, and talked with Gordianus, who ſaid? Ah Clementianus! if thou kneweſt Ie-ſus Chriſt for God, as I know him, thou wouldeſt not feare the menaces of worldly Princes, yea, thou wouldeſt rather labour to gaine and attaine the eternall rewards, which he hath prepared in the other life for them which ſerue him, as it ſeemeth to me I doe already ſee and poſſeſſe the ſame. And to anſwer that which thou ſpeakeſt of this holy Prieſt, know, that I cannot vſe any vio-lence againſt him, I rather thinke my ſelfe vnworthy to kiſſe his feete, ſince my ſoule hath gained ſaluation by his meanes.

Clementianus would ſtay no longer, but went vnto the Emperour, and ſaid vnto him. Know ô Emperor, that this Magitian Ianuarius, hath deceued Gor-dianus thy Lue-tenant, with his wife, and familie. They be all Baptiſed, and they haue broke in pieces the Statue of Iupiter, which was in his houſe, ther-fore appoint what ſhalbe done herein. The indignation the Emperour conce-iued hereat, can not be expreſſed, wherefore he commaunded Clementianus to proceed rigorouſly againſt Gordianus, and gaue ſentence in writing that Ia-nuarius ſhould be put vnto death, & that Marina the wife of Gordianus ſhould

be

be made ſlaue to certaine ruſticall clownes, who dwelt in a place called *Aqua Salua*, for he thought there could not be a more greeuous puniſhment then that, for ſuch a noble, and delicate lady as ſhe was.

Clementianus cauſed Gordianus to be brought vnto his preſence, in the temple of the goddeſſe Tellus, which is: The earth, where he had cauſed his iudgment ſeat to be ſet vp. When Gordianus was brought thither, Clementianus ſaid vnto him: how is it Gordianus? Be theſe the thankes thou doeſt render to our inuincible Emperour, of whom thou haſt receiued ſo great honors, and benefites? for what cauſe doeſt thou now deſpiſe his commaundement, in adoring ſtrange and vnknowen gods? and haſt broken the Statue of Iupiter, and caſt it away, as thou knoweſt, to the notable diſhonour of the Emperour? Yea rather ſaid Gordianus, I haue done this for the good and profit of all the Romaine Empire. I pray you tell me Clementianus, who deſerueth more, & who is moſt fit to be adored, the workeman, or his labour and workemanſhippe? I adore the workman that made heauen and earth, & you adore the Idols which be the workemanſhippe of men. Then ſaid Clementianus: who is he (as thou ſaieſt) that made heauen and earth?

S. Gordianus anſwered: that is Ieſus Chriſt the ſonne of the liuing God. Clementianus replied: if this thy Ieſus Chriſt be he which made heauen and earth, how cometh it to paſſe, that a Prince ſo wiſe, and diſcreete as Iulianus the Emperour is, doth deſpiſe him? Yea rather (ſaid Gordianus) Iulianus ſhalbe deſpiſed of him, ſince he adoreth the wood and the ſtones. For which cauſe his miſerable ſoule ſhall fall into the deepe pit of hell like a heauie ſtone, & there ſhall burne continually with the ſame wood and ſtone, that he adoreth here. Let vs leaue this talke ſaid Clementianus, and adore the immortall Gods, or els I will commaund thee to be beheaded. The holy Saincte made ſmall account of his threates, and remained firme in his determination. Wherfore the Iudge made him to be ſtripped, and cruelly beaten with ſtaues, hauing certaine plumets of leade faſtned vnto them, which bruiſed his bones, and put him vnto great paine.

In the time S. Gordianus was in this torment, he ſong chereefully, and rendred thankes vnto God, for putting him in the nũber of the holy martyrs. Clementianus (hearing the wordes of the martyr) commanded his head to be cut off, & his body to be caſt nere vnto the Temple of the Goddeſſe Pallas, & that none ſhould bury his body, to the end the dogges might eate it. There came vnto that place many fierce maſtifes, but when they came hard to the body of the holy Saincte, they howled and barked, but touched it not at all, yea rather, they guarded, and defended the ſame. In the night one of his ſeruantes, and certaine Chriſtians went thither, and buried it in the *via Latina*, not far diſtant from Rome, in a ſepulcher where the reliques of the holy martyr S. Epima-

chus were, whose martyrdome was brieflie written by venerable Bede, and other authors of martyrologes in this manner.

The life of S. Epimachus, May. 10.

SAinct Epimachus borne in Alexandria, was apprehended for professing the faith of Christ. He remained many dayes in prison, where he indured troubles and afflictions very patiently, considering that it was God, for whose sake he suffered, and life euerlasting was the reward, for which he hoped. At the end he was condemned to be burned, and his ashes and bones were carried to Rome, and put in the sepulcher where S. Gordianus was afterward buried. For this cause the Catholique Church celebrateth iointly the martyrdome of these two Saintes on the day S. Gordianus died, which was the 10. of May in the yeare of our Lord 213. the Aforenamed Iulianus the Apostata being Emperour. Let vs beseech God, that as the bodies of these two holy Saintes, doe accompany each other in earth, and their soules in heauen doe the same: euen so by their prayers and intercession, he may be pleased to adioyne vs vnto them in the celestiall and euerlasting glory. Amen.

The liues of SS. Nereus, Archilleus and Pancratius Martyrs. May 12.

HOly Scripture, in the booke of Kinges recounteth, how the valiant captaine Iehu, tooke possession of the kingdome of Israel, and how he entred into the cittie of Iesabel, who was painted, and had dressed vp her head in prophane manner, to the end he should see her, and he enamored of her. Iehu asked what that woman was, and it was told him, it was Iesabell lately wife to king Achab. When he heard that, he commanded two or three Eunuches that were with her, to throw her from the window vnto the ground, and so shee died.

This history is not from the purpose of these three martyrs, S. Nereus, Archileus, and Pancratius. Two of the which being Eunuches, and attending on Flauia Domitilla, niece vnto the Emperour Domitianus, cast out of the window Iesabel, with all her prosane Ornaments and attires, to wit: by their holy counsell and admonitions, (as may be seene in their liues) ridde, and discharged her mind, of all vaine pompes and ornamentes of the world, and by their meanes brought to passe, that she extinguished all that was profane, and onely Iesus Christ liued in her. The life of these Sainctes, was translated out of Greeke into Latine by one vnnamed, who affirmeth that he hath translated it faithfully, and that it was approued by graue authors. Many Martyrologes do accord with the same translation, and frier Laurentius Surius recounteth it in this manner.

Among

AMong many other Pagans which were conuerted in Rome by the preaching of S. Peter the Apoſtle, there were two Eunuches, one of the which was called Nereus, and the other Archileus, and they were chamberlaines vnto Flauilla Domitilla neece vnto the Emperour Domitianus, & was a Chriſtian alſo. Theſe two being one day in the preſence of their lady, ſaw her ſmooth her forehead, and lay her haire in order very diligently. She adorned them with pearles and pretious ſtones, and laying her haire with thrides of gould, that they might ſeeme more amorous & gratious, ſome ſhee bound vp, others ſhe let goe looſe, and ſhe waſhed her face with an artificiall water, which made her ſeeme pleaſant and reſplendent. Then ſhe apparrelled her ſelfe with garments of purple, ſilke, and gold.

Nereus, and Archileus, ſtood marking her attentiuely, and when ſhe ſhad made an end and was ready, they ſaid vnto her: If thou, o Domitilla, wouldſt vſe that care and diligence, which thou beſtoweſt in trimming and decking thy ſelfe with intention to pleaſe Aurelianus thy ſpouſe (and ſonne vnto the conſull) in adorning thy body and beautifying it with vertue, without all doubt thou ſhouldeſt pleaſe Jeſus Chriſt, who accepting thee for his ſpouſe, thy fauour and beautie ſhould indure for euer, neither ſhould there euer want vnto thee new attires to adorne thee, in his eternall kingdome.

Domitilla anſwered: It is not euill that I adorne me to get me a marriage and to haue children, to the end my noble linage may be continued, and the memory thereof be conſerued. Neither is it contrary to vertue, that I enioy the delights which my eſtate, and youth requireth, yea, it ſeemeth the part of a baſe minded vaſſall, that may enioy the delightes of his eſtate, and enioyeth not the ſame, ſuch a one in my opinion ought to be expulſed out of the common weale, for thereby he becommeth vnproffitable, in not procuring to marrie, and to haue children. It ſeemeth to me that aſmuch as lieth in him, he would bring the world to an end, for that he endeuoureth not to leaue behind him, poſteritie and iſſue.

Nereus anſwered: Madame you fixe your minde on the preſent delightes of the matrimoniall ſtate, and do not conſider what enſueth there after. To be married is a thing lawfull, to the end the world may be conſerued, yet all are not bound to be married. At the beginning of the world it was conuenient that al men ſhould haue wiues, to the end men might be multiplied, but now being multiplied ſo much, it is good that ſome ſhould continew in the ſtate of virginitie, ſince that the difference betweene the ſtate of marriage and virginity is aſmuch different, as is betweene thirty, and a hundred. Preſuppoſing then, that euery one is not bound to marry, and that the virginal ſtate is better then the ſtate of the married, I would haue you (Madame) to conſider, what it is

for a maide to marry,

First, she looseth the name of Virgin, & assumeth an other which is cõtrary vnto it, to wit: not a virgin. And moreouer which she will not grant vnto her father that begot her, I meane, the dominion of her body, she graunteth vnto a man of her bloud, in taking him for husband; making her selfe his vassal, and is of him sometimes perhaps vsed like a slaue or drudge. If she light on an humerous husband, he forbidderh his wife the conuersation of her father and mother, he wil not haue her talke with this man, nor speake with that womã, he wil not haue her to heare, speake, nor talke with any. And that which she sometimes doth with a sincere minde, he taketh in the worser part.

Domitilla answered: I know my mother suffered many troubles, for my father was iealous of her, yet all men are not iealous, neither must I of necessity light vpon such a match. To this Archileus made answere; All men that take wiues, before they be married and espoused, make a shew of modestie, humanity, affability, loue, and other good conditions; but when they haue brought their wiues home, they are quite chãged, so that they seeme not to be the men they were before. And the small regard and shameles nes of some is so much, that they make drudges of the Ladies of the house. And if the wiues wil withstand or gainesay them, in these or other their vitiuil deedes, they do not onlie reuile them, but also adde bad vsage, and although his spouse be not iealous nor vicious of life, nor affected with any other euill quality, yet for all that, he will knowe of his wife what she doth out of his company.

Vouchsafe Madame to heare yet further what I say. To be with child nine monethes, is to beare a heauy weight, nor can shee be eased or ridde of it in all that time. For a litle moment of delight she must be alwaies in feare, lest the houre of her deliuerie, should be the hower of her death. To be weake and feeble, pale, euill coloured, and not to be able to goe a steppe on her feete without feare & paine. If the mother be too hot, or to cold, or otherwise distempered, many euils arise thereof, aswell to the infãt as the mother: she sometimes looseth her life, or her limmes, or getteth some long or weariſome infirmitie, or els the infant is sometimes borne lame, crooked, or dumbe, or with some other defect in his body. So Archileus held his peace.

Then Nereus began againe saying; Oh how happy is the state of virginity, which is far from all these calamities. It is beloued of God, & most deare vnto the Angels, and doth resemble God almighty in respect of the integritie ther-of. The young woman that looseth her virginitie, looseth also in this respect this similitude, since she hath not her integrity any more. The woman that looseth this guift by sinne, may by penance put it away, but to recouer her former integrity, is a thing impossible. Any estate of holines whatsoeuer, may if it be lost, be recouered by penance, only virginity being once lost, cannot

not by any meanes be recouered. As the queene excelleth all her damoſels, ſo virginity is that which muſt excell, and ſurpaſſe all other morall vertues, and hath a great affinity with martyrdome. Faith maketh much of it, hope embraceth it, and charity ioyeth at it, and geueth it the kiſſe of peace. Patience, the contempt of the world, vigilancy, conſtancy, and wiſedome, keepe her companie and goe by her ſide, all theſe vertues being flowers of paradiſe.

The Angels may ſay to the woman that looſeth that guift. Tell me thou woman, wherein hath the virginall ſeale offended thee, that thou ſhouldeſt place in ſteede therof corruption, which is it's deadly enemy? This pretious Iewell hath alwayes kept thee company ſince thou cameſt from thy mothers wombe. It was with thee when thou ſuckedſt the milke of thy mother, when thou wakedſt, when thou ſlepſt, when thou roſeſt from thy bed, when thou put on thy clothes, when thou diddeſt decke vpp thy ſelfe, when thou hungredſt, when thou dideſt eate, it was alwaies with thee. It was alſo with thee before thou waſt baptiſed, when thou waſt a Cathecumen, when thou waſt Baptiſed, when thou waſt made the ſpouſe of Chriſt in Baptiſme, by theſe eſpouſales no harme came vnto it, but much good. O bleſſed virginity which maketh a mã in earth, like to the Angells of heauen! Wherfore Domitilla, Lady and miſtres, chooſe either to be ſpouſe to Ieſus Chriſt, with this title of perpetuall virginity, or els looſing it, to be ſubiect to a mortall man, with whome if you ſhall haue any delight, it wilbe momentarie, and paſſe quickly away, yea it ſhalbe accompanied with very great miſeries, and diſguſtes, that it will ſeeme to you rather a paine then a pleaſure.

Theſe and other wordes ſaid Nereus and Archileus to Domitilla, who being a prudent Damſel, mooued with ſuch efficacious reaſons, but much more by the grace of God which wrought in her, ſaid: I wiſh that it had pleaſed God, that this celeſtiall doctrine had come to my eares before this time, for then I would neuer haue bene eſpouſed: yea as ſoone as I was baptiſed I abandoned the adoration of Idolls, ſo being inſtructed in this holy Philoſophie, I would haue eſchued the deſire to be maried, and to haue children. But it being Gods will, that by meanes of your wordes I was made a Chriſtian & ſo gained my ſoule, I am in hope, that he will alſo by your diſcretion and counſel, helpe me to conſerue my virginity, and deliuer me from the handes of Aurelianus, vnto whom I haue bene promiſed for ſpouſe. Great was the ioy of the two Saincts, when they heard the wordes of Domitilla, and they told her, that there needed no other thinge but her conſent, and for all the reſt (God aſſiſting them) it would come to good paſſe.

They asked leaue of her, and went to the holy Biſhoppe Clement, who at that tyme ruled the Church of God, and they ſaid vnto him: We know thy chiefe honor (O holy father) to be in Ieſus Chriſt, and of worldly glory thou

makeſt

makeſt finale account, alſo we well know that thy father hath a brother called Clement, who was the Conſull. Plantilla was ſiſter vnto him, who bought vs two being litle ones; This lady hearing the Apoſtle S. Peter, was conuerted & baptiſed, and died the ſame yeare that the holy Apoſtles SS. Peter & Paul were martyred, and left behind her one daughter, who on her fathers ſide is niece vnto the Emperour Domitianus. This lady whom we haue ſerued, and yet do ſerue as bondmen, was promiſed as Spouſe to Aurelianus. Now, by meanes of ſome reaſons which we haue heard the Apoſtle S. Peter ſpeake, and which we haue repeated vnto her, ſhe is determined to conſerue her virginitie for euer. Therefore we deſire thee, to goe and gaine this ladie vnto Ieſus Chriſt. S. Clement anſwered: me thinkes the time aprocheth, wherein you and I muſt iointlie die for the loue and profeſſion of Ieſus Chriſt. But becauſe he bid vs not feare them that take away our corporall life, we ought not to make account of any mortall man, but ſerue the immortall God. When he had ſaid this, he and the two Saints departed, and went vnto the place where Domitilla was, who made a vowe of perpetuall virginitie in the handes of the Pope, and he conſecrated her for a ſpouſe of Ieſus Chriſt.

The troubles & perſecutions the good damſell for this cauſe endured of her ſpouſe Aurelianus can not be recounted with toung, for he obteined of the Emperour, that if Domitilla would not ſacrifice vnto the Gods, ſhe ſhould be ſent into exile to an Ile called Pontia (or Pontiana) Nereus and Archileus went in her companie to attend and ſerue her, and to comfort her in her afflictions. They remained a while in that Ile, and in that time Aurelianus did not forget Domitilla his ſpouſe, yea he went vnto her in the Ile, to ſee if her opinion was altered. But finding her firme and conſtant, and perceiuing that Nereus and Archileus were cauſe thereof, he wreakt his anger on them, cauſing them to be beaten cruelly. Hauing done this, he brought them into Terracina, to the end Moninius Rufus who had be[illegible]onſull, & was iudge in that place, might giue ſentence on them. Moninius, ſeing that the holy men perſeuered in the faith of Ieſus Chriſt, which had bene taught them by S. Peter, cauſed them to be hanged on the torture, and their ſides to be burned with plates of heated Iron applied vnto them, and laſtly, to be beheaded. Auſpicius who was foſter-father, and diſciple of S. Domitilla, tooke the bodies of the Saincts, & brought them neare vnto Rome, and buried them in *via Ardeatina*, in a poſſeſſion of the ſame Domitilla, neere vnto the place where S. Petronilla the daughter of S. Peter was buried.

The ſucceſſe of Domitilla was this: Aurelianus cauſed her to be led vnto Terracina, and there he would take her to wife in forcible maner. To that end he chooſe an eſpeciall day, inuited his kinsfolkes, called muſitrions, as the vſe was in the weddinges of the gentiles, and began the feaſt. Among others Aure-

lianus

lianus daunced, hauing Domitilla in his power faſt ſhut within a chamber, who deuoutly praied vnto God, to deliuer and ſet her free from that peril. It pleaſed God to heare the praier of his holy Saincte, and to deliuer her by this meanes. The dauncers were in the hall of the lodging where Domitilla lay, & among others Aurelianus daunced, and when they were now all wearie, he ſtroue to be laſt of al that ſhould leaue the daunce. Laſtly, he daunced ſo much, that on a ſodeine he fell dead on the ground, and by that meanes, Domitilla was ſet free from the violence, which was ready to be offered vnto her; but not from death, for Aurelianus had a brother called Luſſurius, who being deſirous to reueng his brothers death (for the which he put Domitilla in fault) asked leaue of Traiane, who was ſucceſſor in the Empire, to make her ſacrifice vnto the Gods, or els to put her vnto death.

Luſſurius obteined all his deſire, and went vnto Terracina, where he found Domitilla, accompanied with many other damſels, whome ſhe had perſwaded to receiue the Chriſtian faith, & to conſerue theyr virginity. Luſſurius made proteſtations vnto them all before witneſſes, that they ſhould reſolue to ſacrifice vnto the Goddes, but ſeing his proteſtations to be vaine, he cauſed all the thinges that were of any valewe with in the houſe, to be caried away, and then cauſed he the dores to be locked, and a fire to be made round about it, to the end that Domitilla & other two virgins, which were called Theodora, & Ruffina, might be conſumed with fier in that place. On the next day Ceſarius a Deacon came thither, and taking away the ſtones, and the wood which was halfe burnt, found the bodies of the holy women lying flatte on the earth in ſuch manner, as if they had bene in praier, ſo that it was apparant, that they ended their liues in praier. The fier had take away their liues, but had not touched one of the haires of their head. Their bodies were buried honorably.

The life of S. Pancratius Martyr, May 12.

ON the ſame day on which the Church celebrateth the feaſt of the aforenamed Saincte, it adioyneth to the the martyrdome of S. Pancratius. Whom in the time of Diocletianus, & Maximianus Emperours, came vnto Rome from a citty of Phrigia (in the which he was borne) with deſire to be a Chriſtian. He vnderſtood that the Pope lay ſecret for feare of the perſecution, wherefore he went to ſeeke him, and hauing found him, he remained in his company certaine dayes, & at the laſt he became a Chriſtian. After he was Baptiſed, he offered himſelfe voluntarily vnto the perſecutors, who led him to Diocletianus. He ſeing Pancratius to be young (for he was but 14. yeares old) and beautifull, and by his wordes ſeeming to be wiſe, tooke great affection to

him: he beſought him to ſacrifice vnto the Goddes, making vnto him large offers if he would doe ſo.

S. Pancratius anſwered the Emperour, and alleaged one reaſon worthy of his notable witt, ſaying: I cannot endure (o noble Emperour) to heare thee to perſwade me to adore thoſe gods, whoſe life was ſuch, that if thy ſeruants were like vnto them, thou wouldeſt chaſtiſe them ſeuerelie. The Emperour would not let him ſpeake any more (wondring much at the wordes he heard) for he doubted if Pancratius continewed his ſpeeche, he might vſe reaſons of ſuch efficacy, that they would haue withdrawen many from the adoration of the Idols, and therefore he cauſed him to be beheaded.

The body of the Saint was honorably buried by a good woman called Octauilla. The Church celebrateth the feaſtes of the aforenamed martyrs, the day they died, which was the 12. of May. Nereus and Archileus ſuffered in the yeare of our Lord 92. in the raigne of Domitianus. And Pancratius in the yeare 286. (Baronius ſaith 303.) in the raigne of the Emperours Dioclesianus and Maximianus.

The life of S. Boniface Martyr. May. 14.

THE Prophet Zacharie ſaith, that the cauldrons in the houſe of our Lord, ſhall be as the potts before the Altare. S. Ierome expounding this place, ſaith: That in theſe cauldrons, the flesh is ſodde, which is offered in the Temple in ſacrifice, which were blacke with the ſmoke, and had an euill ſmell, becauſe of the vſe wherto they ſerued. But in the pots were ſet noſegaies of flowers vpon the Altare. Agreable vnto this, by the cauldrons we may vnderſtand diſhoneſt people, and thoſe that are geuen to ſenſualitie: for as in thoſe cauldrons the flesh was boyled, ſo theſe in the cauldrons of their filthy appetites, boyle their fleshly delightes. Thoſe were made blacke with the fire, and with the ſmoke, and ſmelt euill, by reaſon of the vſe they were imployed in: euen ſo, carnall people, become blacke with the fier of concupiſcence, which doth burne them, and they be made moſt vgly and ſtinking, by the vſe of that wicked vice. If they be ſcoured and made cleane, it is to couer their filth, and if they vſe any odoures or perfumes about them, it is to take away the ſmell of their filthy life.

To ſay the truth, ſuch as theſe be, diſſemble their ſinne before men, but from God they can not conceale it, in whoſe ſight there is not any thing more foule and diſpleaſant, then carnall and ſenſuall people. So that the cauldrons doe fittly manifeſt vnto vs, the lotheſome ſent of ſenſuall delightes. The potts of roſes and floures, doe repreſent the ſweete odoures which doe concomitate honeſt and chaſt virginitie. There is no roſe nor flower, can be ſo gratefull to the ſenſe, as an honeſt and chaſte perſon, in the preſence of almighty God. This is to our purpoſe which the Prophet ſaith: That the cauldrons in the houſe of God, be as the pots vpon the altare. His meaning is, that ſometimes God bringeth vicious and carnall perſons, to be-

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come vertuous and chaſt liuers, Which happened in this preſent Saint, Who being a carnall and diſſolute man, became after by Gods grace ſo holy, and honeſt of life, that he gaue vp his life a ſacrifice for the loue of Chriſt his Lord. Of him Writeth Ado Archbiſhoppe of Trewers in this manner.

SAint Boniface was a Cittizen of Rome, and had vnder his charge the goodes and poſſeſſions of a rich ladie called Aglae. The conuerſation they two had together, was the occaſion that they offended God in ſinning carnally: & though they remained ſome ſpace of time in that ſinne, yet all good motions were not quite extinguiſhed, for Boniface was a great giuer of almes, & very charitable toward the poore, which was the cauſe that God afterward inſpired him to acknowledge his ſinne. Alſo Aglae being a woman of great account, and hauing many kinsfolkes, loſt thereby her good name and reputation, and was ſpoken of in euery mans mouth, ſo that their ſinne was not ſo pleaſing to them as it had bene before, for that it was abated with the curbe of publicke ſhame. Alſo, it was a helpe that they were both Chriſtians, vnto this adioyning the conſideration, how they had loſt the fauour of almighty God, the companie of Angels, and were condemned vnto hell, according to the preſent iuſtice of God, where they looked to be tormented eternally with the diuels.

The commemoration and conſideration hereof, I ſay, and theſe motiues, induced both of them by mutuall conſent, to determine to abandon their ſinfull eſtate, and to labour to obteine pardon of God for their former offences. They perceiued themſelues miſerable, & vnworthy to appeare before the heauenly maieſty, by reaſon of their greeuous offence, except they found ſome meanes to gaine his grace. Wherefore vnderſtãding that the perſecution which Dioclerianus, and Maximianus had raiſed, was very rigorous in Aſia the leſſe, in the prouince of Cicilia, and that many Chriſtians were there martyred, they agreed together that S. Boniface ſhould go thither, and endeuour to get the body of ſome martyr, to the end they might obteine pardon of their ſinnes by his interceſſion.

S. Boniface went on the iourney and came to Tharſus, a principall citty of that Prouince, and bad them that were in his company to prouide a lodging, for he himſelfe would goe to ſee that which he ſo much deſired, which was: the place where the Chriſtians were martyred. When he came thither, hee ſaw one hanged by the feete, vnder whoſe head was a great fire which burned bright. There was an other tied both by the handes and feete, and pulled vnto foure poſtes of wood in horrible torment. An other was torne with hookes of yron, and another cut in pieces by the middle. Another had his handes and feete cut of, & another was laid ouerthwart a poſt, which held him aloft frõ the ground in greeuous paine: he ſaw in briefe the moſt cruell torments, the afflicted Chri-

ſtians indured. He therfore hauing a great deſire to ſuffer the like for the loue of Ieſus, cried out with a loud voice: *Great is the God of the Chriſtians. He truly deſerueth that ſuch torments and martyrdomes, be indured for him. Bleſſed and happie are they which ſuffer them for his ſake.* Hauing ſaid this, he ranne with great deuotion vnto the place where the martyrs were, and kiſſed their woundes, and wiped the ſweat from their faces, he anointed his eyes with their bloud which they ſhed, and ſaid with a feruent voice: *Fight manfully (o bleſſed martyrs) and ouercome the diuell, for the torment ſhall paſſe away, but the repoſe and glorie ſhall laſt for euer. The time ſhall come, when you ſhall ſee them that now torment you, tormented in hell for this their cruelty.*

Theſe thinges came to the knowledge of the Iudge Simplitius, by whoſe commandement theſe cruelties were inflicted vpon them. He cauſed S. Boniface to be taken and brought before him, and then ſaid vnto him; Who art thou? S. Boniface ſaid: I am a Chriſtian. This is inough ſaid the Iudge, and forthwith cauſed him to be ſtripped naked, then to be hanged by the harmes, and all his body to be torne with hookes of Iron, vntill his very bones were ſeene. Then he put ſharpe needles betweene the nailes and fleſh of his fingers, yet notwithſtanding, the holy martyr lifted vp his eies vnto heauen, and ſupported the torments very cheerefully. Then the iudge cauſed him to be laid flatte on the earth, & with certaine inſtruments making him hold his mouth open, powred in melted lead. Neither did this content him, but he filled alſo a cauldron of pitch, and when it boyled very faſt, he made the martyr to put his head into it, which torment by Gods aſſiſtance did him no harme at all, ſo that the iudge in a rage cauſed his head to be cut off.

When S. Boniface died, there happened a great earthquake in all the citty, and euery one ſaid: that it was for the crueltie vſed againſt the ſtranger which was a Chriſtian. This earthquake cauſed many Pagans to be conuerted, & the Chriſtians which were daunted to ſee the great cruelty, tooke hart, and were animated to die for Ieſus Chriſt. They which came from Rome with S. Boniface ſought him, and when they found him not, they ſaid: this man hath mette with an other Aglae, and he is ſporting with her, or ells he is faſt in ſome tauerne, at the wine. Theſe men mette with ſome of the officers, & asked them if they had not ſeene a ſtranger that came from Rome, corpulent, curle-haired, and apparrelled in ſcarlet. They anſwered: This man whom you ſeeke, is this day beheaded, for that he confeſſed he was a Chriſtian. No no there is no ſuch matter, replied the companions of S. Boniface, he whom we ſeeke, was far off from being a martyr, for he was an adulterer, & a great drinker of wine. Come ſaid the officers, and we will ſhew you his body.

So they brought them to the place where his body lay, and his companions when they ſaw him, wondred out of meaſure. Then they beſought the officers

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to giue them the body, & they were contented for 500. pieces of money, which were disburſed forthwith. They imbalmed it with pretious ointmentes, and wrapped it in coſtly clothes, which they had brought to enwrappe the bodies of ſome other Martyrs, and carried it vnto Rome, rendring glory to God, that worketh ſuch wonders. An Angell appeared vnto Aglae, who told vnto her all that which had happened vnto Boniface. She went to meete that holy body with great deuotion, and cauſed a Church to be builded neere to Rome, in his honor, and buried him therein very honorably. This being done, ſhe forſooke the world, and al the pompe thereof, and diſtributed her goodes among Churches, Monaſteries, and needy people. She gaue liberty vnto her bondmen, and tooke the habite of a religious woman, and ſuch was her holy and vertuous life, that God wrought many miracles by her meanes.

She liued afterward thirteene yeares, and after her death, was buried by the body of S. Boniface, whoſe feaſt the Church celebrateth on the day of his Martyrdome, which was one the fourteenth of May, about the yeare of our Lord 288. In the raigne of the Emperor Diocletianus (Baronius ſaith 305. vnder Conſtantius and Galerius) Vſuardus putteth the feaſt of S. Boniface, on the ſixth of Iune, which was the day his body was brought vnto Rome.

The life of S. Vbaldus Biſhop of Eugubium in Italie, May 16. Taken forth of Surius tom. 7.

BLeſſed Vbaldus natiue of Eugubium, was noble by blood, but yet more noble by integrity of life. He being but a childe, loſt his father, and after by his godfather Vbaldus (whoſe name he had taken) was committed to a religious man, the Prior of the Church of S. Marian and S. Iames martyrs, to be inſtructed in eccleſiaſticall diſcipline, where applying himſelfe to the ſtudie of learning, he learned the holy Scriptures. But growing vp to riper yeares, & to more mature iudgment, ſeing the brethren of that place to liue litle conformable to their rule & inſtitutions, he went to the Church of S. Secundus, where for a while he liued very piouſly: where Ioannes Gramaticus (of bleſſed memory) Biſhop of the citty of Eugubium, ſeeing the well ordered & religious conuerſatiō of the youth, endeuored to cal him to his owne Church, ſo that of his fatherly beneuolence, he often detained him with himſelfe. Who when he had paſſed the yeares of his youth, the grauity of his behauiour did ſo maruelouſly recommend him vnto all, that he was made Prior of the Church of S. Marian & S. Iames afornamed, euery one geuing his voice in his fauor. Which office, although of it ſelfe it was very honorable, yet the maners of the clergy of that place were ſomwhat corrupted. He was there hyred for a year-

lie pention to ringe the belles at ſuch houres as the diuine office was to be ſaid: in the meane while the cleargie remained in their owne houſes, giuing themſelues to making good cheere, and to long ſleeping, ſo that the obſeruation of eccleſiaſticall worſhip, ſeemed almoſt to conſiſt in the ringing of the Bells. In the cloiſtre, acceſſe was free for all, as well for women, as for men, nor were the gates any time ſhut. Wherfore firſt, of all thoſe cleargy men (aſſiſted by diuine helpe) he adioyned three vnto him, whom hauing ſweetly and gently admoniſhed, he brought them to that paſſe, that they were willing to liue with him according to the preſcription of their rule, and did firmely adhere vnto him. After this, he went to the Monaſtery of our B. Lady of Portuenſis, where the rule of Apoſtolicall inſtitution was decently obſerued, there ſubiecting himſelfe for the ſpace of three monthes, to the diſcipline of thoſe brethren, to the ende that being made a diſciple of truth, he might teache others afterwardes without error. For departing from thence, he caried the rule with him, and propoſing the ſame vnto the brethren, he obtained (God fauoring him) that when he commanded it to be obſerued of all, from that very time, all ſo behaued themſelues as the ſame enioyned, and they conformed themſelues vnto him religiouſlie.

Then fell there out a thing lamentable, which was, that the greateſt part of the cittie of Eugubium was burnt, and by the fearefull iudgment of almighty God, the Abbie alſo of the bleſſed man vtterly periſhed, with the griefe whereof not being a little oppreſſed, he went to Peeter Ciriminenſis, Prior of the hermitage of Auellana, whoſe ſanctity of life and fame, was at that time ſpread in euery place: to whom he declared, that he would forſake the office of priorſhip, and change his place. But he mildly reprehending him, taught him, that the godly were to be tried by tentations like gould in the fornace, and that he ſhould be guilty of a great fault, if he ſhould abandon his brethren committed to his care, in ſo ſad and afflicted eſtate. Whereupon the man of God Vbaldus, beleeued the wordes of ſo great a perſonage, and not without great alacrity of minde making ſpeedie returne, aſſiſted with diuine helpe, both began to build againe the church that was burnt, as alſo, neighbours inciting, wonderfullie to repaire the damage of the goodes that were loſt, and that ſo far foorth, that that fire brought no detriment, but rather great emolument, and encreaſe of pietie and religion. At that time Peruſinus Biſhop (of bleſſed memorie) departed this life, in whoſe place Vbaldus being elected, he betaking him ſelfe to flight, lay hid for a while in an hermitage, vntill another was ordained. He was alſo elected Biſhop of another cittie, but going a foote to Rome to Pope Honorius, taking foure other prieſtes with him, he brought to paſſe by great inſtance (both made by him ſelfe, and by ſome Cardinalls alſo which were his friendes) that he was diſcharged from that function.

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Being therfore by diuine ordinance reſerued for his owne cittizens, he returned to Eugubium whereof Stephen the Biſhop dying, and the cleargie of that place not agreeing amongſt them ſelues touching the election of their prelat, the ſeruant of God Vbaldus, with certaine others went to Rome, that they might chooſe ſome one of the Church of Rome, whome the Biſhop of Rome might conſecrate for their prelat. But the Biſhop being diuinlie incited therto, named Vbaldus for their Biſhop, commanding that they alſo ſhould choſe him. Nether yet did honor alter in him, the laudable maners of his former life, but with the encreaſe of dignitie, all virtu alſo did encreaſe. His liuing was verie temperat, and voide of all vaine glory: for albeit he eate very ſparingly of all kinde of meate, that he might auoid vaine glory (which lyeth in waite to entrap thoſe that are abſtinent) he moſt commonly vſed drie bread, that ſo he might refreſh his body, and yet might not be caught with the delightes of vnlawfull meates. His bed was ſet forth with a little ſtraw, a little boulſter, and with a meane and ſory couerler. But prayers were ſo frequent with him, that all times, and all places were oratories vnto him. He liued vntill the dayes of Alexander the fourth in his biſhopricke, endued with ſo great patience and ſanctitie of life, that iniuries being done vnto him euen of thoſe that were moſt familiar with him, he bore them pleaſingly; For once being ſhut forth by his owne dore-keeper, and ſmitten on the forehead with the dore, he bruſed the head of that iniurie by voluntary obliuion.

Vpon a time the wall of the citty of Eugubium was to be repaired, cloſe to the vineard of the bleſſed man, where ſome of the maſons did ſomewhat, that ſeemed to be to the detriment of the Biſhops vineard. He therfore forbad that they ſhould proceed no further in that iniurious worke. But he who was the ouerſeer of the worke, ſlighty ſetting by his defence, and moreouer wickedly thruſting him away, threw him downe in the wet morter, where with he being all defiled, returned home with a moſt quiet minde, as if he had ſuffered nothing at all. The holy man likewiſe ſuſtained many afflictions, and greeuous ſickneſſes. Twice alſo he broke his legge, and once his arme. Alſo out of his fleſh (but eſpecially forth of a terrible ſore of his ſide) intollerable corruption or matter flowed forth: yet would he not that that ſhould be any impediment vnto him, the leſſe to diſcharge the dutie of a Biſhop. Death approachinge nere at hand, his body being vtterly deſtitute of forces, hauing receiued the Sacraments of the Church, and praying and ſinging, he rendred vp his ſpirit to our Lord, the 17. day of Iune, and was brought into the houſe of the bleſſed martyrs Marian and Iames. But his buriall was deferred for certaine dayes, and that as well becauſe of the healing of the ſicke who came thither, as becauſe of the deuotion of many. After which, his body (which yelded forth a moſt ſweet odor) was of certaine moſt honorably interred, in his cannonrie,

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neere to the walles of the citty, where euen to this present, it remaineth altogether incorrupted, and also shining with infinit miracles.

The life of S. Potentiana, or Pudentiana Virgin. May 16.

SAint Luke the Euangelist recounteth in his Gospell; That the vnfortunate riche man (who for that he was couetous was condemned) being in tormentes, lifted vp his eyes, & saw Lazarus in Abrahams bosome. Great is the misterie which is heere cõteyned, in that the Euãgelist dothe not saye that he looked vpon others, but vpon Lazarus, though in that place there were many others on whom he might haue looked, as Adam the first man & Eua his wife, Abel the iust, Noah that great Patriarch restorer of the World. There was also Moyses the law giuer, Dauid that famous king, Isaias, Ieremias and the rest of the Prophetes. The great S. Iohn Baptist was also there, most worthy to be seene aboue the rest.

It wanted not a mistery then, that the rich man looked, and beheld no others but onlie Lazarus, lame, and full of vlcers. This therefore we may coniecture to haue bene the misterie: that in hell it commeth to their mind, although to late, what euery one of them which be there ought to haue done. And for that to the rich man (to haue bene deliuered from hel & to haue attained the celestiall ioyes) the particuler and proper meane was, to haue respected the poore, and to haue giuen almose, since this is the proper talent which he hath in trust, to gaine it withall, and of which God will aske and demaunde a straight account. For this although too late, and without any benefit, the rich man being in hel, looked vpon Lazarus the poore man, and vpon none but him. The vertuous virgin S. Potentiana vnderstood this well, and how that it was necessary for her, if she would aspire to heauen, to giue almes. Wherefore she spent the most of her time in this holie exercise. Venerable Vsuardus, and other authors of Martyrologes, write her life in this manner.

SAint Potentiana was borne in Rome, & was daughter vnto Pudens, wherfore some haue called her Pudentiana. Her father was disciple vnto S. Paule, and was very rich, & of noble linage: and her mother was called Sabilena. She had a sister which was S. Praxede. This holy Saint from her childhood (by the councell of her parents) exercised her selfe in workes of pietie. Her parents after their death, left great possessions, to her and her sister, part of which they sold, and distributed vnto the poore. The exercise of these two sisters was, praiers and fasting. By her meanes al their houshold seruãts which were in nomber. 96. were Baptised by Pius the Pope.

For that Antonius, se who was at that time Emperor, had made a law, that the Christians should not haue tẽples, for the publique exercise of their Religiõ, & seruice of God, the Pope therefore câme vnto the house of S. Potentiana, and

and there said Masse, many Christians comming thither secretly to heare it, & to receiue the blessed Sacrament.

This holy Saincte gaue good and curteous entertainement vnto the Pope, and bestowedd on him thinges necessary for his liuing. Being busied in these holy exercises, she chaunged this temporall life, for one that was eternall. Her body was buried in her fathers sepulcher, in the Church-yard of Priscilla, in the Via Salaria, on the 19. day of May, in the yeare of our Lord 168. the aforenamed Antonius Pius being Emperour. It is said that the body of this holy Saincte, is at this time in the cittie of Parma.

The life of S. Vrbane Pope and Martyr. May. 25.

IN that renowned supper (which the Prophet Daniel recounteth) king Balthasar made vnto his fauourites, Courtiers, and seruantes, being serued in his vessells of gold and siluer, which his father Nabuchodonosor had brought from the Temple of Ierusalem vnto Babylon, he, his Wiues, and the rest that were at the banquet, drinking in them, God was wroth with him for his great pride, and there appeared a hand, which writ on the walle (although in Ciphers) that he should shortlie die.

Hereof it commeth that Pope Vrbane made a decree: That the thinges offered by the faithfull vnto the Temple, should not be put afterwardes to any profane vse, lest God should chastise them that did so, as he did Balthasar for prophaning the vessels of the Temple. The life of this holy Pope collected by Damasus, and other authors which wrote of Popes, is in this manner.

SAint Vrbane was borne in Rome, and was sonne to Pontianus. He succeeded Callistus in the Popedome, and was a man of most holy life. His conuersation was very pleasing, and his life exemplar, so that by his preaching, infinite people were conuerted vnto the faith, aswel in Rome, as also in other places. Among other, one was Valerianus a principall man, and husband to S. Cecilie, with Tiburtius his brother, both which were most holy martyrs. In whose honor, S. Vrbane consecrated the house of S. Cecilie, and made it a Church. This Pope wrote an epistle of profitable and wholesome doctrine, out of the which are taken some decrees. In the time of this Pope the custome of the primitiue Church endured still, which was: for the Christians to liue in common. And to remedy their necessities, they sold the possessions which others had left vnto the Churches. But because experience did show, that it was not cõuenient to haue the said possessions sould; Pope Vrbane ordeined, that thereafter they should not be sold, but of the fruites, and with the reuenewes thereof, the Priestes and ministers of the Church should be susteined.

S. Vrbane was the firſt Pope, that vſed the chalice and paten of ſiluer, in the celebration of the Maſſe, impoſing great penalties on them who vſed them or tooke them (or any other veſſels offered by the Chriſtians to any pious vſe) with intent to imploy them in any prophane vſe, or manner. He commanded them alſo to auoide the company of one excommunicated by a Biſhoppe, although vniuſtly. He alſo decreed, that Confirmation ſhould be taken after Baptiſme, by the handes of a Biſhoppe. He was Pope eight yeeres 11. monethes and 11. daies (Baronius ſaith. 6. yeeres. 7. monethes and 4. daies) in which he gaue holy orders fiue times in the moneth of December, and ordered. 9. Prieſtes. 5. deacons, and 9. Biſhops. He was martyred in the time of Alexander Seuerus ſonne vnto Mammea, who although he did not perſecute the Chriſtians (but rather was deuout vnto Ieſus Chriſt) and kept his Image among his Idols, yet by the vſe of the fore-paſſed perſecutions it fel out, that Pope Vrbane came to be a martyr. His body was buried in the Churchyard of Pretextatus in the *Via Appia*. His death was on the day that the Church celebrateth his feaſt, which was: the 25. of May, in the yeare of our Lord 232. as Onuphrius ſaith (Baronius ſaith 233.)

The life of S. Eleutherius Pope and Martyr. May 26.

ON a time there came vnto our Sauiour certaine malicious perſons, of thoſe which watched to find in him ſomething wherof they might accuſe and reproue him, and when they found not any thing, they ſought amõg his diſciples, who ſeeing that they did ſometime eate without waſhing their handes, they thought it to be a very greate fault, for that it was a cuſtome of the Ieues to waſh their handes oftentimes, and eſpecially, when they went to eate. Wherefore concerning this, they determined, to talke with our Sauiour: perhapps thinking if he ſhould approoue this in his diſciples, that then they might haue occaſion to complaine and to accuſe, not the diſciples, but the maiſter himſelfe, as a tranſgreſſor of the old and ancient law.

Well, hauing found this ſmale matter to ground vpon, they ſaid vnto our Sauiour: Why doe thy diſciples contrary to the ordinances and cuſtomes of the ancient law, in not waſhing their handes when they eate? They do this perhapps, becauſe they know not the ancient cuſtomes, or els if they know them, they do contrary, and deſpiſe them. Ieſus who vnderſtood very well their malice, anſwered vnto them and ſaid: for what cauſe do you contrary to the commaundement of God, being cruell againſt your fathers? making them to die of famine, and giuing your goods away to others, which your Elders ſay is lawful? Which thing is falſehood and deceipt, and againſt that which God and nature it ſelfe ſpeaketh and teacheth.

Laſtly Chriſt ſaid: it was a ſmall matter whether the handes were waſhed or no to eate meate, and of this he yeelded this reaſon, ſaying; That which entreth into the mouth, defileth

not the ſoule, but that which cometh out: from the mouth cometh euill wordes, which giue ſignes of wicked thoughts bred in the heart, as diſhoneſty, reuenge, couetouſnes, and ſuch like. That which entreth into the mouth goeth into the ſtomake, who deuiding that which is neceſſary for the ſuſtenance of the life, ſendeth the reſt as ſuperfluous out of the body.

The holy Biſhoppe Eleutherius conſidering this ſentence of Chriſt Ieſus, which ſaieth: That which entreth in by the mouth, doth not defile the ſoule, he made a decree, in which he declared it to be lawfull to eate of euery kinde of meate. In ſuch ſorte, that it is not forbidden vnto a Chriſtian by lawe, that he neuer eate ſome kind of meate, as the Ievves were forbidden: which God did, to auert from them certaine vices, repreſented and ſignified in thoſe thinges. God commaunded them not to eate the fleſh of porke, which is a beaſt which ſignifieth Luxury, and hereby he commaunded them to be chaſte, for they might conſider thereby and ſay, If God commaunded that he which eateth of this beaſt, which ſignifieth Luxury, ſhould be chaſtiſed rigorouſly, what a great chaſtiſement doth he deſerue, which ſhall commit ſuch a ſinne actually.

The Hebrewes were an obſtinate, and ſtubborne people, and therefore God vſed them rigorouſly, but he did not ſo with the Chriſtians, becauſe he forbad them that they ſhould not commit the ſinne, and gaue them licence and libertie, to eate of the beaſt which is ſignified. So that vnto a Chriſtian, there is not any meate forbidden by the law, if it be in it ſelfe good to eate, and not contrary vnto health: Becauſe to take poiſon or any other thing notably hurtfull vnto health, is not lawfull, but rather it is a mortall and deadly ſinne.

It is ſinne alſo to eate thinges lawfull (and that doe noe damage vnto health) at all times and daies, without making any difference of one day or another. Becauſe in all the Lent, vpon fridayes and ſaterdayes, and ſome other dayes in the yeare, the Church forbiddeth and prohibiteth for good reſpects the eating of fleſh (and certaine other meates, as eggs, cheeſe, and all kind of white-meates) which thinges are not forbidden, becauſe they are euill in them ſelues, but the holy Church willeth, that for diuers other holy reſpects, Chriſtians keepe abſtinence on ſome apointed daies, in chaſtiſing their owne fleſhe, by abſtaining from certaine meates, yet not condemning them.

I ſay then, that the mind of S. Eleutherius neuer was, nor he deſired not to take away the vſe of faſting and vigils, in ſaying: that all meates were lawfull vnto Chriſtians to be eaten. For he knew very well, that the faſt (of the Lent eſpecially) had beene brought in by our Sauiour, and obſerued by his holy Apoſtles, and reduced vnto the order it is now kept, from the time of the moſt holy Pope Teleſphorus. Therfore in this, Pope Eleutherius intended only to ſay: That a Chriſtian was not forbidden by his law, to abſtaine from any kind of meat for euer, as many ſortes of meates were forbidden vnto the Hebrewes in the old law. The life of this holy Pope written by Damaſus, and other authors, was in this manner.

BY the death of Pope Soter, Eleutherius borne in Nicopolis a citty of Greece (who was a deacon and diſciple vnto Pope Anicetus) was placed in S. Peters chaire. His father was called Abondius. At that time Commodus Anto-

nius ſonne to Marcus Aurelius was Emperour, and the Chriſtian Church was then in peace, for which cauſe our holy Religion increaſed euery day in great number of faithfull, aſwell in Rome as in the other citties and Prouinces. Among many that were conuerted, the moſt principall was Lucius king of England, which at that time was called Britanie, and was after called Anglia, of certaine people called Angels which conquered it, and laſtly, by corruption of the word, it is called England.

King Lucius being moued with the zeale of our holy Religion, ſent ambaſſadors vnto Pope Eleutherius, requeſting him, to vouchſafe to receaue him & all his court, into the lappe of the holy Church. The Pope glad of this good newes, diſpatched forthwith two holy men, the one Fugatius, and the other Damianus. Who being arriued in England, baptiſed the king and all his court, and afterwardes all the people of that kingdome, pulling downe their Idols, and forbidding to doe ſacrifice to them any more. In ſuch ſort, that England was the firſt Prouince of the worlde, that receaued the faith of Chriſt by publicke decree, with all the nations that were in that kingdome. This was in the yeare of our Lord 180. (Baronius ſaith: 183.) But thoſe that were called Angli, hauing conquered that kingdome, cauſed that people to returne vnto Idolatry, which laſted vntill the time of S. Gregory, by whoſe meanes they were conuerted againe.

We haue no cauſe to muſe much at theſe mutations, hauing ſeene what befell in that realme in the time of king Philippe of Spaine, the ſecond of that name. For that kingdome being wrapped in many errors & hereſies, & Mary the daughter of the right Catholike Princeſſe Catharine, wife vnto king Henrie being queene thereof, and taking to husband king Philippe, all the ile renounced their errors, and the people thereof returned vnto the obedience of the Church of Rome. For which in Spaine were made greate triumphes and ioye, ſuch as neuer were before in that kingdome. But alas the true faith laſted but a while in that Iland, becauſe queene Mary dying without iſſue, king Philippe left that realme vnto Elizabeth, daughter of king Henry, and in her time the people of that kingdome returned to their former errors. Whereby it appeareth, that this nation doth lightlie leaue their faith, and readilie alſo receaue it againe. But let vs returne vnto our Pope.

I ſay, that he hauing made the aforenamed decree about the meates, and hauing giuen holy orders three times in the moneth of December, & at them ordered. 12. Preiſtes. 8. Deacons, and 15. Biſhops, and hauing gouerned the Church. 15. yeares three monethes, and two dayes (Baronius ſaieth: fifteene yeares, and twentie three dayes) receaued the crowne of martyrdome, on the ſame day that the Church celebrateth his feaſte, which is on the twentie ſixe of May, about the yeare of our Lord 195. (Baronius ſaith. 194.) In the time of

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the Emperour Commodus. His body was buried with many other Popes in the Vatican.

The life of S. Iohn Pope and Martyr. May. 27.

WE reade in the second booke of Paralipomenon, how that the good king Ezechias, among many his pious workes, caused the temple of Ierusalem to be clensed, for when he began to raigne, he found it filled with durt, myer, and other filthines. The same did Pope Iohn the first of that name; For he finding many Churches full of vncleanes (for that the perfidious Arians were possessed of them, which kept them coresponden to their doctrine) he vsed all diligence that such like filthines should be thrust out of Italy, and out of many other partes of Christendome, taking away the Churches from the Arians, and restoring them vnto the Catholiques.

This his diligence so much pleased God, that he merited to obtaine that which many haue desired, and not obtained, to wit, the Crowne of holy Martyrdome. The life of this holy Pope hath bene taken out of the Romaine Pontificall, and out of other good authours, in this manner.

BY the death of Hormisda the Pope, there was elected in his place Pope Iohn the first of that name, who was borne in Toscany, and was sonne vnto Constantius. There was in this holy Pope all the good parts & qualities which are required in a good Prelate. In the beginning of his Popedome, he had a great care to augment the seruice of God, and caused many faire buildinges to be made for that end: he made a Temple and Churchyard in the *Via Ardeatina*, in the honor of the holy Martyrs Nereus and Archileus. An other he made in the honor of SS. Fælix and Adauctus martyrs also: and an other in the honor of S. Priscilla the virgin. He adorned the altar of S. Peter with much gold and Iewels of great Price. In the time of this Pope, raigned in Constantinople the Catholique Emperour Iustinus, who by the perswasion of the Pope (who desired to reduce all the Orientall Empire vnto the vnion of the faith, and to extirpate the errours that kept it in diuision) made a law and publicke edicte, by which he commaunded, to shut vp all the Churches of the Arians, and to banishe all the hereticks out of his Empire, and the same did the Pope in Italy.

At that time Theodorieus king of the Ostrogothi, who had chased and driuen Odoacer king of Heruli out of Italy (which he had vsurped) was Lord of the greatest part thereof. Theodoricus kept his royall seate in Rauenna, and was an Arian, and vnderstanding what Iustinus had decreed in the Empire, & what the Pope had done in Italy, was greately offended, and began not only to threaten the Pope, but the Emperour also, because they had taken away the

Churches from the Arians. At that time Theodoricus was very potent and mighty, wherefore Pope Iohn was enforced to repaire vnto the Emperour, to take order how to reſiſt him, and to be deliuered from his rage and furie. He tooke his iorney towardes Conſtantinople, and led with him Theodorus and Agapetus men of the Conſular dignitie, and an other Agapetus who was a Patricius, or Senator alſo.

It is ſaid, that when the holy Pope was come vnto Corinth, a gentleman lent vnto him a horſe whereon his wife vſed often to ride, and when the horſe was ſent backe, he would neuer abide that the woman ſhould come on his backe, ſo that it ſeemed, that beaſte which had carried the greateſt man of dignity and authoritie in the world, diſdained to be checked, and ruled by a woman. The gentleman marking it, and holding it for a very ſtrange thing (as it was indeed) ſent the horſe to be giuen vnto the Pope. When the Emperour vnderſtood that the Pope came to ſpeake with him, he went to meete him in great maieſtie, and with a noble and great companie, for that it was ſaid, there had neuer bene Pope of Rome in Conſtãtinople before. When the Emperour came neere vnto the Pope, he diſmounted from his horſe, and with great humilitie and reuerence, kneeled at his feete, and honoured him as the vicar of Chriſt. When the Pope was readie to enter the gate of the cittie, he reſtored ſight to a blind man, by laying his handes on his eyes.

The next day he propounded the cauſe of his coming in the imperial counſell, and it was decreed: that ſuch prouiſion ſhould be made in the affaires, that they ſhould not come to open enmity with Theodoricus, being ſo mightie and ſtrong. The Emperour wrote diuers letters, and diuers other things he did in the behalfe of the Pope. It can not eaſily be expreſſed how kindly, and curteouſly the Pope and the Senators which were in his company were entertained. When the Pope ſhould depart from Conſtantinople to returne into Italy, the Emperour gaue him a font of gold of twenty pound waight. And alſo a chalice of gold of fiue pound waight, which was decked with pearles and pretious ſtones. And then as he deſired, he was crowned by the Popes owne hand before he departed, in ſuch ſort, that Iuſtinus was the firſt Emperour that was crowned by the Popes hand of Rome.

Pope Iohn beeng returned into Italy, and remaining in Rome, had ſent the Emperours letters vnto Theodoricus. He thought that thoſe things which he did in taking away the Churches from the Arians went not well forward, except he vtterly diſpoſſeſſed them of all, and left them not one. Wherefore he wrote a letter vnto the Biſhoppes of Italy, in the which he commaunded them; That if they found in their iuriſdiction, any Church in the handes of the Arians, they ſhould take it away, and conſecrate it after the Catholique manner. Vnto this commandement he added this, that whileſt he was in Conſtantinople,

tinople, he had done the like in the Churches which had bene left in the handes of the heretickes.

Theſe thinges diſpleaſed Theodoricus who tooke it greuouſly, yet diſſembled he the matter, aſmuch as he could, and made ſhew, that the doings of the Pope pleaſed him well, and would haue him come to viſite him. When Pope Iohn vnderſtood the mind of Theodoricus, he ſuſpecting no deceipt, went in perſon to ſee him in Rauēna, imagining that his voyage would be for the good of the vniuerſall Church. He was ſcarcely entred into Rauenna, but Theodoricus ſtaied him as a priſoner, and reſtrained him of his liberty. Although he put him not publikely to death, becauſe of the Emperour Iuſtinus (vnto whom he was aſſured his death would be very diſpleaſant) yet vſed he him ſo cruellie, and ſuch was the hardnes, and ſtinke of the priſon where he put him, that he died within a few daies.

When Theodoricus vnderſtood that the Pope was dead, he cauſed two noble gentlemen of Rome, whom he kept priſoners in Pauia, viz: Boetius, and Simachus, to be beheaded, only for that they were affected and well willers to the Pope, and to the Emperour Iuſtinus. After theſe, this king began to vſe other cruelties, but God ſtaied his fury by ſhortning his daies. Procopius (an author of that time) recounteth, and Blondus, and Sabellicus ſay the ſame; How that Theodoricus ſupping one night, two or three daies before his death, there was ſerued vnto the table the head of a fiſh, and he thought in his mind, it was the head of Simmachus, whom he had beheaded in Pauia. He opened and diſcouered this his imagination to them that were preſent: moreouer, he ſaid that the head looked on him and bit the lippe, as though it threatned him. This imagination was ſo imprinted in the mind of Theodoricus, that two or three daies after he died in deſperation. And ſo he died not only in reſpect of his body, but his ſoule alſo was condemned to the fire of hell, eternally to be tormented.

S. Gregory rehearſeth, that a holy Hermite which dwelt in a deſert of the Iſland Lapara, vpon the ſame day that Theodoricus died, ſaid: that Pope Iohn and Simachus, whom he had put to death, led his ſoule as priſoner, and caſt it into a golfe of fire which is in that Iſland, God vſing them for his officers, from whom he had taken their life by iniuſtice. So this holy Pope died, in the a-forenamed manner, and the Catholique Church holdeth him in the number of the holy martyrs, and celebrateth his feaſt on the 27. day of May. He was Pope. 2. yeares. 9. monethes, and 17. daies, and he died in the yeare of our Lord 526. in the time of the aboue named Emperour Iuſtinus. This Pope gaue holy orders in Rome before he went vnto Conſtantinople, and made. 15. Biſhops. His body was carried from Rauenna vnto Rome, & was buried in the Church of S. Peter.'

He

He wrote a letter vnto Biſhoppe Zacharias (out of which is taken a decree) in which he commaundeth ſubiects not to be ſo hardy, as to reprooue their Biſhope or curate. I ſaid before, that he wrot an other letter vnto the Biſhopps of Italy, exhorting them to beware of the poiſon of the Arian ſect, and that they ſhould perſecute ſuch heretikes, and take from them their Churches, and not to feare the menaces of the King. He alſo decreed, that a Biſhoppe put out of his Sea, ſhould not be bound to appeare in Iudgment, or anſwer his aduerſary, before he were placed againe in his dignitie. Of this Pope writeth S. Gregory in the 3. booke of his dialogues, chap. 2. and 4. booke 30. chap.

The life of S. Fælix Pope and Martyr. *May.* 30.

THE Apoſtle S. Paule writing vnto the Romaines, admoniſheth them: to ſeeke to prefer one another in honour. Sometimes there be men founde in the worlde, who thinke there is no other honour, but that which they take from their neighbour, wherefore they deſpiſe him, and make no reconing of him, but vſe alwaies proud behauiour to them, with whom they conuerſe. Which is a ſigne, that ſuch as theſe, be of baſe and vile condition, or elſe that they haue litle wit. The more noble and vertuous a perſon is, ſo much the more ſeeketh he to be curteous, and to honour euery one. And becauſe S. Paule deſired that all Chriſtians ſhould be of a noble diſpoſition, he biddeth euery one prefer his companion in honour. As if he would ſay, that euery one ſhould endeuour to aduance his companion, in the honouring of his neighbour, for in ſo doing he ſhould obteine honour himſelfe.

This was conſidered by S. Fælix Pope of Rome, the firſt of that name, of whom there is no notable thing ſpoken that he decreed, in the time of his Pope-dome, but that euery yeare the feaſt of the holy martyrs ſhould be celebrated, on the day of their death. and that the holie ſacrifice of the Maſſe ſhould not be celebrated, but vpon an Altar builded ouer the relikes of Martyrs, and all this he did to honour them the more. Of which honour, a great part aroſe vnto himſelfe, for that he ending his life by Martyrdome, part of the honour which is done vnto the holy Martyrs, befell vnto him as vnto a Martyr. His life was written by Damaſus, and other authors, that wrote the liues of Popes, in this manner.

SAint Fælix was borne in Rome, and was ſonne vnto Conſtantius. In the time of his Pope-dome the Church was in ſome repoſe, for that Aurelianus was Emperour, who in the beginning of his Empire, had other buſines & imployments, as warre with the Gothes & the queene Zenobia, ſo that he had no time to perſecute the Chriſtians. But afterwardes hauing obteined victorie of his enemies, and hauing diſcomfited that valiant queene, and led her priſoner vnto Rome in triumphe, he raiſed the nineth perſecution againſt the holy Church,

Church, in the which the holy Pope Felix was martired, after he had bene Pope. 4. yeares. 3. monethes and 15. dayes (Baronius saieth. 2. yeares. 5. monthes wanting one day.)

He gaue orders twise in the moneth of December, and made. 9. Priestes. 5. deacons, and 5. Bishops. His death was on the day, that the Church celebrateth it, which was on the 30. of May, in the yeare of our Lord. 275. in the persecution of the afore-named Aurelianus. His body was buried in his owne Churchyard in the *Via Aureliana*, two miles from Rome, where he had consecrated a Church.

The life of S. Petronilla Virgin. May. 31.

OVR Sauiour saieth; The good Tree bringeth forth good fruite. *S. Peter the Apostle was a very good tree, and such consequently must be the fruite*; *The fruite was S. Petronilla his daughter. He was a great Saint, and so was shee also, as is seene in her life, which was written by Marcellus disciple of S. Peter, and it is also recounted in the life of the holy martyrs, Nereus and Archileus, in this manner.*

BY the wordes in the gospell it is most cleare, that S. Peter had a wife, in that the text saieth: he had a mother in law, who was cured of a feuer by our Sauiour, as is very manifest. The Apostle had also a daughter borne in lawfull matrimony called Petronilla, who being in Rome, was sicke of an incurable infirmitie of the palsey, and kept her bed continually. It happened on a day, that some of the disciples of S. Peter were with him in his house at meate, among whom was Marcellus that wrote this storie, & was an eye witnes therof. There was also an other disciple called Titus, who said to S. Peter: How cõmeth it to passe, that thou healing so many sicke folkes, euen with thy shaddow, yet hast thou Petronilla thy daughter sicke of the palsey, and doest not heale her? The Apostle answered: know thou, that it is good for her she is sicke. And to the end the truth hereof may be apparantly seene, and that there is health for her in Gods hand (aswell as for other sicke folkes if need were) I will haue her to rise vp from her bed in health, and attend on vs at the table. With this Petronilla rose vp in perfect health, as if she had neuer bene sicke in all her life, and attended on the table, as her father bid her. Dinner being ended, the Apostle commaunded her to goe sicke vnto bed as she was before. She remained then sicke a little while, in which she grew very carefull to please God, and to serue him with deuotion, yea so far forth, that she not only obteined health for her selfe, but for other sicke folkes also by her prayers.

S. Petronilla was very beautifull, of good behauiour, wise, and gracious, for

which cause, Count Flaccus a man of great accompt in Rome, very rich, and of a noble linage, was so enamored of her, and bare her such affection, that he went vnto her house to see her, with a firme resolution to aske her for wife, and led with him many souldiers, as if he were to goe to some fierce battaile. When the holie damsell perceiued the intention of the young man, shee said vnto him. To what end be these armed men (Flaccus) against a weake woman and vnarmed? A man that intendeth to gaine the grace and fauour of any woman, with intent to marry her, vseth to procure it with seruices and prayers, & not with braueries & terrifying. Notwithstanding, if thou wilt haue me to wife, let there come to me some matrones and damosells, which may stay with me three daies, who after that time may bring me vnto thy house, not after the estate of a poore damosel (as I am) but as it befitteth the greatnes of thy noble bloud. Flaccus conceiued great content at these wordes, and forthwith did as Petronilla aduised him.

The holy damosell spent three daies in praying and fasting, desiring God to deliuer her out of that daunger, for that she had offered vnto him her virginity, and had made a vowe not to haue the will to know any man carnally, and therefore that he would not permit it to come to passe against her will, for that all her desire was to mainteine and keepe her promise past. The third day a holie Priest called Nicomedes came vnto her, who said Masse, and gaue her the blessed Sacrament, and when she had receiued it, she lay on her bed, and rendred her soule vnto God. The matrones and damosells whom Flaccus had sent to accompany the spouse, and to bring her to his house, and to honour his mariage, serued fittly to celebrate the obsequies of the holy damosell, and to accompany her vnto her graue. The Church celebrateth the feast of this Sainte, on the day of her death, which was on the last of May, in the ninetie eight yeare of our Lord, in the raigne of Domitianus. Her body was buried in the *Via Ardeatina*, and in the time of Paulus the first, it was transported into the Church of Saint Peter, in the yeare of our Lord. 775. Antonius Maurolicus setteth in his Martyrologe, the feast of Saint Perpetua, on the fourth day of Nouember, and saith, she was mother of S. Petronilla, and wife vnto S. Peter the Apostle.

The end of the moneth of May.

IVNE.

IVNE.

The liues of SS. Marcellinus, Petrus, and Eraſmus, Martyrs. Iune. 2.

KIng Salomon ſaith: God giueth vnto the Iuſt, the reward of their trauailes, and he leadeth them by a marueillous waie. By which he would inferre, that by the way of aduerſities, perſecutions, ſtripes, woundes, sword, and fire, and other ſuch like, God leadeth his holie Martyrs to the gates of heauen, and to their due reward. This is vndoubtedly, a ſtrange and marueillous waie. Neuertheleſſe, it is verified in the perſons of all the Martyrs, but it is eſpecially apparant in S. Peter, Eraſmus, and Marcellinus, whom we now haue to ſpeake of.

They being priſoners, and in the handes of the Pagans, vnder ſtrong guard, and in fetters; God tooke them in a ſtrange ſort out of the handes of their enemies, to confirme ſome which were not well eſtabliſhed in the faith, as appeareth in their liues. After which his will was, they ſhould be taken againe, and martyred, that ſo he might giue them, the reward of their trauells. The liues of theſe Saints, written by venerable Bede, and by Ado Archbiſhop of Treuers, was in this manner.

IN the time whileſt Diocletianus the cruell perſecutor of the Chriſtians, gouerned the Empire of Rome, there was apprehended in Rome, Peter an Exorciſt, by the commaundement of a Iudge called Serenus, and was by him put into a deepe and darke dungeon, loaden with fetters, and bolres of Iron. The keeper of the priſon was called Artemius, who had a daughter (whom he loued dearely) poſſeſſed with an euill ſpirit. One day Peter ſpake to him, and ſaid: Artemius follow my Counſell, and beleeue that Ieſus Chriſt the ſonne of God, is the true remedy of euery one that beleeueth in him, and thy daughter ſhalbe healed. Artemius anſwered: I may well laugh at thy ignorance and folly, and at the Counſel thou giueſt me. This thy God can not deliuer thee (which doeſt beleeue in him) out of this priſon, though thou ſuffereſt many greifes & troubles for his ſake, and wouldeſt thou haue me beleeue, that he will deliuer my daughter, if I beleeue in him? Neuertheles, let vs make this bargaine, I will lay on thee as many Irons more as thou haſt, I will put thee in the deepeſt dungeon, and locke the dores with more lockes, and will double the watch, and if he doe deliuer and free thee, I will beleeue in him. The holy Saint was con-

vent with this accord, and offered to come vnto him in his lodging, and this (said he) I will not doe in respect of thee, for my God little esteemeth, whether thou beleeue in him or no, but I will doit to the end, the great power of Iesus Christ my God may be euidently seene. Artemius shakinge his head as if he made a scoffe at his wordes, departed, and told all this vnto Candida his wife.

When night came, behold, Peter the seruant of God appeared before Artemius, and Candida his wife, clothed in white, with a Crosse in his hand. When they saw him, they fell at his feete, and said with a loud voice: Truly there is but one true God, & Iesus Christ is he. The daughter of Artemius whose name was Paulina, was forthwith deliuered from the deuil that tormented her. There came thither about 300. persons of their neighbours, who seing the miracle, they all confessed Iesus Christ, to be the true God, and desired Baptisme, and so did all the seruantes of Artemius. Peter the holy exoreist brought thither the Priest called Marcellinus, who baptised them all (with many others that were prisoners) for that Artemius gaue them liberty and meanes, to be made Christians.

The Iudge Serenus was aduertised of this, and commaunded Marcellinus & Peter to be brought before him. And in reuenge that Marcellinus had Baptised so many, he commaunded the souldiers of his guard to buffet them, who gaue them so many blowes, that they left for wearines. Thē he bid that Peter should be put in prison, and there stripped naked, bound, & so to be laid vpon peeces of glasse. Peter turned vnto the Iudge, and said: thou art called Serenus (that is cleare) but as I thinke thou art ouercast with a cloud ful of obscurity, hauing commaūded to abuse a person whom thou art not worthy to behold. Peter said this, for the many buffets and abuses that had bene giuen vnto the holy Priest. Then were they put both into prison in seuerall roomes, and Peter was laid naked on broken glasse, and both his feete were locked together in the stockes.

An Angell appeared to Marcellinus whileſt he praied, and brought him to the place where Peeter was: then hee deliuered them both out of prison, and brought them vnto the house of Arremius, where the newly Baptised Christians were in great confusion, because they had no Instructor in the faith. The two holy Saincts continewed by them certaine daies, and hauing sufficientlie instructed them, they vnderstood that Artemius and Candida his wife (which had bene in prison vntill that time) were brought out to be martyred, for that they still confessed the name of Iesus Christ, wherfore they both went, and meeting them, incouraged them to fight like valiant soldiers, regarding and looking to the reward God had ready in store for them.

The officers knew the two holy Saincts to be the same that were missing out of prison, whereupon they tooke them, and certified Serenus, and requested to know his pleasure what should be done with them. The Iudge sentenced, that both

both of them ſhould be led to a certaine hill, called *Silua Nigra*, or the blacke wood (which is now called *Silua Alba*, or the white wood in reſpect of theſe two holy Sainctes) and there to be beheaded, and this ſentence was executed accordingly. When the two holy Sainctes were at the place appointed, they fell to their prayers. Then imbracing each other, with tender affection and loue, & animating one an other, they were in this manner beheaded.

The Executioner that cut off their heades, ſaid openly: that he ſaw their ſoules clothed in white, borne vnto heauen by the handes of Angels. The ſame man for doing it, did penaunce for his ſinnes, & being at that time an old man, was Baptiſed by Pope Iulius, and was named Dorotheus, who afterwardes did end his life bleſſedly. The bodies of theſe holy Martyrs were taken away by two deuout women, the one called Lucina, and the other Firmia, who buried them neere vnto the Sepulcher of S. Tiburtius the Martyr. Theſe two died on the ſecond day of Iune.

The life of S. Eraſmus Martyr. Iune, 2.

THe holy Church on the ſame day that it celebrateth the feaſtes of the holy Martyrs S. Peter, and S. Marcellinus, maketh alſo a commemoration of S. Eraſmus: Who (as Ado ſaith) was a Biſhop in Campania, in the time of the ſame Diocletianus, by whoſe commaundement Eraſmus was taken and beaten with ſtaues, after that he was baſtonaded with knotty clubbs, and then put into a great cauldron filled with pitch, oyle, roſin, and lead, which boyled a pace, and yet vnto the Saint it did no hurt at all. This miracle cauſed many Infidels to turne vnto the faith of Ieſus Chriſt. Then S. Eraſmus was put in priſon, and loaden with Irons, but an Angell deliuered him from them both, and conducted him a good way from thence, yet within a few dayes, the holy Saint fell into the handes of Maximianus, who was companion to Diocletian in the Empire, and nothing inferiour to him in cruelty.

This Tyrant put the holy Martyr to moſt cruell torments, among which this was one: he braced vpon his bare skinne a corſalet of iron redd hotte, but from this and others alſo God by his power deliuered this Saint, for an Angel tooke him againe out of priſon, and ſet him at liberty, and brought him into Campagnia, where the holy Saint hauing confirmed many people in the faith (which had bene daunted with the rigorous perſecution of the two cruell Emperours) he was againe apprehended, and at the laſt martyred, for the profeſſion of the faith; And by this wonderfull meane was guided by his Lord, to obtaine the reward of his trauels in the heauenly glory.

The Church celebrateth the feaſt of the aforenamed three holy Sainctes, on

the ſame day they were martyred, which was on the ſecond day of Iune, about the yeare of our Lord 296. (Baronius ſaith 302.) In the time of the aforenamed Dioclerianus and Maximianus. Vſuardus putteth the feaſt of S. Eraſmus on the day following, to wit: on the 3. day of Iune.

The liues of SS. Primus and Fælicianus Martyrs. Iune. 9.

IT is a cuſtome of the Deuill (as it is apparant by the booke of Iob) to complaine often, and to accuſe men in diuers ſortes before God. Of ſome he ſaith: They be theeues and Church-robbers. Of others, that they are adulterers. He publiſheth the periury of one, and manifeſteth the manſlaughter of an other. And there is not a ſinne committed, but he preſenteth it vnto the Iudgement ſeate of God, and then he ſaieth: Why am I drowned in the pit of hell, and man who is made of duſt, yea rather of nothing, committeth many ſinnes, and is not chaſtiſed?

This propertie of the deuill, is ſeene in many of his miniſters, who as if they were waged by him, ſeeme to haue no other buſines, but to report the deedes of one vnto an other, to commit euill thereby, diſcouering the defectes, and imperfections of the inferiours vnto the ſuperiours, not with zeale, that remedy might be giuen vnto their faultes (for then and ſo, it ſhould be rather a vertue then a vice) but only with intention to doe euill.

Hereof it commeth, that the thing which in it ſelfe is vertuous and good, in the mouth of ſuch men is vicious and euill. And this commeth to paſſe, for that their mind and intention, hath no other end, but to doe hurt, and damage vnto their neighbour. Of this we haue an example in the life of the holy Martyrs Primus, and Felicianus, taken out of an auncient Manuſcript, with which venerable Bede, and other Authors doe agree.

SAint Primus and Felicianus, were brethren, and Citizens of Rome, in the time of the Emperour Dioclerianus, vnto whom ſome Prieſtes of the Idols (imitating the deuill in accuſing) ſaid: that they were Chriſtians, and deſpiſed his commaundemẽts, in that they would not ſacrifice vnto the Idols. Of whom they ſaid: they ſhould haue no anſwer nor oracles, except the two bretheren were put to death. The Emperour cauſed them to be apprehended, and impriſoned, into which priſon deſcended an Angell, which comforted and incouraged them, to ſuffer cheerefully for the loue of Chriſt. They receaued great comfort thereof, and rendred thankes vnto God, that as he had giuen conſolation vnto S. Peter when he was in priſon by an Angell, ſo he had comforted them by the ſame meanes, and they beſought him by the merites of the holy Apoſtle, to thinke of them alwaies, and to helpe them and giue them ſtrength, to indure all torments for his ſake.

After certaine daies, Dioclerian cauſed them to be brought before him, and ſaid

said vnto them: Are you the men that make so small account of the Emperors commaundements? They made answer: We be they, that in all iust and reasonable thinges obey thee, but in vniust matters, and void of reason, we will neuer condiscend to thy will. I will beare the iniury (said the Emperour) which you doe me with patience, hoping that you will doe my will in sacrificing to the inuincible Gods, Hercules and Iupiter, so shall you neither loose the dignity of Senators, nor your goods, but they shall rather be increased. The Senators answered: we are to offer sacrifice vnto the true God only, and not vnto them whom thou calleſt Gods. Know then (said the Emperour) that except you sacrifice, there are prepared for you very cruell torments. The holy Saincts answered. No torments shalbe able to seuer vs, from the seruice and deuotion of Iesus Christ our Lord. Then the Emperour bad they should be carried to the Temple of Hercules, and if they would not sacrifice, to be tormented with extremity. The officers forthwith led the holy Saincts vnto the Temple, & seeing them to be constant in the refusall to adore that Idoll, they beate them sore with rodds of iron, which torment the holy Saincts endured with great patience. The tormentors, counselled them, not be so stubborne, but to obey the Emperour. They answered: we will obey the Emperour of heauen, & not this earthly Emperour, yea, we will rather loose a thousand liues. Diocletianus was certified hereof, who deliuered ouer the Saincts vnto a cruel Iudge called Promotus.

This Iudge caused the holy Saincts to be put into a prison in the *Via Nouentana*, which was within his Iurisdiction, and in that place the holy Martyrs were oftentimes visited and comforted by Angels. The Iudge commaunded them to be brought into the Court before him, and there he tolde them, the commaundement of the Emperour was: that they should either sacrifice vnto their Gods, or els they should be tormented with all cruelty, and therefore he bid them be aduised what they would doe. They answered: they were resolued, not to adore stockes and stones, but the true God of heauen. Then the Iudge caused them to be separated one from the other. Primus was led away, and Fælicianus staied still, vnto whom Promotus said: I pray thee haue regard vnto thine old age, sacrifice vnto the God Iupiter, lest thou loose thy life by greiuous torments. Fælicianus said: Iesus Christ will looke vpon me, and helpe me, who hath brought me vnto this age, and conserued me in his holy faith, so that I make no account of thy threates, therefore doe with me what it pleaseth thee.

The Iudge in a rage caused him to be stripped, and stretching him on the ground, they beate him with chaines of iron, which had plummets of lead tied to them, and when he thought he had ouercome him, he caused him to be set on his feete, and said vnto him: Is it possible that thou art so fooliſh and senſeles,

seles, that thou wilt end thy life in torments, when thou maiest end it in peace? I tell thee I haue not begun to torment thee yet. Fælicianus answered: I am 60. yeares old, and it is 30. yeares since I was Baptise, and promised to serue Iesus Christ, and I hope in him, that he will deliuer me out of thy handes with victorie.

Then the Iudge caused him to be stretched vpon a post, & to naile his handes and feete thereon, and after lifted him vp on high. The holy Saint being in this case, the Iudge spoke vnto him as followeth: assure thy selfe thou shalt not be taken downe from this post, vntill thou sacrifice vnto the Gods. But Fælicianus being in this torment, song with a cheereful countenance, and said: *In Deo speraui, non timebo quid faciat mihi homo.* Oh wretch said the Iudge, leaue this thy folly, denie the Christian faith, that thou maist be freed from many other torments. The holy Martyr answered: Thou art the most wretch of all other, since thou art not satisfied to adore stockes and stones thy selfe, but wouldest haue me also to adore them.

The Iudge caused him to remaine three whole daies in this torment, without any refreshing of meat or drinke, to the end he might desire to do sacrifice, or els to end his life in that torment. But although the holy Martyr wanted the refreshing of men, yet celestiall comfort did not faile him, for the Angels appeared in that place, and comforted him in such sort, that whilest he remained in that torment, he continually song praises vnto God. The Iudge wondring to see him remaine aliue in this sorte, commaunded he should be taken downe, and when the Martyr came vnto the ground, he caused him to be beaten more sharply then he had beene before, and then sent him backe into prison, so that Primus saw him not.

Promotus hauing tormented Fælicianus, caused Primus to be brought into the Court, and said vnto him; Know thou, that thy brother hauing obeyed the commaundement of the Emperour, hath sacrificed vnto our Gods, for which cause great triumphes are made in the Pallace, and vnto him are giuen many presents, and great honour is done vnto him. Do thou as he hath done, and thou shalt be in like sort honored. Primus answered: Though thou be a minister of Satan, whose custome is alwaies to lie, yet in this thou hast said truth, that my brother hath obeyed the Emperour. I say not the Emperour of the earth, but of heauen. Thou wouldest by this deceipt induce me to do thy will, but I tell thee plainly, that I am told of all that which is happened vnto my brother Fælicianus. An Angell of my Lord hath certified me, how he hath ouercome thy torments, and now he is in prison very cheerefull for the fauours and comforts God hath shewed him in this conflict, as if he were alreadie in Paradise. The Iudge hearing these wordes, commaunded that Primus should be beaten with knotty clubbes, but the martyr while he was tormented said:

ſaid: Though thou haſt power to torment my body, yet ſhalt thou not haue any authority ouer my ſoule, with this I comfort my ſelfe.

After that the martyr was beaten, and he made him to be put vpon the torture, with two torches ſet to his ſides. The holy Saincte in this torment ſonge. *Igne me examinaſti, ſicut examinatur argentum.* I bleſſe thee ô my Lord Ieſus Chriſt, ſince that I putting my truſt in thee, feele not the tormentes which the miniſters of Satan giue me. The iudge ſeing this, ſaid: Theſe men be without doubt inchaunters, ſince they feele not the tormentes in which they be. To this the martyr anſwered: O thou Iudge, do not attribute the mercy which Ieſus Chriſt vſeth vnto his ſeruantes, vnto arte Magique, for he dooth it for the glory of his moſt holy name. The Iudge cauſed the martyr to be taken from the racke, and to be laid flatte on the ground, and then to melt lead, and to poure it into the mouth of the Saincte.

He commaunded alſo Fælicianus to be brought thither, to ſee with his eyes the martyrdome of his brother, to the end, that he fearing to be tormented in the ſame manner, might change his minde, and ſacrifice vnto the Gods. The commaundement of the Iudge was quickly performed. The holy martyr by the power of God, tooke the melted lead, and it did him no harme, yea it ſeemed vnto him to be a very pleaſant draught.

Beholding his brother Fęlicianus in that place, he ſaid vnto the Iudge: Now I ſee that Fælicianus hath not ſacrificed vnto thy Gods as thou ſaidſt lately, yea rather, he is conſtant in the loue of God, by which I truſt that God will deliuer me and him from thy torments, and will giue vs the reward of our trauels ſuſtained for his ſake, which ſhalbe a crowne of eternall glory. I take no care ſaid Promotus of any of your wordes, but my will is, that you do ſacrifice vnto the Gods, otherwiſe I will caſt you to the wild beaſtes to be deuoured. The holy Saincte anſwered: It were better for thee to cõfeſſe Ieſus Chriſt to be true God, for in ſo doing thou maiſt be deliuered from the infernall fiendes, which expect thee to euerlaſting torments.

The Iudge raged againſt the Saincte out of meaſure, and cauſed them to be put into the Theater, which was neere vnto the ſtreete Numentana, and then two feirce Lyons to be let looſe, who approched vnto the holy Saincte, as if they had bene two mild lambes, and fell at their feete. Then were let out two terrible Beares, and it fell out as before. Many gentiles which were preſent at this ſpectacle and ſeing this miracle, were conuerted vnto the faith of Chriſt.

The tyrant Promotus, tired with tormenting the holy martyrs, commaunded to cut of their heades and to throw their bodies vnto the dogges, & forthwith it was ſo done. Yet was there no liuing beaſt nor foule ſeene, to approche vnto theſe holy bodies, vntill that one night ſome Chriſtians tooke them, and anointed them with pretious ioyntments, wrapped them in white linnen, and

buried them in the Arſenale, neere vnto the Arches called Numentani, and for 30. daies together, they went to that place, ſinging their Pſalmes and Himnes in praiſe of God, & his holy Martyrs. The perſecution being ended, a Church was built in that place, in honor of theſe Saincts, and vnto the glory of Ieſus Chriſt: who with the Father and the holy Ghoſt, liueth and raigneth for euer. Amen. The Church celebrateth the feaſt of theſe Saincts on the day of their martyrdome, which was on the 9. of Iune, about the yeare of our Lord. 290. (Baronius ſaith. 303.) in the raigne of Diocletianus.

The life of S. Barnaby Apoſtle. Iune. 11.

THE Prophet Eſay, ſpeaking in the perſon of God the Father with Ieſus Chriſt, ſaith:
Cap. 49. *I haue giuen thee to be the light of the Gentils, to the end thou maieſt be my ſaluation, vnto the vttermoſt borders of the earth. It doth happen ſometime, that a Lord which hath made a garment for himſelfe by his owne meaſure, beſtoweth it after vpon ſome ſeruaunt, and it falleth out, that the garment fitteth him as well, as it had bene made for him at the firſt.*

Euen ſo, this ſentence of the Prophet, was a garment for our Sauiour, which he wore as long as he conuerſed with men in the world. This garment was giuen to S. Barnaby the Apoſtle, and it fitted, and ſerued him as well, as if it had bene made purpoſely for him. For God gaue him as a light vnto the Gentils, vnto whom he preached the goſpell, euen to the vttermoſt partes of the earth. Hauing preached in diuers countries and prouinces, he became the ſaluation of all them, that gaue eare vnto his doctrine, and were conuerted vnto the faith of Chriſt. The life of this holy Apoſtle, is collected in part out of the Acts of the Apoſtles, and out of Alexander Monachus, and is reherſed by Simeon Metaphraſtes in this manner.

SAint Barnaby was an Hebrew, of the tribe of Leui. His father was departed from Iudea, becauſe of the warre that was there, and went to dwell in Cypres, where he liued a vertuous life, obſeruing the law of his anceſtors. He was rich of worldly poſſeſſions, and had ſome land and inheritance neere vnto Ieruſalem, becauſe the Prophet Eſay had ſaid: Bleſſed ſhall the man be, which hath his Linage in Sion, and his houſe in Ieruſalem. The Hebrewes which vnderſtood them litterally, laboured by all meanes poſſible (although they dwelt a good diſtance off) to haue a houſe in the cittie, or ſome poſſeſſion in the territorie. This was the cauſe there was ſo many houſes in Ieruſalem, as Ioſephus affirmeth, that accounteth them to an incredible number. Saint Barnaby was borne in Cypres, and his father named him Ioſeph in memory of the ſonne of the Patriarch Iacob, and deſired to haue him remaine in Ieruſalem, and to be the diſciple of Gamaliel, of whom he learned the law and the Prophets, and

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in that place S. Paule was his schoole-fellowe. Although the studie of diuinity seemed to be all his care, yet together with this studie, did he not faile to performe all vertuous exercises for the beutifying of his soule, vsing continually prayer, fastinge and almse-deedes. He frequented the Temple, and estraunged himselfe from all conuersation wherin was any perill or daunger. All these thinges were causes that he proffited more in his studie, and that he was so perfect, that he had by heart, the greatest part of the bookes of the scripture, and thereby he got great credit and renowne among the people.

It happened that at that time, Christ preached in Ierusalem, and did some miracles, at which S. Barnaby was present, whereof one was: when he healed the sicke man in the poole called Probatica, at sight of which, he remained amased and astonied, when he considered the doing thereof. Then he went to seeke our Sauiour, and fell at his feete, and desired him to giue him his benediction, Iesus who knew right well the secrets of his heart, receiued him kindlie. S. Barnaby being in Ierusalem, lodged in the house of his aunt called Marie, who was mother of Iohn, whose surname was Marke, so that S. Barnabye and S. Marke, were two sisters sonnes, or cosen-germans. S. Barnaby said to his aunt: Come aunt and see the Messias, whom our predecessors haue so much desired, and then told her the miracle which Christ had done. When the good woman heard this, she left all she was about, and went to the Temple. She found out Iesus and fell at his feete, and said to him; Lord, if I haue found grace in thine eyes, I beseech thee come to my house, and vse it as thine owne, for the house and all that dwell therein shalbe very happy, if thou wilt come into it. Our Lord fulfilled her request, not only at that time, but many other times also, when he was in Ierusalem. And by the tradition and opinion of auncient men, it is holden: that this is the house in which our Lord celebrated his last Supper with his disciples. In that house also he appeared after his rising againe to the same Apostles, first in the absence of Thomas, and againe when Thomas was with them, and heere likewise they were assembled, when the Holy Ghost came. In this house they were all in prayer, when S. Peter was deliuered out of prison by meanes of the Angell. And moreouer, S. Marke the Euangelist was was sonne to this holy woman.

One time Iesus went from Ierusalem into Galilee, and S. Barnaby followed him iointly with many others, of the which our Lord chose. 72. to be his disciples, the head and most principall of them being S. Barnaby. This name S. Peter gaue vnto him in imitation of Iesus Christ, who named S. Iohn and S. Iames sonnes of Thunder, in respect of their vertue, and for their proprietie of thunder in their opinions. So S. Peter called Ioseph, Barnabas, which is: sonne of Consolation, because he was so to many men in affliction, and tribulation. One time hearing our Sauiour speak of the rich, that they should giue almose,

and lay vp their treasure in heauen; he (who was possessor of much riches his father being now dead) reteining only that which suffised him for his liuing, sold all the residew, and distributed the price arising thereof, among the poore and needy. After the comming of the holy Ghost, he sold likewise that little he had reserued, and brought the price, and laid it at the Apostles feete, not reseruing any thing for himselfe, and giuing an example (in doing thus) to the other disciples to doe the same. S. Barnaby had bene familiarly acquainted with Saule, for that they had bene school-fellowes, and talked oftentimes with him, and reproued him, to the end he might conuert him: but Saule made no reckoning of his wordes, but (for that he saw the Apostles did many miracles, whereby the law of Moyses lost the credit, which the gospell gained) gotte together a troope of vagaboundes: and the first thing which he did was, the persecuting of S. Stephen, and after his death, all the Church.

After his conuersion, coming to Ierusalem, all the disciples fled from him, only S. Barnaby was so bold to goe to him, and to say to him: how long ô Saul, wilt thou be another Saul in persecuting, not Dauid, but Iesus Christ, the Author of truth, of whom the Prophets doe plainely foretell that which we see now fulfilled? Saul hearing these wordes, fell at the feete of S. Barnaby, and with many sobs and teares said vnto him. Pardon me good Barnaby (teacher of the truth, and captain of the light) I haue found by experience & am most sure, that the wordes thou speakest to me, be the very truth, he whom I wretch called the Carpenters sonne, and did persecute, now doe I confesse him to be the only begotten Sonne of God, of the same essence, maiesty, and power with the Father, who for our saluation was made man in the wombe of Maty, who brought him forth, and yet remained a virgin. I confesse that he preached to the world, and died for vs, and rose againe and ascended into heauen, where he siteth at the right hand of the eternall Father, & lastly, shall come to iudge both quicke and dead. Whilest Saul said these wordes; Barnaby was astonied, and studied whither this was Saul that blasphemed, and had persecuted Christ and his Church, or not. Well to conclude, he imbraced him with great ioy, and said to him: My good Saul, who hath bene thy maister to instruct thee in this truth? who hath perswaded thee to confesse that Iesus Christ is the true sonne of God? Saul bowed his face, and with griefe and shame, yea shedding manie teares, answered him: The man Iesus Christ whom I persecuted, hath appeared and spoken to me, and as me thinketh, his voice resounderh alwaies in mine eares, and saith to me: Saul, Saul, why doest thou persecute me? Then he told vnto him all the successe, and manner of his conuersion. S. Barnaby hauing heard all the story, tooke him by the hande, and led him to the Apostles, and said vnto them: Why be you in dread of the lambe, and account him a wolfe? why despise you the valiant souldier, as if he were a vile coward? Then

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he told all that which had happened vnto Saul, and alſo, how he had already preached Ieſus Chriſt in Damaſcus, and that he thought to haue done the ſame in Ieruſalem as he had done there, but was ſo hated and perſecuted by the Iewes (who ſeing that he who was before a perſecutor of Ieſus, did now preach him with ſuch feruour, and in ſuch ſort) as many of them accorded and conſpired to kill him.

When the Apoſtles vnderſtood this, they appointed Saul ſhould preach the Goſpell in his owne countrey, and Barnaby they ſent vnto Antioch. In that place he preached many daies, encouraging and confirming the Chriſtians of that cittie in the faith, and brought many others to receiue Baptiſme. He departed from thence by the appointment of the holy Ghoſt, and preached in the countries adiacent, and finally went vnto Rome, where many receiued his doctrine, & therefore being in greater veneration and eſteeme then he deſired to be, he departed ſecretly from thence. Euſebius Cæſarienſis ſaieth, that S. Barnaby departed from Rome, and went vnto Millan, and was Biſhoppe of that citty. The ſame ſaith Dorotheus Biſhoppe of Tyre. Then went he vnto Alexandria a citty of Egipt, and from thence to Ieruſalem and to Antioch, where he receiued exceeding conſolation, to ſee the great number of people, that had receiued the faith & Baptiſme. Then departed he vnto Tharſus to ſeeke Saul, and hauing found him, returned with him vnto Antioch, where they preached one yeare to the great good and profit of the diſciples. They that were Baptiſed, were called Chriſtians, which was done in that place, before any other. Then returned they vnto Ieruſalem, in the 14. yeare after Chriſt his Aſcenſion, as S. Paul affirmeth, writing vnto the Galathians.

At that time was made the accord with S. Peter and the other Apoſtles, that they ſhould preach to the Iewes, and Saul and Barnabas ſhould preach to the Gentils. This agreement being made, they two departed and went vnto Cypres, and preached in Salamina. Then paſſed they to Paphos, preaching and doing many miracles. In that place was conuerted Sergius Paulus the Proconſull, & becauſe he was the firſt Roman that bare the office of Conſull, that was conuerted to the faith by the preaching of Saul, therefore in memorie of that notable acte, Saul tooke on him the name of Paul. Then paſſed they into Pamphilia, and from thence they returned vnto Antioch. Their returne thither was of neceſſity, to decide a certaine doubt which was riſen among them that were conuerted from Iudaiſme, & Gentility, to wit: whether the gentils which were conuerted, were bound to be circumciſed before they were Baptiſed or not. To reſolue this doubt, S. Paul and S. Barnaby went to Ieruſalem, where a Councel of the Apoſtles being aſſembled, it was determined, that Circumciſion was not neceſſary. SS. Paul and Barnaby hauing had their reſolutiou, returned to Antioch, and there they deuided themſelues a ſunder.

S. Barnaby ſailed into Cypres, and preached there and went to Salamina, a citty of that Iſle (now called Conſtantia) where he ſtayed a certaine time, and reaped great fruit by his preaching. All the Iſlanders bore great reſpect vnto S. Barnaby, for the modeſty, and gratious behauiour they ſaw in him. His countenance was graue, and his garments were baſe and meane, fitting them that forſooke the vanitie of the worlde, and did wholy apply them ſelues to vertuous exerciſes. His eye-browes were bowed round, his eyes cheerefull and modeſt, his ſpeech was delightfull, & his wordes diſtilled like hunny. He would not ſpeake any idle wordes, his walking was moderate without oſtentation: to conclude, his behauiour was ſuch, that the people wondred at him, & thought him rather a diuine, then a humane Creature. This was the cauſe that he and S. Paul being at Liſtra, and hauing healed a man borne lame, the people of that citty thought them to be Goddes, and ſaid: that Barnaby was Iupiter, and Paul Mercurie. The Prieſtes of that citie would haue offered ſacrifice vnto them, if they had not hindred them ſaying: that they were not Gods but mortall men, and ſeruantes of the immortall God. So that the goodly preſence, and honorable countenance of S. Barnaby, was a great cauſe, that euery one in Salamina did reſpect him, and hearing his doctrine, many were conuerted vnto Chriſt.

Some certaine Iewes came from Syria into that citie, to perſecute this holy Apoſtle, and they reſiſted his doctrine, and alſo ſpoke much euill of him. Who withdrew himſelfe into a houſe, and thither called his deuoute friendes, and after he had admoniſhed them to be conſtant in vertue, in obedience to Gods commandements, and in remembrance of the general iudgment, he told them, that the day of his death was at hand. When his louing friendes heard it, they were troubled out of meaſure, and bewailed it bitterly, but the holy Apoſtle comforted them, and hauing made his prayer for them, he celebrated Maſſe, and they receiued the Bleſſed Sacrament, and then he told them more plainely that the Iewes would put him to death. There was preſent Marke, for whoſe cauſe he fell out with S. Paul, when they ſeperated themſelues each from other. Becauſe S. Paul would not haue Marke to goe with them, for that he ſeemed to be ſo timorous and faint harted in Pamphilia, hauing in that place abandoned the Apoſtles for dread of death, and returned vnto Ieruſalem. Of which he was ſory afterwardes, and went againe with them.

To conclude, S. Paul would not haue him with him, ſo S. Barnabye and S. Marke went together. And being at this time with him, he was deſired by S. Barnaby to bury his body. After this S. Barnaby went into a Sinagogue of the Iewes, and there he preached, prouing effectually, that Ieſus Chriſt was the Meſſias fore-told by the Prophets. The Iewes that were come from Siria, ranne thither, and hearing him preach, in a rage and furie laid handes violently on him,

him, & put him into a little roome, and there they kept him vntil night. Then they brought him out, and put him to sundry torments, and lastly stoned him to death, and cast his body into a fire, but (it so pleased God) it was not consumed. When S. Marke vnderstood how thinges were passed, he with many other Christians, went to the place where the body of the Apostle lay, and carried it away, and buried it in a caue without the Cittie, shedding many teares, for loosing so good a Maister.

S. Marke departed from Cyprus (because there was raised a sore persecution in all that Island against the Christians) and sailed toward Ephesus where he found S. Paul, whom he certified of the Martyrdome of S. Barnaby. After this time S. Marke kept in the company of S. Peter, and by his appointment wrote his gospell. Lastly, S. Marke went vnto Alexandria, where he was martyred. The body of S. Barnaby continewed in the place where it was buried, vntill the 12. yeare of the Emperour Zenon, the yeare of our Lord. 485. and as Nicephorus saith: the same Apostle appeared to Antemius Bishop of Ciprus, and told him where his body was, and that on the toppe of it he should find the gospel of S. Mathew, written with his owne hand. The Bishop Antemius withall the Clergy went to the place, and found euery thing as it was said vnto him.

The Gospell was forthwith carried to the Emperour in Constantinople (for so he desired) and for the body of the Apostle, was built a goodly Church in the same place where it was found, & there it remained a great while. The Church celebrateth the feast of this Apostle on the day of his Martyrdome, which was on the 11. of Iune, in the 52. yeare of our Lord, and about the 7. yeare of the Emperour Nero. Many authors writ of S. Barnaby, as Sigisbertus in his booke *de viris illustribus*, 2. chap. Eusebius in his Ecclesiasticall historie 2. booke 2. chap. and booke 2. chap. 2. and booke 1. chap. 14. S. Ierome cap. 17. *de viris illustribus*, S. Isidore, in his bookes of the liues of the holy Fathers, cap. 82. Venerable Bede in his retractations, at the end of the 4. chap. of the Actes of the Apostles.

The life of SS. Basilides, Cirinus, Nabor, and Nazarius, Martyrs. Iune. 12.

Dauid, that great king and Prophet saith: That God is marueilous in his Saintes. *This saying may be vnderstood in two manners, the first is: That he for their sakes doth many wonders. The other is: that by them also he worketh marueilous effects. Truly it is not to be a litle admired, that a man who is rich, well dieted, daintely apparelled, sleepeth soft and easilie, and is highlie regarded, and respected of euery one; I say it is wonderfull, that such a one notwithstanding all this, should giue for Christes sake and loue, his goodes vnto the poore, and become poore and needie himselfe, and to be so vsed, although* Psa. 72.

though he haue bene before time much regarded, to become of no credit and reputation, to sleepe hard, vse course clothing, and a spare and meane dyet.

It is a wonder for a souldier, vsed to wound and kill others, to suffer himselfe to be killed for the loue of Christ. The one and the other, is truly a great wonder, and yet the one and the other, did God with these foure holy Martyrs we now treate of, to wit; SS. Basilides, Cirinus, Nabor, and Nazarius. Who were rich, and yet gaue their goodes to the poore for the loue of Christ, and became poore themselues. They were souldiers, but they defended not their liues, they did rather voluntarily yeald their liues to Martyrdome, for the loue of Iesus Christ. Therefore we may with reason say of them with Dauid. That God is marueilous in his Saincts, *since in them he wrought such maruailes. The liues of these holy Martyrs, collected out of many authors of Martyrologes, and especially out of venerable Bede, was in this manner.*

IN that great persecution of the Church, which the two Emperours Maximianus and Diocletianus raised against the Christians, foure rich and noble Cittizens of Rome (which had followed the warres a long time, whose names were Basilides, Cirinus, Nabor and Nazarius) were accused, not of any offence they had committed, for they were vertuous men, but because they were Christians, wherefore the Emperour commaunded they should be apprehended. The holy Saincts hauing notice thereof, got the greatest & best part of their goods together, and gaue it to the poore. Then were they taken and deliuered vnto Aurelius Gouernour of the Citty, who instantly perswaded the Martyrs to adore the Gods, and to abandon their vaine superstition, whereof they were accused. They answered with one and the selfe same voice, issuing from the selfe same will: that they would loose their liues, before they would forsake the name of a Christian.

The Gouernour seing their determination, caused them to be put in prison, vntill the tormentes he meant they should suffer, were prepared. But our Lord comforted his Martyrs in the prison. For beeing put into a darke dungeon, while they were in prayer, there appeared a great light in the place where they were, which not only expelled all darkenes of the place, but also droue greife from their heartes, and the holy Saincts remained cheerefull and comforted, which when Marcellus keeper of that prison sawe, he was conuerted vnto Iesus Christ, with some of his familie. Then were the holy Saincts taken out of prison, and brought before the Iudge, who seing them constant in their purpose, and that nothing proceeded from their mouthes but the name of Iesus (whom they confessed to be true God) commaunded them to be stripped and beaten with scorpions of Iron, which were certaine instruments, that had at the head hookes like vnto the clawes of beastes, which exreamly tore & rent their flesh.

These Saintes, not now souldiers of Cæsar, but of Iesus Christ, sustained this

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punishment with singular patience, and then were led backe to prison againe, in which hauing bene laid in irons seuen daies, abiding stinke, hunger & thirst, the noise and vapoures of the other prisoners, and such like troubles, they were then taken out, and brought before the Emperour Maximianus, who knowing all that which had happened vntill that time, and how they were constant in the Christian faith, commaunded them to be beheaded, which was performed. Their bodies were throwen vnto the wilde Beastes, who vsed them with more curtesy, then they which were men had vsed them before, for they touched them not, yea rather, they shewed reuerence & respect vnto them. Then were they honorably buried by the Christians, in a place out of Rome, which is called the Catatumbe.

The holy Church celebrateth the feast of these martyrs, on the day of their martyrdome, which was on the 12. of Iune, about the yeare of our Lord. 300. (Baronius saith. 303.) In the raigne of Dioclerianus and Maximianus. Venerable Bede writeth: that in the yeare of our Lord. 767. Gordegandus Bishop of Martinen, with the leaue of Pope Paulus the first of that name, translated the bodies of SS. Nabor and Nazarius, together with the body of S. Gorgonius, from Rome into Fraunce, and laid the body of S. Gorgonius in a Monastery that is called Gorcia. The body of S. Nabor in another Monastery called Noua-cella, and the body of S. Nazarius in another Monastery, which is called Loresahin, in which place they flourish with many miracles.

The life of S. Anthony of Padua. Iune. 13.

THat strong and valiant captaine Iosue (by whose industrie and diligente the people of Israell entred the land of promise) is a liuely and a perfect patterne, of all the Euangelicall preachers. For that (in the same manner) the preachers of the gospell are they, which guide the Christian people, and by their diligence, make them to enter and enioy the land of promise, to wit, the heauenly Ierusalem, in the glorie of the blessed.

The figure aboue specified, may most fitely be applyed to S. Anthony of Padua. For as Iosue was the seruaunt and familiar friend of Moyses, who for his mildnes and humility was high in the fauour of God, so S. Anthony was also the familiar friend and sonne to the Seraphicall Father S. Francis, the great friend of God, because he was humble and mild, beyond imagination.

After the death of Moyses the Hebrewes were recommended vnto Iosue; So after the death of S. Francis, all his religious order was recommended vnto S. Anthony. Iosue guided the people toward the Land of Promise, he being the first in the battailes, and putting him selfe in the greatest daungers, against the Gentiles and Idolaters, which would haue stopped their passage. So the glorious S. Anthony, by the meanes of his holy sermons, was guide, not

religion the religious of his owne order, but also vnto all Christian people, before whom he was brought in question, in putting himselfe in the greatest dangers, especially against the heretikes, vnto whom he was a deadly enemy.

It is also said of him: that our Lord was with him, and that his name was famous, and renowned throughout all the lande. So we may say, that our Lord was with this glorious Saincte; shewing vnto him many graces and fauours, which made his name famous and renowned throughout all Christendome. The life of this blessed Saint, written by a religious man of his order, was in this manner.

IN the kingdome of Portugal, which is in the west part of Spaine, there is a citty called Lisbone, in which is a principal Church, dedicated vnto the mother of God, and in that is the body of the glorious martyr, S. Vincent of Zaragossa. Neere to the said Church dwelt a noble Cittizen, whose name was Martine, who had to wife a graue Matron called Mary. It pleased God to giue them a sonne, whom they named Fernandus. And because he continually conuersed in the aforenamed Church, he was much inclined to the seruice of God, he auoyded all thinges hurtfull vnto youth, and exercised him selfe in good and holy workes. He studied diuers sciences, in which he profitted much, but especially in holy Scripture. And although that the knowledge of learning increased in him, yet withdrew therefore in him vertues, which increased also; In the end, to abandon the world altogether, and also that which is hurtfull in it, he determining to leaue it, entred into a monastery of Chanon regulars, of the order of S. Augustine, which was without the citty. There S. Anthony remained two yeares, shewing great sanctity and holines. But because the often visitation of his friendes, importuned him out of measure, he laboured, not to change the order and the habite, but the place. Therefore with the licence of his superiour, he went to remaine in an other Monastery of the aforenamed order, in the citty of Conimbria. The holy Saint being there, and exercising the workes of a true religious man, began to shew by speaches & sermons, how great a treasure our Lord had inclosed in his humble brest.

After this, vnderstanding that there had bene martired some religious men of the order of S. Francis, in the Citty of Morocco, whose bodies were brought into Portugall. The Saint had a great desire to suffer martyrdome for the loue of Iesus Christ, and iudged it would be a good meanes, if he changed the habite of S. Augustine, into the habite of S. Frauncis. To this purpose he talked with certaine religious Franciscans, and said vnto them: that he would take their habite, if they would promise to send him to preach in the country of Infidels. The said fathers were well pleased with the proposition of the Saint, because of old they knew his worthines, & they thought their order should gaine credit, hauing him in it; And so the fathers of S. Frauncis order, graunting to

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the Saint all that he desired, and he hauing obtained leaue of his Superiours (though with much a doe) tooke his leaue of them all.

When the holy Saint was ready to depart, a religious man of the Monastery (who peraduenture was sory for his departure) said to him, farewell Fernandus, take thou the habit of the fryars Minors, it may be thou shalt be a Saint. The holy Saint turning vnto the religious man that said these wordes, answered him with great humility: When thou heares that I am a Saint, yeeld thankes for it vnto God. This being said, he went with the fathers of the Minors, who staied for him, and so merilie, they went all vnto their Monastery. When the holy Saint was to put on the weede of S. Francis, to the end that neither father, nor mother, nor any other person should find him out, he changed his name from Fernandus, vnto Antonius. After this, the desire of martyrdome increased in him daily, wherefore his superiours, to fulfill their promise vnto him, gaue him leaue to goe into Africa, to preach the gospell in the citty of Morocco, and in any other land of the Infidels. S. Anthony with great ioy imbarked him to goe into Africa, but God had disposed otherwise of him, for being arriued and lodged among Christians, he fell sicke for one whole winter, so that for to recouer his health, he was inforced to make againe toward Spaine his native countrey, but this was not graunted vnto him neither, for the contrary windes droue the shippe, in which S. Antony was, into Sicilia.

In that place the holy man had knowledge, that S. Francis kept a generall Chapter in Assisium, a citty of Vmbra, and though he was not perfectly whole, yet he strooue to goe thither. The Chapter being finished, and all the religious men returning to their Conuents, there was not any that would take S. Anthonie with him, for that he was not knowen, and being also sickly, they counted him burdensome, yet he besought the Minister of the Prouince of Romania, to vouchsafe to take him with him, which with the leaue of his Generall he did. The Minister, called brother Gracian, seing the great humillity of the holie man, receiued him with good will, and hauing brought him into his prouince, gaue him a lodging in a conuent, which was in a desert called the mounte of Paul. There S. Anthony staied a while, liuing the solitary life of an Hermite, and making no shew at all that he had any learning, but his continuall exercise was either prayer, or meditation.

It happened, that he was sent with other religious men vnto the cittie of Farly, to receiue orders, as they went on the way with other religious men of the order of S. Dominicke, they went all into one house to eate, and in that space they treated amog themselues, that one of them should preach, or make some spirituall speech, for the edification of others. The fathers of S. Dominicks order excused themselues, saying: they durst not preach before they had studied what they should treate of, and in like manner the other religious men

made their excuses. Then the Superiour of S. Anthony commanded him vpon obedience, to say some thing as God inspired him. The Superiour of the holie man said thus, although he knew not that he had any learning, but asmuch as serued to say his office, for in the conuent where he had bene, his exercise, beside the time of prayer and meditation, was in the kytchen, as to wipe and make cleane the dishes and platters, to sweepe and carry away the filth, to keepe cleane the Celles of the other fryers, yea and all the house. The good father Anthony made an excuse, saying vnto his Superiour: that he knew verie well what his exercises had bene in the Conuent, and besought him not to commaund him such a thinge, in the company of so many wise, and learned religious men.

The Guardian continewed in his former mind, yea he vrged him againe vnder holy obedience, to say somewhat. The holy man thinking it not good to gainesay him any more, began his speach with certaine common ordinary reasons, and with familiar wordes. But because it was the will of God that the light of his doctrine should continue no longer hidden, & seeing that the Guardian commanded him not to hold his peace, he began to be stirred vp with diuine fervour, and spoke so learnedly, eloquently and profoundly, that they all were astonied that were present, and so much the more, for that none did imagine that he was so learned, as by his speech they vnderstood he was. They all said, they neuer heard so profound a speeche, and so well grounded, and they were much edified, seeing the great humility of the preacher, and considering the base offices he vsed in the Conuent. The Guardian certified the Minister Prouinciall which was S. Francis, of all this, who sent a licence vnto S. Anthony, and withall commaunded him to preach publiquely, and to reade Diuinity to the brethren, & to the end he should discharge himselfe hereof with the greater humilitie and obedience, he sent him a licence, of the tenor following. *To my most deare brother Anthony, brother Francis sendeth greeting in our Lord Iesus Christ. I haue thought it good that you reade holy diuinity vnto the brethren, vpon condition that the exercise of studie doe not quenche in you nor in them, the spirit of holy prayer, as is specified in your rule.* Thus from a solitary and Eremiticall life, he passed to the office of a preacher, and reader of diuinity, and performed it wonderfull well. He which before had gone into the land of the Moores, with desire to die for the loue of Christ, afterwards in preaching his gospell without dread of death (yea rather desirous to giue an occasion therof) he reproued vices without regard, and had no respect to the quality of any man. He seemed a new Elias, in the great zeale he showed, in defending the honour of God.

The other famous preachers of his time went to heare him, and seing how boldly and without feare he reproued vices, they were much ashamed, and blushed at their owne pusillanimitie, and vaine feare. The holy man went vp

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and downe the countrey preaching, and one time among the reſt he came vnto Aryminum, where he vnderſtood there were many heretikes, whom he perſecuted with ſermons and priuate diſputations, ſo that many of them were reduced to the faith.

Among others, vpon a time diſputing with one called Boniuille, who was one of the moſt obſtinate, and denied the veritie of the moſt B. Sacrament of the Aultar, the Saint behaued himſelfe ſo well, that he had not a worde more to anſwere. The heretique (according to their vſuall cuſtome) demanded of him to ſee a miracle, and S. Anthony wrought one of very great edification, the which was this. The heretique had a Mule ſhut vp, which had bene three daies without meate or drinke: the Saint after he had ſaid Maſſe, tooke the holy hoſt with great reuerence, and cauſed the hungry Mule to be brought before him, to whom he ſpake in this manner. In the name of this Lord whom I hould (although vnworthy) in theſe handes, I command thee that thou come preſently and doe reuerence to thy Creator, and that thou confound the malice of heretiques, giuing to vnderſtand to euery one the truth of this moſt ſublime Sacrament, which we who are Prieſts, do handle at the holy Altar, and to ſhew that all creatures are ſubiect to their Creator. Whilſt the Saint ſpake theſe wordes, the heretique caſt oates before his Mule to make him eate, but hauing more knowledge then his maſter, he fell downe vpon his knees, nothing at all regarding his oates, proſtrating himſelfe before the moſt holy Sacrament, adoring the ſame as his Creator and Lord. This ſo manifeſt a miracle, greatly conforted all the Catholiques, and the heretiques waxed madde for anger, excepting Boniuille himſelfe, who was conuerted to the Catholique faith.

It came to paſſe, that certaine heretiques inuited him to dine with them. He who deſired to content them, & to draw them by this occaſion into the lappe of the holy Church, went vnto them: but theſe rancke heretiques caſt poiſon vpon that which he was to eate, to the end to kill him. God reuealed this vnto him, and he reprehended them gentlely for it. They alleaged for their excuſe that they had only done it to prooue if he were an Apoſtolique preacher, and if the word of God ſhould be accompliſhed in him which ſaith, that none of the faithfull ſhould be hurt by the poiſon which they ſhould ſwallow. In concluſion, they promiſed him, that if he did eate it, without receauing hurt therby, that they would conuert them to the faith which he preached. The Saint made the ſigne of the Croſſe vpon the meate, and did eate therof without any danger or incommoditie, which cauſed that many amongſt them confeſt their erros, and did embrace the Catholique faith.

This holy man had the ſpirit of Prophecy, as he ſhewed in many things, but eſpecially in this that followeth. He being Guardian of a Conuent in the citty of Pody, there was a Notary drowned in carnality, and wrapped in many other

Notary. When S. Anthony met him in the streete, he reuerenced him, yea he kneeled vnto him till he was passed. The humility of the holy Saint displeased the Notary, iudging that he did it in scorne, and derision. It happened one time, that S. Anthony shewed reuerence to the Notary as his vse was, and many persons were present, wherefore the Notary in great indignation said vnto him: If it were not for feare of the chastisement of God, I would thrust my sword thorough thee, for making thus a scoffe of me. S. Anthony answered: Know thou that I haue had a great desire to be a martyr, but Christ will not graunt me that fauour, yet he hath reuealed vnto me that thou shalt be a martyr, and therefore I doe thee reuerence, yea I beseech thee, that when thou hast obteined the Crowne of Martyrdome, that thou wilt then remember me. The Notary smiled at the wordes of S. Anthony, and made a iest of them.

Not long after, the Bishop of Podie went to Ierusalem, and tooke that Notary with him, and the same Bishop preaching one time vnto the Infidels, the Notary thought he spoke too coldly and fearefully. Wherefore (as S. Vincent did with his Bishop Valerius) he interrupted his speech, & he began to preach Iesus Christ, with exceeding great feruour, reprouing sharpely Mahomet & all his sect. For which cause, the Moores raging exceedingly, tooke him, and after they had cruelly tormented him, put him to death. When the Notary was led vnto his death, he remembred all that S. Anthony had said vnto him, and imparted it vnto many Christians, which were present at his Martyrdome, and they afterwardes reported it vnto others. This caused S. Anthony to be more highly esteemed.

The blessed Father was neuer wearied with trauelling in our Lordes vineyard, preaching where soeuer he was, though he was sickly, for that naturally he was full of flesh, and corpulent. The diuell displeased with the good life of the Saint, molested him also, and especially one night he would haue strangled him, and had already set his handes on his throat, so that he was in danger of death, but recommending him selfe to the glorious Virgin, and saying the Hymne: O *gloriosa Domina*, the diuell left him, and vanished away. All these difficulties, could not hinder S. Anthony from preaching, for he was still incouraged, by the profit which arose vnto soules thereby.

There was such concourse of people when he preached, that they could not stand in the Churches, wherfore sometimes he went into the plaine fieldes, and thither came men and women of all degrees, yea sometimes at midnight, to get good places, and to stay till the holy Saint came, for he was esteemed as a new Apostle. The artificers and marchants also, would vsually shut vp their shoppes, vntill the Sermon was ended. It was straunge to see the teares that were shed when he preached, and you might heare one say to an other: O what a goodly thing it is, not to haue offended God! I will forthwith confesse me, and hereafter

hereafter take heed of sinning any more. An other saide I haue done that which Anthony speaketh of, but I knew it not to be a sinne, now since I know it, I will not commit it any more, so that euery man determined to lead a new life.

One Lent the Saint preached in Padua, and many moued by his effectuall wordes, went together whipping themselues through the open streetes, and calling for mercy vnto God, which passed from that citty vnto others, and it is holde, that from thence the custome came, of the publique disciplinning which is vsed in the holy weeke. When S. Anthony had ended his sermons, they were constrained to haue many strong & lusty men to goe on each side of him, to stoppe the multitude of people, for euery one stroue to kisse his hand or his habite, and it was once feared that the throng of people would haue pressed him to death. Saint Anthony had also (together with the sacred doctrine he taught) the guift of tongues, with a pleasant, cleere, & shril voice. And though there were at his Sermons many thousand persons, and of sundry and different languages, yet they all vnderstood him. As it happened in Rome, where the people of sundry nations listening vnto him, and he preaching in the Italian tongue, yet they all vnderstood him. Many men affirming, that there happened the same which befell vnto the Apostles, when they preached in Ierusalem, on the day of Pentecost.

Preaching one time in Fraunce, neere vnto the citty of Bruges, he retired into the plaine field, because of the multitude of people, which came to heare him. It was sommer, and whileſt he preached it began to thunder, and lighten greeuously, wherfore the people doubting to be throughly wet, began to make a sturre, euery one hastening away to some shelter. The holy man bad them be quiet, and not dread, for they should not be wet. All the people gaue credit vnto the wordes of the holy Preacher, and none sturred out of his place. Then it began to raigne very much throughout all the country, but vpon the people which heard his Sermon, there fell not one droppe. It happened in the same Prouince of Fraunce, that a deuout woman was desirous to goe to the Sermon of the holy man, but her husband would not suffer her, because he was sickly. She went vp vnto the toppe of her owne house, looking toward the place where the holy man preached, and though she was two miles off, yet by the permission of God she heard the wordes of the holy preacher, as if she had bene hard by. Of this, the husband of the good woman was witnes, who calling her, and she answering, that she staied there to heare the Sermon, he scoffed and derided at her wordes, and with some paine he went vp to the place, where his wife was, and it pleased God, that he also heard the wordes that the holy man said, aswell as if he had bene hard by him.

One time S. Anthony preaching, he saw a traueller approch vnto a noble Lady, which was at the Sermon, and speake vnto her. The holy Saint seing her

her much troubled, and to change countenance, bid her (as he stood in the pulpit) not to beleeue that false messenger, who brought her newes that her sonne was dead, for it was a lie without doubt, and said withall: that he that told it to her, was the Deuill. The wicked fiend would by this lie haue disturbed the Sermon, but seing himselfe discouered, he vanished away in all their sighres.

The holy Saint being once in Padua, it was reuealed to him, that his father was in daunger of death in Lisbone, being accused to haue committed manslaughter, wherof he was innocent. Wherefore he asked leaue of his Guardian, and hauing obteined it, he was carried in one night only (by an Angell) from Padua vnto Lisbone. Being come thither, he spoke with his father, & brought to passe, that the Iudges caused the dead body to be brought before him. The holy ma before much people, asked him: if his father had killed him. The dead body (it being Gods pleasure) spoke and said; No, and that he was falsely accused thereof. The Iudge hauing seene the straung miracle, set free the father of S. Anthony, who remained in his company all that night, and the next day, he was carried backe from Lisbone vnto Padua, as he had bene brought thither.

One time this blessed Saint preached at the funeralls of a rich man, and among other thinges, discoursed vpon the wordes of the gospell, to wit: *Where thy treasure is, there is thy heart.* To confirme those wordes, the holy father said: That the former wordes be true, it is euident in this rich man, who was couetous, for his heart was to be found in his chest, where his money lyeth. Forthwith some went and opened it, and there they found the heart of the couetous man indeed, as fresh, as if it had bene then taken out of the brest of a man. It happened often at the end of the Sermons of S. Anthony, that the people departed with such desire to be confessed, that the confessors of his order, and of the other orders also, were not sufficient to satisfie them. He also sometimes heard Confessions, and among others he heard the Confession of a Paduan, who told him that he had kicked his mother. The holy man reproued him sharpely, and told him: that the foote which had stroke his mother, was worthy to be cut off. The wordes of the holy man were of such force in the mind of him that was confessed, that when he came home, he him selfe cut off that same foote. The holy Saint being aduertised therof, caused him to be brought vnto him, and restored him his foote againe, with the signe of the Crosse. This blessed Saint did many other miracles, all which to tell, would arise to a great number. And though he was continually busied in the proffit of his neighbour, yet forgot he not his accustomed deuotions, for he had his appointed howers vnto prayer, and meditation, in the which exercises he was many times comforted by God. It is said for certaine, that he was heard to speake with our Sauiour, who had appeared vnto him in his Cell, in the shape of a beautifull Infant.

S. Anthony did not only ſhew this zeale and great force in the obſeruation and puritie of his religion, but alſo in ſundry other thinges which did occurre; Amongſt which one of the moſt remarkableſt, was that which happened vnto him againſt Ancelinus tyrant of Padua, and of other citties of Lombardy. He was one of the moſt fierce and fearfull monſters, which euer had beene in the world, a very Lyon, and rather a Tygre then a man. For not to ſpeake of his other cruelties, he cauſed to be maſſacred all at once, with the moſt horrible paines & torments that he could inuent, a thouſand Paduans, who liued vpon his pay in the citty of Verona, vpon a report made vnto him, that the citty of Padua, was reuolted againſt him. S. Anthony went and found forth this tyrant, enemie of mankinde, and with wordes ſeuere and rigorous, which iſſued forth of that breſt enflamed with diuine loue, he reprehended him, and blamed his execrable wickednes, threatning him with the wrath of God, and with that euerlaſting fire which was already prepared for him. The guard of Ancellinus, expected no other thinge, but to be commanded to kill the Saint (as it was his common cuſtome when any one did anger him) but he tooke off his girdle, & put it like a rope about his necke, proſtrating him ſelfe before the feete of S. Anthony, with promiſe to amend himſelfe (although he did not.) That which cauſed this great alteration in this tyrant, was, that he ſaw iſſue foorth of the face of S. Anthony, as he ſpake vnto him, a diuine ſplendor, which made him to tremble and to bow by force. This great magnanimitie and conſtancie of the Saint, proceeded of the contempt of all thinges vpon the earth, and to haue his hart fixed on heauen, ſo that he feared not death, nor yet deſired life, nor had any deſire of periſhable goodes which the world might offer vnto him; As de facto it came to paſſe, that this tyrant Ancellinus, ſent him a coſtly and a rich preſent, together with wordes of frindſhip and ſubmiſſion, which the Saint refuſed, and was very angry againſt them who brought the ſame vnto him, commanding them with ſpeede to depart from thence, for feare leaſt the houſe wherein they were, ſhould fall vpon them. This refuſall of the preſent, ſaued the B. Saint his life, for that the tyrant had commanded his ſeruantes, that preſently as ſoone as he had accepted it, they ſhould kill him, & it ſhould ſeeme that S. Anthony knew by diuine reuelation this deſigne: which is not ſo ſtrange, ſith amongſt the other giftes of God, he had that of prophecy, as hath already beene declared.

S. Anthony ſpending his time in theſe holy exerciſes, the end of his life approched, which was reuealed to him many dayes before. Wherefore he withdrew him ſelfe into a ſolitary place without Padua, called the field of S. Peter, where was made for him a litle Cell, and there he remained certaine daies conuerſing with none but with God only, and vſing continuall prayer and meditation. But growing greuouſly ſicke, he cauſed him ſelfe to be carried into the

citty, vnto the lodging of the fryers of his order, which had the charge of a Monaſtery of poore Nonnes, who were alſo of his order, where he was laid in bedde. The holy Saint knowing that the end of his life was neere, deſired to haue all the Sacraments of the Church. Then began he to ſing the Hymne of the glorious Virgin (vnto whom he was very deuout) which beginneth. *O gloriosa Domina*, and caſting his eyes towardes heauen, he looked very attentiuelie. The religious men, and other perſons which were preſent, asked what he beheld. And he anſwered: I behold my Lord Ieſus Chriſt. Then remained he quiet a while, and betweene the handes of them which were preſent, it ſeemed he was a ſleepe, and in that manner he rendred vp his ſoule vnto God, being 36. yeares old, on the 13. day of Iune, in the yeare of our Lord. 1231. in the time of the Emperour Frederike the ſecond.

The Fryers of his order deſired to keepe his death ſecret, but it was not poſſible, for in the ſame hower he yealded vp the Ghoſt, children went crying by the waies; *The holy Father his dead. Anthony is dead.* The Cittizens fell at great ſtrife about the place where he ſhould be buried, for ſome would haue him buried where he died, and others would carry him to the Church of S. Mary. This variance continued fiue daies, after which time, the holy body was buried in the aforenamed Church of S. Mary, to which place people came aboundantly from ſundry partes. God ſhewed many miracles by the merites of his ſeruaunt Anthony, among which may be ſeene one notable thing, which was this. Some ſicke perſons touched the holy corps, but yet recouered not their health by it. Theſe being not healed, confeſſed their ſinnes, and againe made their prayer vnto God, and deſired the intercceſſion of S. Anthony, and forthwith they were perfectly whole. A moneth after the deceaſe of this holy man, his Canonization was treated of, and diligent examinations taken (by Pope Gregory 9.) as the cuſtome is to doe in ſuch cauſes; For that purpoſe the Pope aſſembled the Cardinalls, and many other Prelates, and among other he ſaid theſe wordes.

In my opinion it were a thing blame worthy, if you would depriue Anthony of the honour which is due vnto his merits, ſeeing it pleaſeth the Maieſty of God to crowne him with honour and glory in heauen. And as it ſhalbe vnbeliefe not to geue credit to the manifeſt verity of his miracles; Euen ſo to deny the due honour vnto the merits of the Saint, ſhalbe a kind of enuy. The Canonization of S. Anthony was done in the citty of Spoleto (where at that time reſided Pope Gregory 9. aforenamed) on the day of Pentecoſt, on whoſe yeare after his death, which was in the yeare of our Lord. 1231.

The

The life of S. Basile the great. Iune. 14.

GOd commaundeth the Prophet Esaias, to preach and reprehend the people of Israel of their sinnes, and said vnto him: Cry out aloude, doe not cease, lift vp thy voice like a Trumpet. In these wordes, Lift vp thy voice like a Trumpet, is giuen to vnderstand, that he which will doe the office of a preacher well, ought to sound it out like the Trumpet, or the sound of the Cornet, in which, three thinges are to be considered. The first is: that when a man would sound this instrument, he setteth it to his mouth, and then he bloweth. The second is: that he doth not vse only the mouth to blow vpon the Cornet, but also, doth play with his fingers vpon the same. The third is: that the instrument which he vseth to sound, is more straight at that part which is next vnto him, then it is at the other that is furthest from him. These three thinges we may consider, in the sounder of a Trumpet, Cornet, and such like instrument. The preacher is called a Trumpet, for if he haue in himselfe these three partes, without all doubt, he shall doe very great good in his preaching.

The first consideration is, the blowing of the mouth, which signifieth that he must speake, and not be dumbe. The blowing is sent forth by strength, so the speach must not be as of many preachers, like a singing larke, or nightingale, to wit: to seeke only to delight, with his inuentions and flouers of Rhetorique, but to reprone freely the vices of men, whereof at this day the world is full. The second consideration is: that he must play with his fingers, vpon the holes of the flute or cornet, which doth signifie: that the preacher must not only teach, but worke also. The third is: that as the instrument is more streight at that part, that is next to the mouth, then at that which is furthest from him: so the preacher must be more rigorous to him selfe, then vnto others. The preacher ought not to be as they which our Sauiour reprehended, who laid loade vpon loade on the people, but themselues would not touch it, as much as with one finger.

All these properties were found in S. Basile the Great. He was a great preacher, and did much good with his doctrine for he reprooued vices, without hauing regard to the Emperours person, as is euident in the affaires which he had with the Emperour Valens, whose errors he boldly reprehended. He also did that which he taught, and was more rigorous to himselfe then vnto others, since he was one of the greatest penitentes, that were in his time. The life, of this holy Doctor was written by Amphilochius Bishoppe of Iconium, by the two Gregories, Nazianzenus, and Nissenus, by Theodoretus, Ruffinus, by the authors of the Tripertite history, and by Nichephorus Callistus. These authors we must vse, to helpe to make a faire and sweete nosegay, of the actes of this glorious Saincte, whose life is related by them in this sort.

AMong the other Prouinces of Asia, there is one called Pontus, bounded with the greater sea, where be the two famous cities Calcedonia, and Nicomedia. Besides these there is an other of no lesse name then these, which

was called Helenopontus, and in that S. Basile was borne. His father was of the same name, and his mother was called Eumelia. Both of them were good and vertuous people, as is euident by the children which they had, which were foure, three sonnes, which were all Bishops, to wit: Saint Basile the Great, of whom we now speake; Gregory Bishoppe of Nissa, and Peter Bishoppe of Sebaste. They had also one daughter, which was the eldest, and very faire. And because the spouse to whom she had bene promised, died before the mariage was celebrated, she entred into a Monastery, and there she remained all the daies of her life.

S. Basile was geuen much to studie, euen from his childhood, and in diuers places he studied sundry sciences; At last he staied at Athens, the head and fountaine of all learning. There he remained 15. yeares, in which space he became a great Philosopher, in so much that he there read Philosophy publiquely. He had great friendship with Gregorius Naziãzenus, who also studied in Athens, and was also friend vnto Libanius the Sophister. And though Saint Basile was much busied in studie, yet did he not forget to exercise a vertuous life in chastitie, continencie, and humilitie. He prayed very much, he fasted exceedinglie, and did all the good he could vnto his neighbours.

One night he had an inspiration from God to leaue the study of humanity, & to ascend to the study of diuinity. This was the cause that he vnderstanding that in a Monastery of Ægipt, there was an Abbot called Porphirius, who was a great diuine, he went vnto him, & continued a whole yeare in his company, and proffitted much (with his doctrine) in the holy scriptures. In all which time S. Basile eate no other thing but hearbes, and drancke no other drincke but water. Then had he a great desire to goe to Ierusalem, to visite the holie places, where the misteries of our redemption were wrought. And crauing of the Abbot Porphirius leaue, and his benediction, he went thither.

The Instructor of S. Basile in Athens in former time, had bene one Eubulus a great Philosopher; wherefore being to passe by that citty, and thinking good to visite him, he found him among many other Philosophers, with whom he disputed. S. Basile was somewhat altered (both in apparrell and countenance) from that he was in former time, and coming before Eubulus, he began to reprooue him, telling him, that he ought not to spend his time any longer in disputations of small importance, but that it was better to trauell in the learning of the diuine Philosophie, to despise the world, to read the holy Scriptures, & seeke to vnderstand them, for his owne good, and the proffit of others.

The Philosophers which were in the company of Eubulus, asked who that man was, that so boldly reproued him, and he answered: It is either God or Basilius. Then S. Basile made himselfe knowen, and Eubulus ledd him vnto his house, and in the space of three dayes which S. Basile staied with him, he perswaded

swaded him to sell his goodes, and giue the money to the poore, and then both of them went vnto Ierusalem together. S. Basile reioyced much that he had conuerted his maister to God. So they both departed from Athens, with an intention to be Baptized in the floud of Iordan.

They came vnto Antioch, and lodged in a house, where they saw a yong man sonne vnto their host, very much afflicted and greiued in mind. S. Basile asked him the cause, and he told him: that he was a student, and his maister had giuen him certaine verses of Homer to expound, which he could not vnderstand, and that was it that troubled him. S. Basile had compassion on the yong man, and expounded the verses to him, and gaue also the exposition to him in writing, which was of such sort, that when Libanius (a great Sophister, scoolemaster vnto the young man) saw, he was astonied and said: it was not done by a mortall man.

Then he was told by whom it was done, and he went to S. Basile, and knew him to be his fellow disciple, and Eubulus, master vnto them both. He tooke them both to his house, and hauing giuen them kind entertainement, he besought S. Basile to make an Oration vnto his schollers, which S. Basile did, and gaue them some documents, fit and conuenient for students, to wit: That they should conserue the sincerity of their minde, and integrity and purity in their body, by liuing chast. That they should walke leisurely and with grauity. That their wordes should be well pronounced, well placed, and with fit termes, well considered, and to the proffit of others, and not to be clamorous. That they should be temperate in their diet, that they should obserue silence before old men, that they should be attentiue when they heard wise men talke, that they might learne something thereby. That they should alwaies shew subiection in the presence of their elders, and to their inferiours and equalls, they should be louing and charitable. That they should speake little, and heare much. That they should take heed of iangling, & rash speech in answering, not considering that which others say. That they should not be dissolute in laughing, that they should be shamefast, and walke with their eyes modestly cast downe, and with their mindes musing on profound matters. That they should auoid contention. That they should not be obstinate, nor perfidious. That they should not haue regard to haue offices and magistracies without desert. That they should fly the honors of the world, and that he which can helpe his neighbour, should looke for the reward from heauen, if he expected it not from him.

These were the aduises that S. Basile gaue vnto the disciples of Libanius, and he endeuoured to perswade him to forsake the worlde, and to goe with them, but he answered: that his houre was not yet come, and desired them to pray to God for him. All the time they remained in his house, they contented themselfes to haue of him bread and water, though Libanius desired to haue vsed

more curteſies vnto them. At the laſt, they tooke their leaue of him, and continuing their iourney, they came to Ieruſalem. They viſited the holy places with great deuotion, and then viſited Maximus Biſhoppe of that Citty, who knowing that vnder thoſe baſe and courſe habits, were hidden two rare and ſinguler men, tooke vnto them great affection, and was contented to goe with them, for to Baptiſe them in the floud Iordan. When S. Baſile came neere vnto the riuer, he ſtripped himſelfe, and went into the water, and whileſt the Biſhoppe baptiſed him, there diſcended a beame of fier from heauen, in the ſight of all them which were preſent, & from the beame iſſued a doue, who touching the water with her winges, mooued it a little, and then tooke her flight aloft. All the ſtanders by being frighted, and in a maze at the ſame.

The Biſhoppe Baptiſed Eubulus alſo, and anointed them both with the holy oyle, and apparrelled them with the veſture of Chriſtians. Then he gaue them both the bleſſed Sacrament, to the great ſpiritual content and ioy of both theſe new Chriſtians (in reſpect of their Baptiſme) but auncient in reſpect of their good deſires, and bleſſed workes. They all returned vnto Ieruſalem, and from thence S. Baſile and Eubulus (the good Biſhoppe Maximus being ſory therfore) departed, and went vnto Antioch, where Miletius ordeined S. Baſile Deacon, and he began to diſcouer and open, the heauenly light that was in him, in preaching vnto the people, to the wonder of euery one, and vnto the proffit of many. For by meanes of his preaching, ſome that were Gentiles were made Chriſtian, and others that were euill Chriſtians amended their liues. One reſtored the goods wrongfully gotten, or forcibly taken away, an other left the diſhoneſt conuerſation he had with women of euill life. One left an euill cuſtome of ſwearing, an other left the curſed vſage of play & gaming: ſuch a yong man entred into Religion, and ſuch a Virgin (not regarding her temporall ſpouſe) was made a Nonne, and was eſpouſed vnto Ieſus Chriſt. Others faſted much, others prayed long, others gaue much almoſe, and euery man lamented their ſinnes, and did penance.

The fame of S. Baſile was diuulged ouer all the Orient, and many came to enioy part of his holy doctrine. He went into many places, eſpecially into the Citty of Cæſarea, where he produced the ſame fruite he had done in other places, where he had bene. He was praiſed and commended of euery one, in ſo much that Euſebius Biſhoppe of Cæſarea enuied him a little (as Gregory Nazianzenus affirmeth) and did not ſhew him ſo good countenance as he did before, but ſpake ſome wordes which diſpleaſed S. Baſile, ſo that he determined to depart (as he did) and paſſed with his friend into the Prouince of Pontus, & there they withdrew themſelues into a Monaſtery for certaine dayes.

It happened that the Arians waxed very ſtrong, and got credit in the Citty of Cęſarea, and neceſſary it was to find ſome to diſpute with them, in defence of

of the Catholique faith. All the Cittizens with the Bishoppe of Cęsarea, had a great mind vnto S. Basile, for they thought there was not a fitter person then he for that purpose, & so they sent one to entreat him to come. S. Basile would first take Counsell of S. Gregory Nazianzen in this matter, for with him he held very strict freindship, as he had with Eubulus also. S. Gregory bad him not to haue any regard, vnto that which had happened betweene him and the Bishoppe, for that it was the cause of God, & it was his opinion, that he ought to goe forthwith vnto Cæsarea, and he offered that he would goe with him thither also. These two lights of the Church, went vnto that Citty, and led Eubulus also with them. Assoone as they came vnto the Citty, the darknes of the heretickes vanished away, and all thinges altered; for the state of the Catholiques, which was very feeble and weake, became strong, and the heretickes became euery day more and more confounded.

A few dayes after deceased Eusebius Bishoppe of Cæsarea, and by the course which S. Gregory and other Bishops (there assembled to make election) tooke, S. Basile was chosen without any resistaunce. So that, if before he was Bishop, he were solicitous for the affaires of God, after he had taken this great charge vpon him, he was much more carefull then before. He trauelled and endeuoured, to driue the heretikes out of that Citty, and if any remained, he durst not shew his face, nor discouer him selfe vnto one that was so great an enemie to him, as S. Basile was.

The diligent Prelate did also effect an other thing, hauing first watched, fasted, prayed, & done other pious workes, which was this: He ordeined a manner to say Masse, some thing different from that which was vsed at that time, in respect of the ceremonies and prayers. But to doe this, we must thinke he had a speciall reuelation from God, and also that his institution was inspired from aboue. The first day that he celebrated according to the new appointment geuen vnto him, there was seene a great brightnes to descend, which stood aboue him, vntill the Sacrifice was ended. When he would receiue, he deuided the Hoast, and tooke the one part, and for the other, he caused a golden Doue to be made, and set it vpon the altar in stead of a Tabernacle, and in that he put the B. Sacrament.

Eubulus with the other Priestes, were in the quier of the Chappell, where the holy Prelat said Masse, & they all saw the brightnes like fiery rayes, which stood ouer him, and they saw also many Angels of heauen in the shape of yong men, apparelled in white, which attended on him at the altar. All they wondered much thereat, and when the holy Saint had ended Masse, and departed out of the quier, they fell at his feete, and glorified God. S. Basile demaunded of them, what they ment by that which they did: they told him the vision which they had seene was the cause. He rendred thankes vnto God, and made a marueilous

ueilous Sermon, with which the people remained much comforted. In the time of this holy Bishop, there was a great dearth which killed many, but such was his diligence in craving of one, that he might geue to an other, and care in prouiding to haue graine brought frō other parts, that the dearth did not that harme which was feared. And this caused the people to be more affected vnto him then they were before, and his fame to be more spred abroad.

In this time Valens brother vnto Valentinianus was Emperor in the Orient, who was a great Arrian heretike. By their perswasions he began to persecute S. Basile, and for that intent he went vnto Cæsarea; But seing the people much affected vnto their Pastour, he durst not offend him openly, fearing it would cause a rebellion, yet for all this he sent a Captaine of his, called Modestus to speake with him. The Captaines life was not correspondent to his name, for he was a most cruell man, and was authour of all the cruelties that Valens did. One of the which was, that he hauing congregated 80. Bishops and Priestes which would not consent vnto the Arian heresie, he put them in an old shippe, and launced them into the maine, and then set fire vnto them. This cruel man came vnto S. Basil, and as Theodoretus saith, at the first spoke mildely, and promised him great fauour and kindnes with the Emperour, if he would follow the Arian doctrine, and fauour it with his opinion. And because faire wordes would not serue, he threatened him greeuously.

The couragious Bishop not daunted therewith answered him, that he would not displease the Emperour of heauen, to please the Emperour of earth. That he regarded not his threates, and that if he killed him, he should doe him a great benefit, in deliuering him out of a life full of paines and troubles, as his life was. At last Modestus said; Well, well, Basilius, studie this night what you will doe, and to morrow morning giue me an answer. S. Basile answered, why doest thou appoint me a longer time? to morrow I shall be of the same mind, I am at this present. Modestus went vnto the Emperour, and told vnto him what had passed, whereat Valens tooke great indignation, and determined to banish him. The sentence of his banishment was written, and brought vnto the Emperour to subscribe, and signe it, and assoone as he tooke it in his hand, the chaire wherin he sat, broke in pieces, and fell to the ground, yet altered not his purpose, for notwithstanding he tooke the penne to subscribe the sentence, yet could not make one letter to be seene, though he chaunged it three times. This was not of sufficient force to make him change his wicked purpose, for he againe called for an other penne with great instancy, and then his arme began to shake and tremble, as if he had the palsey, wherefore in a rage, he rent the paper wherein the sentence was written.

It happened at the same time, that the Empresse fell soddenly sicke, in such sort, that she was at the point of death. The same happened to a little infant, which

which the Emperour had by her, and was to be inheritour of all his Estates. These thinges made the Emperour to remember himselfe that these afflictions happened vnto him, for persecuting Basilius. Wherefore he sent messengers to call him, and to intreate him to pray vnto God for him, and for the health of the Empresse and his sonne. The holy Bishop was content to doe so forthwith, and to good effect; for the sonne amended apparantly, and the Empresse was restored vnto perfect health. Neuertheles, the Emperour tooke it in euill part, that this happened by the meanes of S. Basile, for his desire was, that the hereticall ministers he had with him should haue done it, and had the credit therof. Then he commaunded some of them to be called, and gaue them in charge the care of his sonne, to the end, that when the child was perfectly whole, the grace of his healing should be attributed vnto them, and not vnto S. Basile. Assoone as the Arians began to pray for the child, he departed out of this life, whereby the Emperour might plainly perceiue, that the prayer of the Arians made him to die, and that the prayer of S. Basile had healed him, and yet for all that, he left not his peruerse opinion, nor ceased to persecute S. Basile.

After this on a time, the Emperour talking with S. Basile, there was present one Demosthenes, who was maister cooke vnto the Emperour, and an heretike as the Emperour also was. This man hearing S. Basile speake much against the Arian heresie, began to defend it, and in the wordes he said, he vttered a Barbarisme. S. Basile looked backe on his Priests, and said vnto them: Behold, you heare Demosthenes without eloquence. Then S. Basile turned him, and said: Thou shouldest doe better to see the Emperours meat be well dressed and kept, then to intrude thy selfe, to talke of diuinity and matters of faith. This reasoning was on the day of the Epiphany, in the Cathedrall Church of the Citty of Cæsarea, where aswell for the reasons S. Basile gaue, as for the seeing of the ceremonies of the Catholiques, their geuing of offeringes vnto the Churches, to see them kneele all the while, and to praye in greate silence, the clergie doing their dutie with grauity and deuotion, and to see them all communicate at the end of Masse, the Emperour was something mooued in his minde, to leaue the Arian heresie, where nothing was to be seene, but disorder and confusion. On that day the Emperour offered rich giftes, and all the people were attentiue to see, if S. Basile accepted them (the Emperour being an heretike.) The holy Prelate receiued them, for that he had hope of his conuersion, and also because he would not renew his indignation. The Emperour had assuredly bene conuerted, but that he had many heretikes about him, who laboured and endeuoured, to turmoyle all that which S. Basile did set in order.

There was an other persecution raised against the holy Saincte, & the cause was: that one Eusebius who was Gouernour of the Cittie, sought to get into his handes a great lady, who was very beautifull and a widowe, to satisfy his

pleasure with her. This womā seing her selfe in a streight, fled vnto the Church, and desired S. Basile to defend her, who very willingly tooke it vpon him. The Gouernour hated the holy Sainct, & now he thought he had a good occasion to do some harme vnto S. Basile. Well, to haue the woman in his power, he got some false witnesses, who said: they saw S. Basile and the woman goe vp into a chamber together, and by this meanes caused them to be summoned to come before him. They which were faultles, lest they should seeme culpable appeared, and being before the Iudgment bench, the accusation or indictement was giuen vnto him. The Gouernour staying for no answer, commaunded the woman to be taken away and carried vnto prison, & the holy Prelate he reuiled, as if he had bene conuicted of the fault.

This being bruited through the Cittie (in a very short time) the men and women in Cæsarea, were assembled all in armes, to defend their Pastor. It was strange to see the women, aswell the old as the young, to come with stones and staues, and men with swordes and launces, all of them threatening to kill the Gouernour, and the Emperour also, if they restored not their Pastor vnto libertie. The Gouernour was inforced to depart from the Cittie, and if S. Basile had not bene, who opposed himselfe against the furie of the people, he had not escaped with life. This is that which happened betweene S. Basile and the Emperour Valens the Arian, and with his ministers and officers; But within few daies after, that same Emperour being vanquished in a battaile, hid him selfe in a certaine house which he fled by, and some other of his knights with him. When his enemies (which got the victory and pursued him) vnderstood where he was, they set fier on the house, and made him die the death of an heretike, for the house was burned to the grounde, with all them that were with him in it; This death of Valens (as Trithemius saith) was after the death of S. Basile.

Amphilochius recounteth a notable thing which befell to this Prelate, and saith: that he heard him tell it Helladius, who was his familiar friend, and afterwardes his successor in the Bishopricke, and the matter was of a Senator called Proterius. This man had a daughter, whom he desired should be a Nonne, and whilest he laboured therein, the diuell stroue to hinder it, causing one of his seruants to be enamored of her. This fellow knowing him selfe not to be such a man, that could deserue that which he desired, sought to obteine it by the meanes of a negromancer, of whom he tooke counsell, and talked with the diuell, and made an accord with him, that if he got the yong woman, he would deny and renounce his Baptisme, his faith, and Iesus Christ also, and of this he made vnto him a writing, and subscribed it with his owne hand. The diuell wrought so, that the vnfortunate yong woman, married the wretched young man, against her fathers minde. This thing was afterward discouered, for he neuer went vnto the Church, he said no prayers, he did not any worke of a Chri-

Christian. But lastly, he went vnto S. Basil to craue helpe, who by the meanes of his prayers, and the hard penaunce the young man did, obteined that the diuell restored vnto him his writing, and then he liued vertuously.

All the authors which write of this Saint, praise (beyond measure) his abstinency, and continency. He fasted very much, and his order in prayer was this; from the sunne setting, vnto the rising thereof, he would be on his knees in prayer. His garment was one cassocke only. He was a virgin, and was the first man, that reduced the hardnes and rigour of the auncient fathers who liued in the desert, to a more conuenient order then was in vse before. He wrote many workes, and those very learned, so that Gregory Nazianzenus affirmeth: that no Greeke doctor that liued before him, declared or expounded the holy Scripture with more verity, and more eloquence. His austerity of life was such, that he was brought so low, that he had nothing on him but skinne and bones, so that he fell into a sharp feuer, which brought him to great extremity.

A great conning Phisition, who was a Iew, visited him, and S. Basile wished him well, for he knew he was to be conuerted. The holy Sainct asked this Phisition, what he thought of his sicknes? and he answered; I know that which I would not say, but at the sonne set this euening thou shalt end thy life. It shall not be said S. Basile; what; not, said the Phisition? If it be not so, I will loose my life. S. Basile said: I will not haue you loose your life, but be baptised and made a Christian, if I shalbe aliue to morrow morning at the rising of the sonne. The Phisition who held him selfe sure of his dearth, made that match, for he thought it to be impossible he should liue so longe. S. Basile praied vnto God, and not only obteyned to liue vntill the next day, but amended so well, that he rose from his bed, and went vnto the Church to baptise the Phisition, who was made a Christian, hauing seene this, which seemed to be vnto him a very great miracle.

This being done, the holy Prelate returned vnto his bed contented, & there in the presence of the new Christian (who surpassed many more auncient in the faith, in almose deedes, and other holy workes) prepared himselfe to die. He receiued the blessed Sacrament deuoutely, and shed many teares, and recommended charitie, and the loue of God, and their neighbours, vnto them all that were present. And lifting vp his eyes vnto heauen, he yeelded his spirit vnto God. The Phisition seeing the holy Sainct to be dead, fel on his breast, and shedding many teares, said: ô Basilius true seruant of God, if it had pleased thee to liue longer, thou haddest not died yet.

When it was knowen in the Citty that S. Basile was dead, very great was the concourse of people, which went to see the holy dead body, and to kisse it, and doe reuerence vnto it. They all bewailed the losse of such a dilligent Pastor, & louing father, and great was the labour to keepe the people from renting all

his garments & clothes, euery one desiring in deuotion to haue some part therof. His body was buried in the Cathedrall Church of the Citty of Cesarea. The Church celebrateth his feast day, on the 14. of Iune. His death was in the yeare of our Lord. 380. (Baronius saith. 378.) as Trithemius saith: in the time of Valens and Valentinianus, brethren and Emperours. Vsuardus putteth the feast of S. Basile, on the first of Ianuary. Of S. Basile doe write Gregorius Nissenus, Gregorius Nazianzenus, Helladius, Bishoppe of Cæsarea his disciple, Nicephorus, and others.

The liues of SS. Vitus, Modestus, and Crescentia Martyrs. Iune. 15.

THe sacred Scripture speaking of that famous worke of the Temple which Salomon built, saieth in the third booke of the Kings: that it was a strange thing that from the beginning of the building, vntill it was ended, there was not heard therein the stroke of the hammer, or other iron toole. Some expositors of this place, seeme to say: that this was a kind of Phrase among the Hebrewes, to shew the hast was vsed in the worke, as in the Italian and Spanish they vse to say of a thing done in hast, that it was not so, ne ner heard. The common opinion is, that when it is said: in the building of the Temple there was heard no stroke of any thing, was, because the stones were hewed, pollished, and cut fit in the quarry, and the timber was also sawed and smoothed in the place where it was felled, and after they were laid in their place without any noise.

Of this we haue a figure and modell of the Temple of glory, which remained ruinated in part by the fall of Lucifer. It is repairing againe, and in the worke happeneth, that which happened in the Temple of Salomon: There is no stroke heard, for that the stones are hewed and wrought in the quarries of this world. Here be the trauells, the troubles, and persecutions, with the which the soules are hewed, that being polished and squared, they may be put in their proper places. This befalleth especially vnto the Martyrs, who for that they must haue in heauen the most honourable places, they must needes be wrought in this world by diuers tormentes and martyrdomes, as were especially these three Sainctes of whom now we treate, to wit, SS. Vitus, Modestus, and Crescentia. These Sainctes were wrought by the handes of the best worke-man, and pollisher of Martyrs, that euer was in the world, and he was the Emperour Diocletianus, who tooke away (yea rather he gaue) life vnto more Martyres, then any persecutor of the Church. And moreouer, the tormentes and Martyrdomes he caused them to indure, were most terrible. So that it is thought thereby, they be in a high and eminent place in that so worthy building. The life of these Sainctes taken out of an auncient Manuscript, with which venerable Beda accordeth, and other authours of martyrologes, was in this manner.

AT the time that there was a Iudge in the Ile of Sicilie (a cruell man called Aurelianus, and in the most cruell persecution that Diocletianus and Maxi-

Maximianus raiſed againſt the Chriſtians) there was in the ſame Ile a rich and mighty man called Hylas. This man had a ſonne of Twelue yeares of age called Vitus, who without the knowledge of his father (who was a Gentile) and againſt his will, was made a Chriſtian, and was baptiſed. Aurelianus had notice thereof, or rather he certainly knew, that Vitus was a Chriſtian: wherfore he ſent for his father, and willed him ſo to order it, that his ſonne ſhould alter his mind, if he would not be left deſtitute of a ſonne. The father ſpoke vnto Vitus, and ſometimes with prayers, then with threates, an other while with flattery, laboured to haue him change his opinion. But ſeeing it did no good, he brought him before the Iudge, who ſpoke vnto him in this ſort: Tell me I pray thee, why will one ſo young as thou art, gainſay or withſtand the precepts of the Emperours, ſince they haue prohibited by lawe, that the man crucified ſhould be adored, and yet thou wilt adore him? Adore the Gods which we and all other adore; if thou wilt not, I will lay aſide the reſpect I beare to thy father, and the regard vnto thy ſmall yeares, and chaſtiſe thee with the ſame rigour, that I haue done others for holding thy opinion.

The diſcreete youth Vitus (as if he had bene of perfect age) anſwered him, and ſaid: I will not adore the diuels, nor meane to bow my ſelfe vnto the vaine and deceiptfull Idols, my hart is reſolued to ſerue Ieſus Chriſt, Sonne of the liuing God, to adore him and none other. When the father of S. Vitus vnderſtood it, he lifted vp his voice and ſaid wailing: pittie me my Cittizens and friendes, ſince hauing but one ſonne, I ſhall ſee him die, and can not remedy it. Then ſaid Vitus: Father, doe not thinke that I periſh, be rather ioyfull, as I doe reioyce, ſeeing my ſelfe deſerue to be accounted in the number of the holie Martyrs. Aurelianus ſaid: Now we muſt change our ſtile. Hitherto I haue had regard vnto the friend hipe of thy father, but from henceforth I will ſet it apart. So he cauſed him to be beaten a little, to put him in feare, but for that by this chaſtiſement he preuailed nothing, he commaunded him to be tormented, with more crueltie and rigour. The miniſters beginning to torment the holy Saincte, on a ſodeine their armes ſhruncke, and ſo it happened vnto the Iudge, who ſaid vnto the father of S. Vitus: This thy ſonne is ſurely a magitian, for he hath taken away the vſe of my armes. I am no magitian, ſaid the holy young man, but am the ſeruant of God, he hath chaſtiſed thee for tormenting me, and if I pray vnto him, he will cauſe thy armes to be healed. Aurelianus ſaid: by this I ſhall know that thou ſaieſt the truth, and that thy God is omnipotent, and ought to be adored.

S. Vitus made a prayer for the Iudge, and forthwith he was healed, to his great content, and becauſe he would not fall into the ſame daunger againe, he ſaid vnto the father of S. Vitus: Take thy ſonne, and perſwade him in the beſt manner thou canſt, to adore our Gods, for I will not deale with him any

more. Hilas led his ſonne home, and vſed al the meanes that might be, to make him alter his purpoſe. The holy young youth was very ſore and full of paine, with the torments he had indured, wherefore his father laid him in a rich and ſoft bed, then ſent he muſitions with diuers inſtruments, to geue him delight with their muſicke. He ſent beautifull damſels to keepe him company, and to attend and cheriſh him, promiſing vnto her a great reward, that ſhould bring him in loue, by her cunning wordes or behauiour.

All this diligence and labour was loſt, for the holy young man was alwaies more conſtant. And fearing leſt thoſe damſels would prouoke him to wickednes with their flattery and kindnes, he asked helpe of God, and he ſought meanes to get out of their company, as if they had bene venemous beaſtes. One time they left him alone (for ſo he deſired) and he was viſited by Angels, and much comforted by them, and they inſtructed him how to behaue himſelfe, to get away from his father. S. Vitus talked with S. Modeſtus and Creſcentia, who had brought him vp, and they three went into a Barke, and ſayled into Italy.

The Emperour Diocletianus, had a daughter poſſeſſed with an euill ſpirit, and the deuill ſaid: that he would depart from her, if Vitus came thither, and told where he was. The Emperour ſent for him, and he was brought, and with him SS. Modeſtus, and Creſcentia. The Emperour requeſted him to heale his daughter, and tould him alſo why he deſired it at his handes. S. Vitus went vnto the yong woman, and laid his hand vpon her head, and ſaid: In the name of Ieſus I commaund thee thou wicked ſpirit, to depart from this his creature. The diuell departed with terrible howling, and hurt many Pagans, that had ſcoffed at S. Vitus, in not beleeuing that he could heale the ſicke body.

The Emperour ſhewed great kindnes vnto S. Vitus, and affected him much, becauſe he was of a comely preſence, but when he heard him name Ieſus Chriſt, he asked him if he were a Chriſtian. And vnderſtanding it to be ſo, he being a deadly enemy vnto them all, and not hauing regard vnto the benefit receaued by him, perſwaded him to adore the Idoles, and that he would vſe him as his ſonne, and would make him a great man in the Empire. S. Vitus reſiſted him very ſtoutly, wherefore the Emperour put him in a darke dungeon, and SS. Modeſtus and Creſcentia with him.

The holy young man being in priſon, ſong with the Prophet Dauid, & ſaid: *Deus in adiutorium meum intende*. He asked fauour of God to helpe him, that he might ſupport that trouble & others for his loue. Then there appeared a great light in the priſon, and in that was heard a voice which ſaid: Be conſtant Vitus my ſeruant, for I will alwaies helpe thee. The keepers of the priſon heard the voyce, and ſaw the light, and went vnto the Emperour to certifie him, what they had heard and ſeene, which when the Emperour vnderſtood, he ſent for him

him to come to his preſence. By the way as S. Vitus went, he animated S. Modeſtus and Creſcencia ſaying to them: Now the time of your triumph approcheth, therefore be you of good courage in all that may happen, hauing regard vnto the reward that God hath prepared for you in heauen. The Emperor hauing asked certaine queſtions of S. Vitus, and ſeeing his conſtancy, cauſed him to be led vnto the Amphitheatre, which was a place where the plaies and publique feaſtes were made, and where many with wild beaſtes were killed. To that place were aſſembled many people from all Rome, to ſee that which ſhould be there done.

The Emperour cauſed a great fire to be made with a fornace, which was full of pitch, roſin, and leade, and when it was well kindled, he commaunded the officers to throw Vitus therein, ſaying now we ſhall ſee if thy God can deliuer thee out of mine handes. S. Vitus made the ſigne of the Croſſe, and entred into the fire, and withall an Angell deſcended from heauen, who droue the fire from the holy Saint, and made it that it did him no hurt at all. The holy martyr ſong ſpirituall Hymnes in the praiſe of God, as he ſtood in the middeſt of the flame, and all the people wondred much thereat. Laſtly, he came out of the fire, without any ſigne that he had bene therein, yea he rather ſeemed to be more beautifull then before.

The Emperour commaunded a fierce Lyon ſhould be let looſe vpon him to deuoure him, ſaying: that inchauntmẽts would not preuaile againſt that kind of beaſt. The Lyon was let looſe, and S. Vitus made the ſigne of the Croſſe againſt him, & the Lyon loſt his fiercenes, and fell at the feete of the holy Saint, as if it had bene a lambe. S. Vitus ſaid vnto the Emperour: Behold ô Diocletianus, the beaſts doe acknowledge their Lord, and be obedient vnto him, but thou art obſtinate in blindnes, and wilt not acknowledge him. The Emperour gaue no eare vnto his wordes, but commaunded that he, and S. Modeſtus and Creſcentia, ſhould be put into a torment called Cataſta, which was like to the Equuleus, yet in this they differed, that in the Equuleus the bodies hung right downe, and in the Cataſta they were ſtretched out flat. In that torment all the lymnes of the Martyrs were diſiointed, and their bones put out of their places, by the cruell bandes they bound them withall. Their inward partes were all feene, their bodies being broken in diuers places. This was ſuch a torment, that it depriued the Martyrs of their liues.

The skie was then cleere, and yet on a ſoddaine it waxed darke, thundring and lightning, to the great hurt of many of the Temples of the Idolles, and of many Pagans which periſhed. The bodies of the bleſſed Martyrs were buried by a noble Matron called Florentia. The Church celebrateth their feaſt on the day of their martyrdome, which was on the 15. of Iune, about the yeare of our Lord 300. (Baronius ſaith. 303.) the abouenamed Diocletianus being Emperor.

The

The liues of SS. Marcus and Marcellianus Martyrs. Iune. 18.

THe holy Ghoſt in the booke of Iob ſaith of a man: That he drinketh iniquitie like water. There be two ſortes of ſinners; ſome drinke their ſinnes, and others doe eate them. He that eateth, firſt turneth the morſe in his mouth, cheweth it ſmall, and then ſwalloweth it. And ſometimes it happeneth, that hauing chewed it, and feeling the taſt vnpleaſant, he ſpitteth it forth and ſwalloweth it not downe; But he that drinketh, doth nothing els, but powreth the drinke downe his throat. Euen ſo happeneth it vnto him, who ſeeing an occaſion to doe ſome ſinne, committeth it without any conſideration, and we may ſay, ſuch a man drinketh that ſinne. Of theſe men ſpeaketh the Scripture in the booke of Iob, and it is taken for a very bad ſigne. But he, who when an occaſion commeth to offend God, ſuffereth it not to paſſe through him forthwith, but goeth ſtudying whether he ſall commit it or no, we may ſay this man doth chew the ſinne: and ſometimes when he feeleth it ſo haue an euill or bitter taſt, he ſpitteth it out of his mouth, and committeth it not.

The ſame happened to two brethren, the one called Marcus, the other Marcellianus, who were at the very point to looſe their liues, if they adored not the Idoll within the time which was prefixed and aſſigned vnto them. Vnto this was adioyned the temptations of ſome perſons which perſwaded them to doe it, but for all that they were not reſolued ſo ſoone: but rather they would conſider the deede more ſeriouſly. They chewed the ſinne, and found ſuch bitternes therin, that they did ſpit it out of their mouthes, and would rather looſe their liues, then to offend God by Idolatry. The liues of theſe holy Martyres, was written by Symeon Metaphraſtes, together with the life of S. Sebaſtian in this manner.

IN the reigne of the Emperour Diocletian there was taken in Rome two brethren, which were rich and of noble bloud, the one called Marcus, the other Marcellianus. Their father was called Tranquillinus, and their mother Mary. Both of them had wiues and children. Cromatius, who was gouernour of the citty, cauſed them to be impriſoned, and ſentenced them to be beheaded. But being importunated by the kinsfolkes of the two bretheren (which were very many, and men of great reputation) he aſſigned them the ſpace of 30. dayes, wherein they ſhould deliberate, what they would doe, and if in that time they would doe ſacrifice, they ſhould be freed, or elſe they ſhould be put to death.

In this meane while their kinsfolkes flocked vnto the priſon where they were (which was in the houſe of Nicoſtratus a great man) and endeuoured to perſwade them to adore the Gods, and to deliuer themſelues from death. Thither went alſo many of their friendes, and ſaid vnto them: from whence proceedeth this your ſtubbornes, that your heart is ſo hard, as to haue no compaſſion of the old age of your father which begot you, and will you be a cauſe of new griefes

griefes vnto your mother? In your birth you cauſed vnto her great paines, but they were yet accompanied with conſolations, ſeeing her ſelfe mother of two ſonnes, of whom ſhe thought to receiue greater ioy in her old age; Now this content is chaunged into griefe, ſeeing you will die, it being in your power to auoid death, and yet will not auoid it. O deare friendes! we pray you in all affection, that you will not cauſe your father and mother to taſt ſo bitter a potion, and depriue vs your friendes of your ſweet company & friendſhip. You may at this time doe the will of the Emperour, and for that he is not immortall but muſt die, then may you returne vnto your former intent and deſire, for we haue heard ſay, that the God whom you adore, refuſeth not any that returneth vnto him, yea he receiueth them very comfortably and louingly. Theſe and ſuch other thinges, ſaid their friendes to them.

After them came their mother, calling her ſelfe wretch, afflicted, and vnfortunate. She had her haires looſe, and rent them in their ſight. Shee tore her clothes, and ſhewed them her rugged breaſtes beaten and bruiſed, and ſaid vnto them; My ſonnes, this is the breaſt which gaue you ſucke, haue you of it and of me no compaſſion? Why would you that I ſhould looſe you, it being in your libertie to conſerue your ſelues? If I ſaw you led priſoners by your enemies, I would enter into the middeſt of them to defend you. If any rigorous Iudge would put you to death in a darke dūgeon, in that place would I alſo keepe you company, and die with you. This is a new manner of dying, to deſire the executioner to ſtrike, and death to come. A new manner of complainte make I, & ſtrang is this my miſery, ſince that you my deareſt children will die voluntarilie, and yet may eſcape death.

After her came in their father, weake and feeble, and aggreiued with his old age, led by the handes of his ſlaues, his gray head couered with duſt and aſhes. He cried out with a loud voice, ſaying: I miſerable wretch, come to lamēt with you my ſonnes, the death which you voluntarily ſeeke after, woūdeth me. The expences which I thought my ſonnes ſhould haue beſtowed one me at my buriall, now muſt I (wretched man) perforce beſtow to bury them. Oh my ſonnes, the ſtaffe of mine old age, the light of mine eyes, fortunarly borne, well brought vp, inſtructed with all diligence, what is now this folly, that you be ſo enamoured of death? was there euer mā, that if he could fly it, would not auoid it? The wretched begger readie to die with famine, the ſicke man that feeleth 1000. griefes, he that is repleat with troubles and miſeries, he that is ſcorned & deſpiſed of euerie one, ſeeketh ſtill to liue and auoid death, but you that be rich, in health, and honoured, doe not deſire to eſchewe it, but loue it and ſeeke after it. How great is this your prepoſterous dealing? Come yee young men of Rome to bewaile with me, two young men that will die voluntarily. Come ye old men, and helpe to bewaile me miſerable wretch, for that I am re-

pleat with ſo many miſeries; I find my ſelfe old and ſickly, and ſhortly I ſhall remaine without children. Conſider what I ſhall looſe, and what I ſhall haue left. Come hither you that be fathers, and be in feare, that ſhortly ſuch misfortune may come vnto you, as now I am brought vnto. Lament you mine eyes, for you haue reaſon. Be blinded with teares, that you may not ſee the ſword ſtrike on the neckes of my childrē (for it would haue put me to extreame griefe, if I ſaw but a ſmall fillipp giuen vnto them) and to the end they may not ſee the bloud of them ſhedde, whom I could not indure to ſee ſhed one teare.

The old father hauing lamented inough, their wiues came with their children in their armes, and brought them before their fathers, ſaying with a compaſſionate and mournefull voice: Vnto whom will you bequeth & leaue vs for ſlaues? who ſhall haue charge of theſe your ſonnes? who ſhall take poſſeſſion of your houſes and goods, ſince you wil abandon and leaue vs deſolate? Poore, and vnfortunate, to whom ſhall we goe to be pitied, if you be ſo hard hearted towardes vs? ô how hard be your hearts, be they of diamond? You will not heare our fathers, you will not hearken vnto your friendes, you will not haue regard vnto your vnfortunate wiues, & haue now no compaſſion of theſe babes, your pretie and innocent infants, but lay downe your neckes cherefully vnto your enemies to be beheaded. Marcus and Marcellianus heard all this, & although the temptation was very terrible, yet they would not drinke downe the ſinne (if they muſt needes commit it) but chew it firſt. They reſolued not to doe that ſo ſoone, which was requeſted of them, but conſidered with themſelues what might happen if they did it.

There was preſent at that ſpectacle, the valiant champion of Chriſt S. Sebaſtian, who ſeeing the two brethren to ſtand in a doubt, and fearing they would ſhrinke at this conflict, came neere vnto them, and with a feruent voice ſaid: O moſt valiant champions of Chriſt, vnto this inſtant you haue fought valiantly, and now hauing the crowne and palme of victory ſo neere vnto you, will you looſe it? You haue ouercome and vanquiſhed your enemy, you haue him vnder your feete, and will you let him re-enforce his ſtrength, by the flattery and teares of women, that he may againe aſſaile you, and perhaps vanquiſh you? Let not the loue of your children, cauſe you to looſe the reward, which God hath prepared in heauen for you, if you be conſtant. If they knew that which you know, they would not lament, but rather reioyce, ſeeing you at the point, to be ſo ſoone happy and bleſſed. Theſe people that perſwade you to change your opinion, know not that there is an other life. If they did beleeue, and knew but the life of the bleſſed, they would deſire to keepe you companie. If at this time, you doe conſent to doe that which they perſwade you, you ſhall remaine with them a very ſhort time: and though thus you may enioy their company, yet that will end quickly, and then you ſhall be ſeuered

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from them, to be with them alwaies tormented in hell, where you ſhall ſee them in that burning fire, among dragons and ſerpents, who doe deuoure the fleſh of the vnbeleeuers.

In that place is heard nothing but howlings, and gnaſhings of the damned, and the hiſſing, and hideous noiſe of the diuel. There euery thing is confuſion, euery thing darkenes, euery thing torment without end: conſider if it be wiſedome for a little euill preſent, to fly ſuch an euill to come; beſides that, by the meanes of martyrdome, you ſhall become Cittizens of heauen, and ſuch a heauen, that if here on the earth, a houſe well wrought and adorned delight one, how great ſhall the ioy and delight be, to ſee himſelfe in the lodginges of eternall happines, which be moſt delightfull, adorned with pretious ſtones and the fineſt gold? There neuer wanteth odoriferous flowers for the ſmelling, & moſt delicious fruites for the taſt. There is alwaies the ſpring time, the meadowes are alwaies greene and full of flowers, and they are neuer parched. The aire is alwaies temperate, and there it is not knowen, what infirmity is, for euery thing is health.

There is heard muſique of diuers inſtruments, well tuned, and ſhrill, plaied vpon by Angels. In that place be infinite riches, ſtates and ſeigniories. There they make ſmall account to be a king, for that euery thing is full of crowned. There is moſt pleaſant conuerſation, all the people being vertuous, amiable & aduiſed with great modeſty. There all the ſenſes ſhall haue that which they can deſire, and deſire all that they can enioy. There is the habitation of life, and it is not knowen there what death is. There is not any thinge which may mooue lothſomnes or annoy, and there wanteth not any thing that may cauſe ioy & content. Conſider then you valiant ſouldiers of Chriſt Ieſus, if you haue reaſon for ſo ſhort a torment (as to lay your necke vnder the ſword) to looſe ſo much good, and to exchaung it for ſo much euill. If you die, you gaine life and heauen: and if you liue, you gaine death and hell.

Theſe wordes ſaid S. Sebaſtian, and whileſt he talked thus, there was ſeene a very beautifull yong man that ſpoke in his eare. The ſucceſſe was: the two brethren were hereby incouraged, that they continued conſtant in their good purpoſe. The terme of thirty daies being expired, a Iudge delegated in place of Cromarius (called Fabianus a moſt cruell man) cauſed the martyres to be tied vnto a poſt, and to naile their feete to it with nailes, and told them: they ſhould remaine ſo by the feete, vntill their mindes were ſubmitted, to doe reuerence vnto their Gods.

The martyrs ſeing themſelues nailed vnto the poſt, ſong that verſe of Dauid which ſaith: *Ecce quam bonum, & quam iucundum, habitare fratres in vnum*. The Iudge ſaid vnto them: leaue this your folly (you curſed wretches) and yee ſhal be freed from many torments. They anſwered: we are well here, being fixed in

the loue of Ie∫us Chri∫t; And I pray you leaue vs here ∫till. One night and one day paſſed, and the holy martyrs remained in the∫e torments, ſaying certaine Pſalmes of Dauid verſe by verſe. Fabianus ſeing their conſtancy, commaunded they ſhould be killed with ſpeares, and ſo being wounded and perced in many places, they yeelded vp their ſoules vnto God, and their bodies were buried in the Via Ardeatina.

The Church celebrateth the feaſt of the∫e holy Sainctes, on the day of their martirdome, which was on the 18. of Iune, in the yeare of our Lord 300. (Baronius ſaith. 284.) in the raigne of Diocletianus and Maximianus.

The liues of SS. Geruaſius and Protaſius Martyrs. Iune. 19.

SAlomon ſaith in his prouerbes: that ſome ſonnes be their fathers crowne, and ſome fathers, be the glorie of the ſonnes. *The gloſe expounding this ſentence ſaith, that in this place, by the fathers are vnderſtood the Apoſtles, and they that come from them; And ſi that the Patriarches and Prophets, were the glorie of the Apoſtles, and the Apoſtles were their crowne. Although this be the proper expoſition of this place, yet it may alſo be vnderſtood of thoſe fathers, which being vertuous and good, had alſo vertuous and good children: ſuch as SS. Geruaſius and Protaſius were; children to SS. Vitalis and Valeria. The fathers were martyrs, and ſo were the ſonnes, in ſuch ſorte, that the ſonnes were a crowne vnto their fathers, and the fathers were the glorie of their ſonnes. The martyrdome of theſe holie bretheren, and the inuention of their bodies, was written by Saint Ambroſe.*

You muſt marke one thinge, which is well conſidered by the Biſhoppe Lippomanus, and may breede a ſcruple in them, that be not much exerciſed in reading the liues of Sainctes, which is; that ſome Authors giue one name to them that condemned them, and other Authors giue them an other. This happeneth, becauſe the Iudges had diuers names, or els becauſe one Iudge apprehended them, and began the proceſſe, and an other finiſhed it; for the Iudges were changed after the will of the Romaine Emperours. It may alſo be, that the ſame Iudges ſeeing the wonderfull workes the holy Sainctes wrought, and how they were put to death without forme of iuſtice being worthy to liue, did voluntarily giue ouer their office, and others ſucceeded thē. This being marked, none will be offended, when he ſhall heare in this place S. Ambroſe ſay: that the Iudge which martyred SS. Geruaſius and Protaſius was called Athanaſius, and Simeon Metaphraſtes that writeth the ſame hiſtory ſaieth: that he was called Amolinus. The cauſe hereof was, becauſe one Iudge began to martirize them, and the other did finiſh it; or els, becauſe he had two names. This being then preſuppoſed: the holy Biſhoppe and Doctor S. Ambroſe ſaieth.

Ambroſe

AMbroſe ſeruant of Ieſus Chriſt, to the Chriſtians of Italy, wiſheth eternall felicity. In the ſacred Scripture, he is condemned for culpable and faulty, that hath receiued any grace or guift of God freely, and doth not communicate it to his neighbour; And therefore ſaieth Dauid; *Lord I haue not hidden thy iuſtice in mine heart, I haue ſpoken thy veritie, and ſaluation:* wherefore Dauid for doing of this, would be rewarded, and ſaid: *Thou Lord, doe not put away thy mercy from me,* as if he had ſaid. So as I was the meanes that others found mercie, ſo ſhall I find it in thee (ô Lord.)

This I ſpeake to the end, that God hauing graunted vnto me, that in the lent time, which is paſſed (I being partaker, not only with them that praied, but alſo kept company with them that faſted) being one day in prayer, ſome what wearied with faſting, I ſlumbred, and was not faſt a ſleepe, nor yet fully awake. Me thought I opened mine eyes, and ſaw two young men, with garments as white as the ſnow, who were in praier; I would faine haue ſpoken vnto them, and yet I could not: wherefore awaking and remembring me of that which I had ſeene, I requeſted of God to put it from me, if it were an illuſion of the deuill, or to manifeſt it more plainely to me, if it were a reuelation and truth from him: and to obteine this of God, I augmented my faſting. I ſaw the ſame, two other nights, and on the third night being fully awake (becauſe that watching had taken away my ſleepe) I ſaw with the two young men a third perſon, much like to S. Paul the Apoſtle, whoſe Image I haue in my ſtudy. The young men ſtood ſtill, and S. Paul ſaid thus vnto me.

Theſe be they which receiuing my holy admonitions, made ſmall account of worldly goodes and poſſeſſions, and hauing ſpent ten yeeres in the ſeruice of God in this Citty of Millaine, ended their liues, & offered them vp by martirdome for the loue of Ieſus Chriſt. Thou ſhalt find their bodies in the ſame place, where they be in praier. Twelue foot vnder the earth thou ſhalt find a cheſt, take it out, and in the ſame place ſhalt thou cauſe a Church to be builded, to their honor. I asked the Apoſtle, what was the name of the Saincts, and he anſwered me: neere vnto the heades of the Saintes thou ſhalt find a booke, in which is written their birth, and their death. This being ſaid, the holy Saincts vaniſhed away on a ſodeine.

I called the Biſhops of the citties there aboutes, and told them what had happened. Then went we vnto the place which was ſhewed and demonſtrated, and I was the firſt that tooke vp a mattock, and began to throwe vp the earth which I digged; They all helped me, vntill the cheſt promiſed vnto me by S. Paul was diſcouered, the which was of ſtone. We opened it, and within it the holy martirs were as whole & perfectly ſoũd, as if they had bene laid there that very day. Their bodies were intier, their bloud was freſh, and they caſt a ſweete

ſmell and odour of which, not only they that were preſent were partakers, but alſo the abſent, becauſe it was diſperſed almoſt through all the cittie. At their heads there was a booke, & hauing opened the ſame, we ſaw theſe wordes in it.

I Phillip ſeruaunt of Ieſus Chriſt, iointly with my ſonne, brought and buried in this my houſe, theſe two holy Saincts. The mother of theſe Saincts was called Valeria, and their father was called Vitalis. Theſe two were borne at one birth, and the one was called Geruaſius, and the other named Protaſius. Their father being a man that had bene Conſull, and exerciſing and following the warres, went with captaine Paulinus vnto Rauenna, where ſeing a Phiſitian called Orſicinus, who for feare of death was at the point, and ready almoſt to adore the Idols, incouraged and comforted him ſo, that he perſeuered conſtant in the faith, and died for the loue of Chriſt, and for this cauſe, Vitalis was taken and put to death.

Their mother Valeria, becauſe ſhe would not eate of the meate offered vnto Idols, comming from Rauenna vnto Millan, being accounted a contemner of the Idols, was ſo euill vſed by the Pagans, that ſhe at her comming vnto Millan, yeelded vp her ſoule vnto God. Geruaſius and Protaſius tooke the adminiſtration of the goodes, & poſſeſſions that their father and mother had in Millan, for that they were both dead without any will or teſtament made. They ſould all that they had, and gaue part thereof vnto the people of their houſe, vnto all whom they gaue freedome, & part of their goodes they gaue vnto the poore. Themſelues, they withdrew into a little houſe, where they remained ten yeares, ſpending the time in praier, reading, faſting, and exerciſing other holy and vertuous deedes.

In the eleuenth yeare it came to paſſe, that there paſſed by Millaine an earle called Aſtaſius, who went to make warre on the Marco-manni, which be people of Germany, about Bohemia and Morauia. Some of the miniſters of the Idols went to meete him, and ſaid vnto him: If thou wilt returne vnto our Emperours with victory, compell Geruaſius & Protaſius to adore the Idols. When Aſtaſius heard their wordes, he cauſed them to be apprehended, and brought to his preſence, and ſaid vnto them: To the end the Gods may giue me victory in the enterpriſe vnto which I goe, I deſire you both iointly to adore them, and offer ſacrifice to them.

S. Geruaſius ſaid vnto him: Thou oughteſt rather to looke for the victory from God, the father almighty, Creator of heauen & earth, and not from dumbe and vaine Idolls, which haue eyes and doe not ſee, eares and doe not heare, noſe and doe not ſmell, handes and doe not feele, feete and doe not walke, and haue alſo a breaſt, and doe not breath. Aſtaſius was in a horrible chafe and rage, at the hearing of theſe wordes, wherfore he cauſed S. Geruaſius to be ſtripped, and to be beaten with wandes and chaines of iron, vnto which were tyed certaine

taine plummettes of lead. This they performed with ſuch cruelty, and he alſo indured ſo long, that he yeelded his ſpirit vnto God in this torment.

S. Geruaſius being thus ſlaine, he called for Protaſius, and ſaid vnto him: Behold thou wretch, whether wilt thou liue or die with thy brother? Protaſius anſwered: who is he that is wretched? I that dread not what thou canſt doe, or ells thou that dreadeſt my power. Why doe I feare thy power, replied Aſtaſius? Protaſius ſaid againe vnto him: becauſe thou feareſt ſome damage or miſcheife will light vpon thee, if I doe not ſacrifice vnto the Idols, and therefore thou wouldſt compell me to doe ſacrifice vnto them. I feare not thy threates nor thy power, and thy torments I make no more account of, then I doe of mire vnder my feete. I adore one God only, who reigneth in heauen.

Aſtaſius hearing this, commanded that he ſhould be beaten with great knotted ſtaues, vntil he fell dead vnto the ground, which was forthwith done. Then he cauſed him to be ſett on his feete, and ſaid vnto him: Thou wretch, be not ſo rebellious and ſtubborne, what, wilt thou end thy life in ſuch ſort as thy brother hath done? S. Protaſius made him anſwer: I make no reckoning nor account of thy wordes nor deedes, for I ſee thou art blind. The infidellity of thy heart is the cauſe, that thou ſeeſt not the euill that thou doeſt vnto thy ſelfe. I haue learned of my Lord Ieſus Chriſt, not to be angry with thee, ſince he was not angry with them that crucified him, but rather prayed vnto his eternall Father for them, ſaying: *Father forgiue them, for they know not what they doe.* Euen ſo I haue pitty of thee, for I ſee that thou knoweſt not what thou doeſt, when thou tormenteſt the Chriſtians. Therefore finiſh vp that which thou haſt begun with me, to the end I may be rewarded of my Lord Ieſus Chriſt, in the company of my brother.

The cruell tyrant Aſtaſius hearing theſe wordes, cauſed his head to be cut off, and when it was done, I Phillippe, ſeruaunt of Ieſus Chriſt (with my ſonne in my company) ſecretly by night, tooke away theſe holy bodies, and carried them vnto my houſe, and God being only witnes thereunto, I laid them in this cheſt of marble, aſſuring my ſelfe, that by their praiers, I ſhall obteine mercy of our Lord Ieſus Chriſt, who with the Father and the holy Ghoſt, raigneth for euer and euer. Amen.

The ſame S. Ambroſe writing to his ſiſter, certifieth her of the finding and martyrdome of theſe two holy brethren, and ſaith: That he built vnto them a ſumptuous Temple. Simeon Metaphraſtes ſaieth. That two other Saincts called, Nazarius, and Celſus were martyred with them. Philippe maketh mention only of SS. Geruaſius and Protaſius, for that he buried their bodies, and S. Ambroſe doth the ſame, for that he found them, & builded a Church vnto them. Their feaſt is celebrated on the ſame day on which they were martyred, which was on the 19. of Iune, about the yeare of our Lord. 169. (Baronius ſaith. 171.)

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in the time of Nero the Emperour. S. Ambroſe maketh mention of theſe holie martirs, in the Epiſtle which he wrote to all the brethren of Italy, and the 82. Epiſtle, and in his 91. ſermon. S. Auguſtine wrote of them in the 108. Sermon, and in the 22. booke, and 8. chapter *de Ciuitate Dei*. S. Paulinus alſo ſpeaketh of them in the life of S. Ambroſe, and Gregorius Turonenſis in the fourth chapter, *De gloria Martyrum*.

The life of S. Siluerius Pope and Martyr. Iune. 20.

IN the Parable (which our Sauiour preached vnto the people, and did after declare in particular vnto his diſciples) I meane of the ſower and the ſeede, which partly was loſt, for that it was eaten by the foules, he ſaith: that by the foules are vnderſtood the diuells, who be not birdes domeſticall and peaceable, but wild, and rauenous. The property of theſe foules is, that if they ſee a flocke of domeſticall foules which be weake, whom they vſe to catch and prey vpon, they aſſaile the guid of all the reſt, that he being dead, the other may be in confuſion, and wander out of the way, not knowing which way to turne them, but ſtray vp and downe; to the end, that then he may haue a readier and eaſier meanes, to take more of them.

The ſame doth the diuell, who alwaies endeuoureth to make warre, againſt the principall heades. He delighteth to ſpend all his force in that (and all his munition) for he knoweth the great hurt the inferiours ſuſteine, when the ſuperiour is by him ouerthrowne. Whereof it commeth, that the Popes being the heades of the Church, he hath an eſpecial malice to wardes them. Sometimes by the meanes of heretiques (which be moſt intrinſicall, and moſt familier vnto him) he laboureth to make warre againſt them, and deſireth to diminiſh the Pontificall authority. Other times he ſeeketh out tyrants to perſecute and deprine them of life, as is happened in the primitiue Church, ſo that all were martyred euen to the time of Melchiades the predeceſſor of Silueſter, which was the 33. Pope, and gouerned the Church of God, about the yeare of our Lord 310. They all died by the ſword, and other violent deathes, by the ordinaunce of the tyrantes, whom the diuell perſwaded to perſecute more then any other Chriſtians, for that they were the principall heads.

One among the other Popes, whom the diuell moſt perſecuted by the meanes of his miniſters was, S. Siluerius (although he was none of the former number, but long after) for that he ſhewed himſelfe contrary, and was a great perſecuter of the heretikes. As we may ſee in his life, taken out of the Romane Pontificall, and out of other good authours in this manner.

BY the death of Pope Agapitus, the Seate of S. Peter was giuen vnto Siluerius. The election of Siluerius was procured and furthered by Theodatus king of the Goths, who were at that time Lordes of the greater part of Italy, and

and of Sicilia, & their principall ſeat was in Naples. The cuſtome of that time was (the Popes permitting it) that their election ſhould be made by the conſent of the Emperour of the Orient, which was in this ſort. The voices of the clergy being taken, the Emperour was certified thereof, and he confirmed the election. Iuſtinianus hauing vnderſtood, that Theodatus had intruded himſelf into that buſines, and vſurped that which aperteined not vnto him (he not being able to ſupport the inſolency & to much boldnes of that king) reſolued to make open warre againſt him, and ſo he ſent into Italy, a famous captaine called Beliſarius with a puiſſant army, who conquered Sicilia, and then tooke land, and arriued in Italy. The Goths ſeeing the warre ſo hot, & that Theodatus was a baſe minded man, and not apt for the warre, depoſed him, and gaue the kingdome vnto Vitiges, a man of baſe linage, but of great actiuity and proweſſe. Theodatus vnderſtanding it, fled vnto Rauenna, and there he was murdered by the friends and ſeruantes of Vitiges, betweene whom and Beliſarius was very cruell warre.

Among other things which happened in that warre one was: that Beliſarius beſieged Naples, & tooke it, and ſacked it very cruelly, ſparing neither wemen nor children, Churches, Prieſtes, nor Nonnes. Then went he vnto Rome, and wonne it, and expulſed the guarriſon of the Gothes which was therein. Yet Vitiges (as a valiant Maro) was not daunted herewith, but got togethe a hundred thouſand men of warre, and beſieged Beliſarius in Rome. The ſiege indured one whole yeare. In which appeared many worthy euents, both without and within the cittie. The hunger and calamities which the beſieged indured in the cittie was exceeding great, and that dearth and ſcarcitie of vittaile was in a manner ouer all the world; So that Darius Archbiſhop of Millaine, writeth: that there were many women that did eate their owne children. In Rome there died many both by famine and ſicknes, and alſo in skirmiſhes, for they were cruelly bent on both ſides.

Whileſt this ſiege endured, Vigilius a Deacon of Rome was in Conſtantinople, being the Popes Nuncio vnto the Emperour. The Empreſſe Theodora talked with him one day, and (for that ſhe was infected with the hereſie of Eutiches) ſhee tooke it in euill part, that Pope Agapetus had depoſed, and put out of his dignity, Antimius Patriarch of Conſtantinople (who was alſo diſtained with that ſame hereſie) and had placed Menna, a Catholike and holy man of life, in his place. The Empreſſe was deſirous to haue Antimius reſtored vnto his dignitie, and treated thereof with Vigilius, and accorded with him, that a letter ſhould be written vnto Pope Siluerius, commaunding him with many threates, to reſtore Antimius vnto his former dignitie, and to depriue Menna forthwith without any excuſe to be made.

The holy Pope as a man valiant and Catholique, did anſwer: that he would

not doe ſo by any meanes, for it was againſt all reaſon, and it ſhould be an euill example, for him to vndoe that which his predeceſſor had done vpon ſo good aduiſe. This anſwere ſet the Empreſſe in a great rage, whereupon ſhe apointed Vigilius to write vnto Beliſarius, that without delay, he ſhould apprehend Siluerius, and depriue him of the Papacy, and ſet Vigilius in his place, who carried theſe letters vnto Rome. Beliſarius hauing redd the letters, and hauing continuall imploiments in the affaires of the warre, appointed his wife Antonina, to ſee it performed. Forthwith falſe witneſſes were ſought & hired, which ſhould ſay (that Siluerius conſpired with the Gothes, to deliuer the citty vnto them) as ſhe willed them. This information being giuen, they ſent from Beliſarius a meſſenger, willing Siluerius to come forthwith vnto his lodging, for he had matters of great importance to conferre with him. The Pope was bidden to take heed of the Grecians, yet for all that he went, knowing himſelfe to be an innocent man.

At the firſt and ſecond dore, the people and the Clergy that came with him, were ſtayed without, & they would not ſuffer any to goe in, but him only and Vigilius, and then they brought them into the lodginges of Beliſarius. Antonina lay vpon a bed, and Beliſiarius ſatt at the beds feet. Aſſoone as ſhe ſaw the Pope, ſhe began to ſpeake with aloud voice; I pray you, ô Pope Siluerius, did I euer deſerue it at thy handes (or my Beliſarius) that thou ſhouldſt vſe this trechery, in conſpiring to deliuer vp the citty to the Gothes, & put me and him alſo into the handes of our enemies? with this not ſuffering him to anſwere one word, they which were about him, ſtripped him out of his Biſhops weede, and clothed him like a monke. This being done, a Deacon called Sixtus went out, and bad the people and clergy not to looke for him, for he was depriued of his dignity, and made a monke. When this was heard, euery one fled away, and the holy Pope was forthwith baniſhed into the Iſland Pontia.

In the time he was in the Iſland, he wrote a letter vnto the Biſhop called Amaten, in which letter hauing recounted vnto him in what manner he was taken, he ſaith; I am now in this Iſland, where I liue and ſuſteine my ſelfe, with the bread of tribulation, and the water of trouble, but for all this, I haue not abandoned the exerciſe of my office, but rather I haue with the Biſhops which I haue aſſembled together, excommunicated them that haue in this ſort abuſed me. And together with them, and by the conſent of the whole counſell, I haue ordained, and commanded from henceforth, that none be ſo bold to do that which they haue done to me. And if perhaps any be ſo hardie, to deceiue any Biſhop, as I haue bene deceiued, that he ſhalbe accurſed and Anathematized before God, and his Angells. And thou Vigilius, and all the others which be of thy conſent and opinion, take and hold this the ſentence of your condemnation. And thou in perticuler know, that thou art depriued of the order

of

of prieſthood, being condemned by the Iudgment of the holy Ghoſt, and by Apoſtolique Authority. All this ſaid the holy Biſhop, not by way of reuenge, but in zeale of charity, and in diſcharge of the dutie of his office, being obliged thereby, to chaſtiſe them in ſuch manner as he could.

Remaining in that ile he died, by reaſon of infirmity, and the afflictions he endured. And becauſe his ſufferance was ſuch, for that he would not yeeld vnto the vniuſt requeſtes of the proud Empreſſe Theodora, the Catholique Church numbreth him among the holy Martyres. S. Siluerius was Pope three yeeres, and ſomewhat more, he dyed in the Iſland Pontia, which is in the *mare* Maior, about the yeare of our Lord 540. At one only time he gaue orders vnto 13. Prieſtes. 15. Deacons, and conſecrated 19. Biſhops. The Church celebrateth his feaſt on the day of his death, which was on the 20. of Iune, in the time of the aforenamed Iuſtinianus.

The life of S. Paulinus Biſhop. Iune. 22.

IEſus Chriſt ſaith in the goſpell; That the good ſhepheard giueth his life for his ſheepe, *and by this he prooueth, that he was a true Paſtor, in that he gaue his life for vs his sheepe. Agreable to this rule, we may ſay of S. Paulinus Biſhop of Nola, that he was a good Paſtour, for that before he had that charge, he gaue all his goodes vnto the poore for the loue of Ieſus Chriſt, and after that, for the ſame poore men, he gaue his owne life, in that he ſuffered himſelfe to be ſold into the countrey of Infidels, and was made a ſlaue of his owne free will, to obtaine liberty for one of his ſubiects. The life of this good Biſhoppe, collected out of the writinges of S. Auguſtine, S. Gregory the Pope, S. Gregory of Toures, Uranius the prieſt, Proſper Aquitanicus, and other authors, was in this manner.*

SAint Paulinus was a Frenchman, and borne in the Citty of Burdeaux. He was of noble linage, and very wealthy in temporall goodes: his wife was a great lady, equal to him in all things, and was called Teraſia. He was much delighted with the ſtudy of humanity & diuinity, in the which he was very cunning and learned, as his workes which he left in writing beare witnes.

One day there came into his handes the dialogue which Chriſt had with the rich yong man, the concluſion wherof was this. That Chriſt bad him: *ſell all his goodes, and geue them to the poore, and then to follow him.* S. Paulinus throughly conſidered this ſaying of our Sauiour: and though there was preſented before his face, the commodity, authority, and the ſufficiency to liue without need of others, which be the eſpeciall properties of riches, neuertheles, conſidering the words of Chriſt (when he ſaw the yong man would not take his counſel, but depart with diſcontent) to wit. *That more eaſely a Camell ſhall enter through the eye of an*

needle, then a rich man into the kingdome of heauen, he doubted of his saluation, seeing himselfe, to be so rich, wherefore he resolued to put himselfe in securitie as much as he could.

He thought that it was necessary to comunicate this his determination with his wife, and by consent of them both, they sold all the goodes they had, and gaue the price vnto the poore. And to auoide the murmuring of their kinsfolkes and friendes, they determined to depart from their owne countrey, and so they passed into Italy, and staied to dwell in Nola, a Citty of Campania, where they liued a godly and holy life, so that euery one esteemed and regarded them highly, and because they saw them to be poore, they prouided them of thinges necessary for their sustenaunce, which was not done only by the people of the cittie, but by the inhabitants also of the places adioining, whether the fame of them was come.

S. Paulinus being in this estate, did not forget to geue almose, for a poore man one day asking something of him, he bad his wife giue him a loafe, she answered him and said: there was but one in the house. Geue him that (said Paulinus) for God will prouide for vs: but yet she would not geue it him. At dinner time certaine mariners came, who told him: that they brought barkes loaden with wine and graine to be geuen vnto him, and that they were staied a while, for that one of the barkes was sunck in the water. The wife of the holy Saincte was by, and he said vnto her: See now wife, for one loafe which thou wouldest not geue vnto a poore man, I haue lost a barke loaden with graine. It happened afterward, that the Bishoppe of Nola died, and by the vniuersall desire of all the people, S. Paulinus was elected Bishoppe. This Bishopricke was very rich, and had great reuenewes, so that when Paulinus had it, in him was fulfilled that which the Gospel saith: *That he which leaueth his goodes for the loue of Christ, he will giue vnto him a hundred for one in this life, and in the world to come, life euerlasting.*

Whilest that S. Paulinus was Bishoppe, though he had his wife in the house, yet had not shee the title or name of wife, but sister, both of them liuing in chastity. He gouerned his dioceese very discretly and blessedly. He desired not to be honoured and reuerenced as a Bishoppe, but to be loued as a Priest. He was neuer seene to be so wroth, but his anger was tempered with mercy. He comforted the afflicted, animated the fearefull, mittigated the enraged, edified some with good examples, and others with good wordes. He holpe some with good counsell, others with money, and would not suffer any to depart from him disconsolate. He was pittifull, mercifull, humble, peaceable, and followed many holie Saincte by imitation. He was faithfull as Abraham, obedient as Isac, bening as Iacob, liberall as Melchisedech, discreet and prudent as Ioseph, begging of richmen to geue vnto the poore, and being to each of them a helpe, to wit; in this life vnto the poore, and in the other to the rich. He was meeke as

Moyses,

Moyſes, innocent as Samuel, merciful as Dauid, wiſe as Salomon, of great courage as S. Peter, feruent as S. Paul, amiable as S. Iohn, and in care and diligence of his Church, in faith and charitie, he imitated all the Apoſtles.

In the time he was Biſhop of Nola, it happened that the Goths (hauing ſacked Rome, & deſtroyed a great part of Italy) came vnto Nola, where they were no leſſe cruell, then they had bene in other places. They robbed, ſacked, deſtroied, and tooke many people priſoners. S. Paulinus was one of them, which ſuſteined the greateſt loſſe, becauſe they robbed his Church of the Ornaments, and his houſe alſo. S. Auguſtine ſaieth: that S. Paulinus ſeing his Church and houſe to be robbed, turned vnto God and ſaid; *My Lord, my goodes and treaſure I accounte to be aboue with thee, little care take I, of all the thinges here on earth.*

S. Gregory recounteth in particuler, a renowned acte which S. Paulinus did after this deſtruction, which was this. Among the other priſoners, the only ſonne of a poore widowe was made a ſlaue, and was led into Africa, where he fell into the handes of the ſonne in lawe of the king of the Vandalles, who were Lordes of that countrey. The afflicted mother vnderſtanding it, came vnto the holy Prelate, deſiring him to vſe ſome meanes, that ſhe might be able to redeeme her ſonne. He hauing no other thing to geue, ſaid vnto her: Woman I geue my ſelfe vnto thee, lead me vnto Africa, and exchaunge me for thy ſonne. The woman thought he had mocked her, but he ſaid this vnto her, ſo confidently, and alleaged ſuch reaſons, that the woman beleeued his wordes, & they paſſed both of them into Africa. They ſpoke vnto the Pagã, who was maſter to the young man, and he asked of Paulinus, what trade he had? He ſaid: he had none, but he knew to gouerne and keepe a garden. The Barbarian was well pleaſed therewith, and gaue backe vnto the woman her ſonne, and charged Paulinus to looke well vnto a garden he had, hard by the Pallace.

In that place S. Paulinus remained a few daies, endeuouring alwaies to pleaſe his Lord. Beſides the great diligence he vſed in looking vnto the garden, at dinner time when his Lord did eate, he alwaies brought into the houſe, one thing or other either fruites or flowers, or herbes, & euery thing in ſuch good ſort, that the Pagan held himſelfe to be very well ſerued by Paulinus. And ſometimes he would conuerſe, being delighted to talke with him, whom he found diſcreet and aduiſed euery way. S. Paulinus ſaid once to him. My Lord, aduiſe your ſelfe well of that you ought to doe, for the king your father in law, ſhall die very ſhortly.

The maſter of S. Paulinus told the ſame vnto the king; telling him moreouer that his gardiner had told him ſo, and that, if he deſired to ſee him he might, if he would come vnto dinner at his houſe, for euery day he brought ſome nouelty vnto him from the garden. When the king ſaw S. Paulinus, he was much troubled in mind. Then ſaid he in ſecret to his ſonne in law: thy gardener hath

ſaid the truth. For know thou, that this night in my ſleepe, me thought I was among certaine rigorous Iudges, which threatened to kill me, and he was one of them. Aske of him what he is, & ſee thou makeſt him to ſay the truth. Then the kinges ſonne in law, being alone with Paulinus, asked him what he was, bidding him to tell the truth vnto him.

The holy Sainct anſwered him; I am thy bond man, and thy gardener. I aske thee not that, ſaid the Lord, but what thou art in thine owne countrey? The holy Sainct ſeing himſelfe enforced to ſay the truth, told him who he was, to the great wonder of the Pagan, when he vnderſtood that he was a Biſhop. Then he bad him to aske what he would, and that he ſhould returne vnto his owne countrey: ſo he requeſted of him, all the bondmen which came from Nola, and were in that kingdome. The Pagan was content to beſtow that fauour on him, and forthwith they were ſought out, and much graine being geuen vnto them (for the loue of the venerable Prelate) they returned al with him ioyfullie vnto Nola. That which S. Paulinus ſpoke of the kinges death, was fulfilled very ſhortly after, God chaſtiſing him for the many cruelties he had done in ſundry countries, in deſtroying citties, and ruinating townes, for he died by a ſodeine death of the body, and eternally in his ſoule.

S. Paulinus returned vnto his Biſhopricke, hauing added this vnto his other good workes, wherin he imitated the Sonne of God, who was made a ſeruaunt, to make others free from ſinne. Laſtly, vnto the good Prelate (exerciſing him ſelfe in good and holy workes) came the end of his life, which was haſtened by a pluriſie. In the time of his ſicknes he was viſited by two Biſhops, the one called Symeon, or Symachus, and the other Benedictus, whoſe company did comfort him very much. Then he enforced himſelfe, and roſe out of his bed, and cauſed an altar to be made in the ſame chamber, where he ſaid Maſſe, and theſe two Biſhops attended on him. Being againe returned to bedde, & lying a while in ſilence, he then asked: where be my brethren? His ſeruantes thinking he had asked for the two Biſhops, which were there preſent, anſwered vnto him: Behold they be there. The holy Saint replied: I aske not for them, but for Ianuarius and Martinus, which haue talked with me, and told me, they would come againe by and by. This Ianuarius was Biſhop and martyr, patron, and honour of the Church of Naples, and Martin was the holy Biſhop of Towers, ſo much knowen in the Church of God, who came to viſite Paulinus at his death. He began forthwith to ſay ſome verſes of the Pſalmes of Dauid, as theſe: *Leuaui oculos meos in montes: vnde veniet auxilium mihi. Auxilium meum à Domino, qui fecit cælum & terram.*

There was a prieſt called Poſthumius, who was his Steward, and was much afflicted to ſee his death, becauſe he left many debtes which he incurred, that he might haue where with to giue almes. He ſeeing the Biſhope ſing, thought he

he had a good occaſion to aske him concerning this matter, wherwith he was troubled. Then he ſaid vnto him: Father, with what ſhall we pay your debtes? for know you, that I am indebted. 40. peeces of mony, for garments giuen vnto the poore, and I haue not any thinge to pay it: you leaue not goods worth ſo much, though all ſhould be ſould. The holy Saint hearing this, ſeemed to ſmile, & ſaid: doubt not ſonne Poſthumius any want of mony to pay our debts, ariſing for charitable deedes, done for the loue of God & the poore. A few houres after in all their ſights, there came a prieſt from Lucania, ſent by the holy Biſhope Exeperantius, and Vrſatius his brother, who brought a guift of fifty peeces of money. S. Paulinus receiued the ſame, rendring thankes to God, and ſaid: *Bleſſed be thou ô Lord, that forgetteſt not them that truſt in thee*. Out of the 50. peeces of monie, he gaue two vnto the Prieſt that brought them, and bad that with the others, they ſhould pay his debts.

He ſpent that night in great paine, and when day brake he ſaid his mattins, and cauſed many of his Prieſtes to be called, and exhorted them to continew in peace one with an other, to loue, helpe, and continew in vnity, and the ſeruice of God, and ſpoke to them many other holy and good thinges. He remained then in ſilence vntill euenſong time, and then he asked for a taper lighted, and taking it in his handes, he ſaid: *Paraui lucernam Chriſto meo*. Then he remained vntill the fourth hower of the night, partly in praier, partly in meditation, in the ſight of many people, who were about the bed and in the chamber expecting his paſſage.

On a ſodeine was felt an earthquake, in the houſe where the holy Biſhoppe was. All that were there fell to the ground in a great feare, deſiring God to be mercifull vnto them. This earthquake was not felt but only in that houſe, & in that noiſe the ſoule of the bleſſed man was conueied vnto heauen, like vnto an other Helias. His body was not foule nor disfigured, but very faire, & worthy to be reuerenced. There is no cauſe of wonder, that at the death of this holie Saint an Angel made a like motion by an earthquake, as at the death of our Sauiour, ſince at his death all the world felt his loſſe, and bewailed him. His Church bewailed to haue loſt ſuch a Paſtour, but heauen reioyced to haue gott ſuch a Saint. The poore lamented, and the Angels made ioye.

He died on the 22. of Iune, and on the ſame day the Church celebrateth his feaſt. This was (as Trithemius ſaith) in the yeare of our Lord 420. (Baronius ſaith. 431.) in the raigne of Honorius, and Valentinianus (of Theodoſius and Valentinian as Baronius ſaith.) It is commonly ſaid: that this holy Saint found out the vſe of belles of mettall, for at the firſt they vſed inſtruments of wood in ſtead of them, and for this cauſe the bell is called Nola in latine, after the name of the citty where they were found. Some others call them Campana, after the name of the Prouince Campania, in the which the citty of Nola is.

The

The life of S. Iohn Baptiſt. Iune. 24.

HVmility, is one of the moral vertues which shineth moſt before God. This is euident, for that we ſee all they that be adorned with this vertue in earth, haue alſo an eminent place in heauen. Who was more humble in the world then Ieſus Chriſt, who ſaid of himſelfe by the mouth of the Prophet: I am a worme, and noe man? Which is as if he had ſaid: I am made man in ſuch ſort, that I was reputed and accounted for the meaneſt of all men, yea the baſeſt and the moſt contemptible of all mankind, and therefore doe I call my ſelfe a worme, as if I were not worthy to be called a man. The Apoſtle ſaith, for that he was ſo humiliated, God did exalte him, and gaue vnto him a name aboue all names, that at the name of Ieſus, all both in heauen, earth, and hell, doe humble themſelues and make reuerence.

Let vs ſeeke now for an other humble perſon. After the Sonne, next ſucceedeth in place the glorious Mother. Which is the immaculate Virgin Mary: For she was ſo perfectly humble, that when God ſent vnto her a meſſage (of the greateſt dignitie that earth or heauen could affoord excepting God himſelfe) I meane, to be the mother of God, although in her were all the partes and qualities that might poſsibly be in a humane creature, yet she answered the meſſenger, and ſaid to him: O bleſſed angell, thou telleſt me, that God hath beſtowed on me, the dignity to be his mother, and I tell thee, I am content to be his meaneſt ſeruant, that is inough for me. Surely this was great humility, and what befell after? God confirmed that dignity to her, and made her his mother indeed: He gaue her the title of Queene of heauen, and exalted her aboue all the quiers of Angells.

Let vs now ſee who ſhall haue the third place after our Sauiour, and after his bleſſed mother in humility. Doubtles, we may ſecurely ſay that next by due ſucceedeth S. Iohn Baptiſt, Precurſor of the Meſsias. This is apparant, for that the Sinagogue ſending to him a meſſage (by certaine Phariſes, and other principall learned men of Ieruſalem, inueſting him with the title of Meſsias and of his Prophet) if he had but affirmed he had bene ſo, they would haue accepted him for the ſame, only to deprriue Chriſt thereof, neither would he haue it.

It is aſsuredly a moſt wonderfull thinge, that the humility of S. Iohn did not erre in that, in which Luciſer the moſt noble and goodlieſt creature, that God created at the beginning of the world, did erre in. The dignity to be like to God, was not offered vnto Luciſer, but only with ſome proud humor, and aſpiring minde to aſcend on highe, and to be like vnto God, he fell into hell. Vnto S. Iohn Baptiſt an offer was made, if he would be the Meſsias, which was a dignity agreeable to God, yet he ſaid: that he would not, and that he was not the Meſsias.

Being asked what he was, he answered; he was the voice of a crier, and in ſome ſort he told them he was nothing. For a voice is nothing, but a little wind, and a thing of nothing. S. Iohn in himſelfe was reputed nothing, he was ſo humble, that he ſeemed to be nothing, and of this what ariſeth? That God (if we geue credit to the worde of S. Bernard) placed him

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in the ſame ſeat (and gaue him the ſame place) which had bene Lucifers. That which he loſt by his pride, S. Iohn gained by his humility. He alſo gained, that God did canonize him in his life time, ſaying of him: That amongſt all the borne of women, there was none greater then he. *All theſe foure Euangeliſtes, write many particular thinges of this Saint, which is not little to his praiſe and commendation. S. Iohn Euangeliſt hauing finiſhed his treatiſe of the Word, who being God was made man, it ſeemeth he could not finde matter whereof to treat, and ioyne thereto ſo fit, as S. Iohn Baptiſt, and talking forth with of him, ſaith: That he bore Witnes of Chriſt, which was his office. S. Matthew writeth his penaunce and his preaching. S. Marke writeth his martyrdome, and his birth remained to S. Luke. For he being to write of the Nativity of Chriſt, it was fit he ſhould alſo write of the Nativity of his Precurſor. In briefe therefore, he writeth of him as followeth.*

IN the time of Herod king of Iudea, there was a Prieſt called Zachary, who had a wife called Elizabeth. They were both iuſt, & obſerued the cõmandements of God, and liued without doing any agreiuance or hurt to their neighbour, in any ſort. They were both in yeares, and had no children. It came to paſſe, that Zacharias going into the Temple, and coming vnto the Altar to offer Incenſe, hee ſaw an Angell at one ſide of the Aultar, at which he was much troubled. He reuolued many thinges (as one doctor ſaith) in his mind, & ſaid; How happeneth this, that one is come to take away mine office? But this can not be a man, for it is not lawfull for any man but to me at this time, to enter within this place. Surely it is an Angell? If hee bee an Angell, what cometh he to doe? If he come for that I am vnworthy of this office, and that himſelfe will doe it, I will geue him the Incenſe, and depart out; If he come for any other purpoſe, I were beſt to ſpeake to him, and to know his intention. It may be he commeth to bring newes of ſome warre, or dearth that is to come, where with God will chaſtiſe this people, but woe is me, if peraduenture this ſhalbe for my ſinnes.

Thus Zacharias diſcourſed with himſelfe, and ſtill his feare increaſed. The Angell which knew it, ſaid to him; feare not Zacharias, thy requeſt is heard, Elizabeth thy wife ſhall bring forth a ſon, and thou ſhalt call his name Iohn. It ſeemeth that they be not farre from the truth, who expounding this place, ſays that Zacharias was out of hope to haue a ſonne, hauing now ceaſed to importune God to geue him one, and that his demaund was the ſame which all the people deſired, to wit, that he ſhould ſend the Meſſias. And therefore the Angell ſaid to him, that his requeſt was heard by God, for that he was ready to be made man. He told him alſo, that he ſhould haue a ſonne, who ſhould beare witnes of the Meſſias, and that the will of God was, that he ſhould name him Iohn. Whether this be ſo, or ells whether his requeſt made to God at other times to beſtow a ſonne on him, were then heard, and that God was pleaſed to giue him

a ſonne, we will not ſtand to declare at this preſent; onely, out of theſe thinges we may draw matter of commendation of this ſo great a Saint.

One is: the manner of his Annunciation was done by the Angel Gabriel, who was to be the ſame meſſenger, that within few daies after ſhould annuntiate the Incarnation of the Sonne of God. It is alſo for his praiſe, that the newes of his birth was told in the Temple, in the *Sancta Sanctorum*, neere to the Arke of the Teſtament. That Zachary was at that time in his Pontificall veſtures, and was offering of Incenſe on a feſtiuall day; All the people being without at their praiers. The birth of Iſaac and of Sampſon were fore-told by Angels, but not with ſuch ſtately circumſtances, therefore the Annunciation of S. Iohn, ſurpaſſeth all the other made vnto his time.

It is alſo his praiſe, that though God was content that Zacharias ſhould be Author of the body of S. Iohn, yet would he not haue him author of his name, but cauſed the Angell to declare by what name he ſhould be called. This was the prouidence of God, becauſe men are often deceiued in giuing of names, for they call the ignorant, wiſe, the wicked, good, the poore, rich, the vnskilfull, cunning, the malitious crafty, and the ſhameles, liuely and bold. But God is not deceiued in giuing of names to men, for that he knoweth all his creatures, and knoweth what is in them. Therefore his will was, that his Precurſor ſhould be called Iohn: that is: In whom is grace. This name fitteth S. Iohn Baptiſt well, ſince grace was beſtowed on him ſo ſoone, and grace came after him, and ſeing that in him began the law and time of grace, it was requiſit he ſhould be called Iohn. The Angel ſaith further vnto Zacharias. That his ſonne ſhould becauſe of ioy and mirth vnto him, and that many ſhould reioyce at his natiuity.

A man that is ſicke lõgeth to haue the day come, eſpecially in the long nights of winter, that the ſunne with his cleare beames, may driue away the ſorrow of his heart. If the ſicke man heare that the day ſtarre appeareth, and that the day breaketh, he is glad; for he knoweth the ſunne will riſe ſoone after. Mankind was afflicted and ſicke, in the long night, before the coming of the Sonne of God, who is the true ſunne of Iuſtice, they wiſhed for his coming, that he might reioyce them with the beames of his heauenly grace, and driue the darknes out of their hartes: who whileſt they were in this deſire, they ſaw the morning ſtarre come before, as a Page to the Sunne, which is S. Iohn Baptiſt, and of him ſpake Dauid with the wordes of the eternall father: I haue prepared a light vnto my Chriſt; to wit: my only begotten Sonne, in ſending Iohn Baptiſt before him. The Euangeliſt S. Iohn ſaieth likewiſe of him; He was the light which burned and ſhone. Seing then this cleere ſtarre to appeare, men vnderſtanding that ſhortly after ſhould come the Meſſias, they reioyced to ſee it, and therefore the Angel ſaid: that many ſhould reioyce at his Natiuity.

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The Angell ſaid alſo: that Iohn ſhould be great before our Lord. Only this word may ſhew, that no humane toung is ſufficient to ſay that, which may be ſaid of the great S. Iohn Baptiſt.

If he be eſteemed ſo much, that is great with an earthly king, what ſhall the greatnes be, of one which is great before the king of heauen, in whoſe ſight all the kinges of the earth take off their Crownes, and lay them on the ground, as the old men did, whom S. Iohn ſaw, who before the lambe tooke of their Crownes, and laid them on the ground, confeſſing they were as nothing in the ſight of God. What is his greatenes then? The Angell ſaying: that S. Iohn Baptiſt ſhalbe great before God, I know not what more greatnes, can be ſpoken of him. He goeth on with his ſpeech and ſaith, that he ſhalbe a great penitent, that he ſhall drinke no wine, nor ſtrong drinke, and that he ſhalbe repleniſhed with the holy Ghoſt, euen from his mothers wombe.

Great was this mercy of God toward S. Iohn, in remembring him in the time of that great neceſſity, I meane, of original ſinne. For with others, the child in the mothers wombe, is wholy void of remedy, ſo that firſt it is neceſſary that he be borne, and after that (as our Sauiour hath inſtituted) to be Baptiſed. But S. Iohn, before he was borne, was repleniſhed with the holy Ghoſt, and ſet free from originall ſinne. The Apoſtles were not filled with the holy Ghoſt, vntill 50. daies after the reſurrection, being now perfect, and ſome of them old men. But S. Baptiſt had this guift before he was borne, which was aſſuredly a great fauour.

The Angell ſaid alſo: that Iohn ſhould conuert many of the children of Iſrael vnto their God, and ſhould make many of them to become good. His doctrine and example of life would be ſuch, that many ſeing and hearing him, ſhould be conuerted vnto their God. He ſaid alſo: that he ſhould goe before Chriſt Ieſus in the ſpirit, and vertue of Helias: that he ſhould be his patterne as S. Gregory declareth, in going in a garment of Camels haire as he did, and lead a ſolitary life, and ſhould be perſecuted of Herodias, as Helias was by Iezabel. Laſtly, the Angell ſaid: that Iohn ſhould conuert the hearts of the fathers, to their children, which was aſmuch as to ſay: that by his preachinge many of the Iewes ſhould become ſo good, that Abraham, Iſaac, Iacob, & the other Patriarches, ſhould be pleaſed, to haue them for their children.

This was the meſſage which the Angell brought to Zacharias, who wondering no leſſe at the wordes of the Angell, then at the ſight of him, anſwered: how ſhall I ſee this fulfilled, I now being very old, & my wife alſo barrain with age. This was as if he had ſaid: ô holy Angell, if thou wilt haue me beleeue thy wordes, giue me ſome ſigne. To make Aaron to beleeue, it was neceſſary, to make his wand to flouriſh. Moyſes ſaw his hande leprous, and on a ſodaine whole. Gedeon gathered the dewe from the fleece. Ezechias ſaw the ſunne goe

backe tenne degrees, and therefore credited the wordes of the Prophet. Doe then ſome like thing (ô Angell) if thou wilt haue me beleeue thy wordes. The Angell anſwered: How now Zachary, ſufficeth it not vnto thee, that I am an Angell? Know then that I am Gabriel, one of them which ſtand in Gods ſight, and becauſe thou wilt not beleeue my wordes, thou ſhalt be dumbe, vntill this thing be fulfilled. The Angell hauing ſaid this, departed. The people looked ſtill that Zacharias ſhould come forth, and euery one wondred what ſhould be the cauſe of this his long ſtay.

Zacharias commeth forth with his owne proper fault, who went before to pray for the faultes of the people. Euery one which beheld him, imagined that he had ſeene a viſion. They demaunded of him the cauſe of it, and he could not anſwere, becauſe he was dumbe. Hauing ended his office, he went vnto his howſe, and within few daies, Elizabeth was conceiued with child, and fiue monethes paſſed, before ſhe would let it be knowen. It is not without a miſtery, that of the father which was dumbe, & of the mother which would not ſpeake, S. Iohn Baptiſt which is the voice was borne, for that to learne to ſpeake well, it behoueth firſt to know to hold ones peace. In the ſixth moneth of the conception of S. Iohn, the Angel Gabriel went to the glorious Virgin Mary in Nazareth, and did annunciate the Incarnation of the ſonne of God, & becauſe he there gaue notice of S. Elizabeths being with child, and ſhe was her coſin, this miſtery being already celebrated, & God being made man in her chaſt wombe, ſhe went to viſite her.

Of this viſitation ariſeth another greatenes of S. Iohn Baptiſt. If a king comming vnto a citty, before he be diſmounted from his horſe, ſhould goe to viſite a priuate gentleman, it would be counted a ſpeciall fauour and grace. When the Pax is giuen to the people in the ſacrifice of the Maſſe, they alwaies begin at the moſt worſhipfull. The ſonne of God deſcending from heauen vnto the earth, before he was borne, went to viſite S. Iohn, which was a ſigne he loued and eſteemed him very highly. The bleſſed Virgin brought him the Pax firſt, before any other, which was an argument, that there was not a more honorable perſon in the whole world then he. In that place S. Iohn Baptiſt was ſanctified, clenſed from originall ſinne, and repleniſhed with the grace of God. In that place he adored God being made man, before all other men, and reioyced thereat: wherefore Anſelmus ſaith, that vnto him was accelerated the vſe of reaſon, and that his acte was meritorious. There was he an inſtructor to his owne mother, and for his cauſe ſhe propheſied, acknowledging the bleſſed Virgin, to be the mother of God.

If an organiſt would play, he needeth one to lift vp the bellowes. S. Iohn Baptiſt did this, and his mother ſounded the organ of hir voice, ſaying to the mother of God: how haue I merited to haue the mother of my Lord come vn-

to me? The bleſſed Virgin alſo, ſaid here more wordes at once, then we read in the Scripture that euer ſhe ſaid, and they were ſo high and ſo miſticall, that no mans vnderſtanding can fully declare or expound them. This bleſſed Virgin remained three monethes with her couſin Elizabeth, and in this time, alwaies they remained together. The two bleſſed children (as I thinke it lawfull to contemplate) did make many wonderfull dialogues togethes, both of them being in the wombes of their mothers. S. Luke recounteth the returne of the bleſſed Virgin home, before the birth of S. Iohn, and therefore ſome authors ſay, that ſhee was not preſent there, others ſay ſhee was. Indeed the Euangeliſts obſerue not alwaies the order of time, which you may ſee euidently by S. Mathew, for he was accounted among the Apoſtles, before his conuerſion is related. If it be true, that the bleſſed Virgin did not returne to Nazareth, before S. Elizabeth was deliuered, then this is an other greatnes of S. Iohn, to wit; that Ieſus Chriſt with his bleſſed mother, were preſent at his birth.

The birth of the bleſſed infant being knowen vnto the neighbours, all the people came to the father and mother to reioyce with them. When they departed, others came alſo. The houſe was alwaies full, they were all ioyfull, and full of mirth, ſeeing that the houſe & family of Zachary ſhould not finiſh in him, in that he had a ſucceſſour. This was the cauſe, that when the day came the child ſhould be circumcized, all deſired to haue his name Zachary, to continew the houſe and the name. But the mother inſpired by God, ſaid: no, but his name ſhall be Iohn. They anſwered her: that in all her kinred there was not one that had that name, and they would haue him therefore called Zachary. The mother ſaid it ſhould not. So they were inforced to goe to the old father; who had not yet recouered his voice, which he had before loſt by the offence, in not beleeuing the Angell. For although that others might haue doubted, & haue beene excuſed in ſuch a like caſe, yet Zacharias being a Prieſt, and a learned man, ignorance could not excuſe him, for he ought to be aſſured, that the Angell or other meſſenger of God could not faile in that which he ſaid, ſince he could ſay no other but that which was commaunded him. Therefore Zacharias ſinned, and for a penalty of that ſinne, he remained dumbe, vntill that time. They by ſignes demanded of him, how he would haue them name his ſonne, and he wrote with his hand: Iohn is his name.

This name had ſuch vertue, that forthwith it opened his mouth, vnlooſed his tongue, and he began to ſing a Canticle, full of wonderfull miſteries. The holy old man and woman, enioyed the company of their ſonne ſeauen yeares, after which he wẽt vnto the deſert. Theſe be the reaſons that the Catholike Church, and ſome Doctors yeeld, of his going vnto the deſert. Firſt, becauſe in all his life he committed no deadly ſinne, he wẽt into the deſert, to auoid the occaſion of comitting venial ſinnes. Moreouer, he ſhould be a preacher, and therfore he

went vnto the deſert, to exerciſe himſelfe in pennance, which he ought to perſwade and preach in his ſermons. Alſo, becauſe he was the voice of God; for as the voice declareth the deſires of the heart and of the minde: euen ſo S. Iohn declared the will and pleaſure of God, which is, to aduiſe men to doe pennance. If then S. Iohn be a voyce, he goeth to the deſert to ſtrengthen the ſame. Iſaias ſaith of him, that he was a ſword, diuiding in two partes. The ſword that is to cut, hath need to be whetted on the hard ſtone. So S. Iohn went into the deſert to be whetted, and to haue his edge ſharpened, that he might the better cut aſunder vices, and throwe them to the ground. The only ſight of ſuch a penitent perſon, was an occaſion for many to doe pennance.

S. Iohn went into the deſert at ſeauen yeares old, and when other young laddes exerciſed them ſelues in wantonnes and childiſh ſportes, he ſurpaſſed (in ſanctity) men already of perfect age, yea, and old men alſo. O admirable Child! O Hermit that makeſt all the Quires of Angells which come to meete thee on the bancke of the riuer Iordan, to wonder! O bleſſed child, what doeſt thou in the deſert? in what bed doeſt thou ſleepe, what thing doeſt thou eate? where is thy father and mother? why doeſt thou couer thy tender and delicate body with ſuch courſe ſackcloth? Tel me gratious Infant, what ſinnes haſt thou committed, that at ſeauen yeares thou doeſt ſuch ſharpe pennance? It was not for any offence. This was not a pennance for any ſinne. For what ſinne could a child of ſeauen yeares old haue, which was holy before his birth?

God had prepared him an eminent place in heauen, and it was fit that he ſhould ſo behaue himſelfe, to merit and deſerue it. He ſhould be a glaſſe and patterne for the clergy, for religious men, and for Prieſtes. It was fitting therfore, that no cauſe of reprehenſion ſhould be in him. Great difference there is betweene the Eccleſiaſticall and the ſecular perſon, becauſe the ſecular man is not ſo much dedicated to God, as the religious man is. If there be any fault in him, it ſeemeth as it were not ſeene, and it is not of ſo great importance. But the religious man and the Prieſt which be eſpecially dedicated to God, muſt labour that their liues be ſuch, that it be not diſtained or ſpotted with any ſinne.

This is very agreable to reaſon, for if a man haue any ſcarre of a wound in the body, it maketh no great matter, becauſe it is not ſeene, but if he haue it on the face, be it neuer ſo little, it is then vnſeemely, becauſe it cannot be hidden. So happeneth it in ſecular perſons, which be the body of the common wealth, who if they haue any default, great regard is not had thereto, and it ſeemeth not to be ſeene. But in a Prieſt or religious man, which be the face of the common wealth, euery little ſcarre is a diſfigure, and euery little default in them, ſeemeth to be a great deformity.

This then was the cauſe, that S. Iohn Baptiſt ſonne of a Prieſt, and the mirrour of religious men, not hauing committed any ſinne that deſerued it, yet did

did such sharpe pennance, and liued such an austere life, only for to auoid sinne. Finally, he was to beare witnes to Iesus Christ, and conuenient it was that his life should be such, that should not diminish the credit of his wordes, yea the man should be worthy to be punished, that would not beleeue him. Herof it came that God made him so great, and that Saint Iohn did so much on his part also.

That which he did on his part, was this; He left and forsooke the house of his father, and all the pleasures thereof, the honours of the world, he left apparell, he left the eating of delicate meate and drinke, and left all reputation in the world, he went into the desert among wild beastes, where he remained 23. yeares, and did greater pennance then euer man did. His garment was a long vesture downe to the ground, made of Camels skinnes and haires, and it was girded vpon his naked skinne. His meate was locustes and wild hony. Some say these locustes be herbes so called, or as S. Ierome saith, little things called locusts, which being dried at the sunne, are eaten in Palestina. His ordinary exercise was praier and meditation. At the end, he went out of the desert, God commanding him that he should preach, and performe the office of his Precursor. It is a matter worth the consideration, to see the habite and his shape, when he opened himselfe. Imagine a man that all that time was neuer clothed with linnen nor wollen, that slept in no bed, nor eate no vsuall meate, when it rayned it rayned vpon him, it did snow and hayle vpon him, and the sunne parched him with its heate in summer; So that his skinne was tanned & black, his beard and head were out of order, like vnto a wild man, he went bare foot, and was leane and disfigured. Imagine I say, such a man to come out of the desert, and cry aloud, and say; *All men do penance, for the kingdome of God is at hand.* At the first some Shepheardes heard him, who thought he had beene a foole, that went crying in the fieldes, or some leper. But coming neere vnto him, they saw he was not leprous, and hearing his speech, they perceiued he was not a foole. Then gaue they notice of him vnto the villages there aboutes. The people came from euery place to heare him, & he exercised the office of preaching, vntill such time as he lost his life for it. This is it that S. Iohn Baptist did for the loue of God.

That which God did for him was: that there is not a dignity scarse to be foūd in heauen or in earth, which he had not. There are Patriarches, Prophets, Apostles, Martyrs, Confessors, and Virgins, and all these dignities had S. Iohn. He was a Patriarch, for he was father of all the religious mē & Hermits, which forsooke the world, and went to doe pennance in the desert. He was a Propher, because he shewed indeed with his finger, that which the other Prophets shewed only in wordes, and a farre off, which was the true Messias Iesus Christ, the Sauiour of the world. Then went he vnto Limbus to doe the same, certifying

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the holy Fathers which awaited his comming in that place. He was alſo the Apoſtle of the eternall Father. Ieſus Chriſt had twelue Apoſtles, the holy Ghoſt had two, to wit, S. Paul and S. Barnaby, and the eternall Father one, & that was S. Iohn Baptiſt. Hee was alſo a Martyr, becauſe hee was put to death for the truth. He was alſo a Confeſſor and Doctor, confeſſing Ieſus Chriſt for the true Meſſias and Sauiour, and giuing inſtruction vnto many, and eſpecially ſome of the Apoſtles, as namely to S. Andrew, that was his diſciple. He was a Virgin in all his life, and could not abide to conuerſe with women.

To him came diſſolute people, and leude of behauiour, as ſouldiers; proud people, as the Phariſies; all kind of people that ſinned, and went aſtray, and he accepted them and inſtructed them. He conuerſed & conferred with them, but it is neuer ſaid, that he talked or conuerſed, with any woman. When he reprehended the adultery of Herodias, he talked to Herod, becauſe he would not haue any dealing with her, little nor much. But ſhe dealt not ſo with him, for ſhe conſpiring with her daughter, brought him to his death. It is apparant then, that he had all the dignities which were in the earth. In heauen there be two dignities: the one of God, and the other of Angels. No man may depriue him of the dignity of an Angell, ſince God beſtowed it vpon him, calling him an Angell, by the mouth of the Prophet Malachias. It is a thinge impoſſible that he ſhould haue the dignity of God, yet had he that which was poſſible, to wit: to be likened to Ieſus Chriſt the true God, becauſe the Angell Gabriel did annunciate his birth, as he did the birth of Chriſt. His name was brought vnto him from heauen, euen as the name of Ieſus Chriſt was. Indeed he was not borne of a Virgin, as Ieſus was, but yet of an old and barraine woman, which was a little leſſe miracle, then to be borne of a Virgin, euen as the Angell gaue her to vnderſtād, when he ſaid to the bleſſed Virgin: that it was not impoſſible to be both a Virgin and mother, ſince her coſin Elizabeth, being farre in yeares and barraine, was a mother.

S. Iohn imitated Ieſus Chriſt alſo, in that which he did in the world; for as one that repreſenteth a comedie, in which one cometh forth, that briefely telleth all that which is conteined in it: So S. Iohn Baptiſt was he that was the Prologue, imitating Ieſus Chriſt in all that he ſhould do. Chriſt was to preach, Baptiſe, and die, and all theſe thinges did S. Iohn firſt. Hereof it commeth, that he being ſo much likened vnto God, all thoſe that were the wiſer ſort of people, went to ſee him, and talked with him, asking if he were the Meſſias, if he were God. For though they did not well vnderſtand that the Meſſias ſhould be God, yet it was ſo ordeined from aboue. So then, when they asked if he were the Meſſias, they came to aske him alſo if he were God. S. Ambroſe ſaieth: that S. Iohn in his life was accounted the Meſſias, and the Meſſias in his death was reputed to be S. Iohn. All theſe thinges did God for his Saint, and hauing done ſo much

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for him, he willeth vs to giue him all the praises that we possibly can. Can men giue praise vnto an other man? many men doe praise the great S. Iohn Baptist. Can the Angells giue praise to a man? The Angell Gabriell gaue great praises to S. Iohn Baptist. Can God giue praise to man? God also gaue great commendation of S. Iohn Baptist, saying among other thinges of him; *That among all the sonnes of Women, there was not a greater then he.* He then that is in such high fauour with God, pray for vs, and be our intercessor, that God may giue vs his grace. Amen. The Church celebrateth the Natiuitie of S. Iohn Baptist on the 24. of Iune. And because the Church maketh a particuler feast of his martirdome, I haue not treated now thereof, reseruing it to its proper place.

The liues of SS. Iohn and Paul Martyrs. Iune. 26.

THe value or estimation of a precious stone, is knowne by the price, for which it is sold. You cannot haue a better meanes to know and vnderstand of what value heauen is, then to consider the great price the Martyrs paid for the same. Which being considered of S. Iohn and S. Paul, men of great wealth; after they had giuen and bestowed all their goodes on the poore, to obteine heauen, they lastly also gaue their proper liues for the same: wherefore, the martyrdome of these two Saints, ought also to be a forcible argument with vs. For they being wise, and prudent men, and not prodigall, nor dissolute, it is a good proofe, that the thing for which they spent their liues, is of inestimable value, and that we ought to make high account of the same. The liues of these glorious Saincts, was written by Terentianus, a captaine of the Emperour Iulianus the Apostata, who was the man that put them to death: he saieth thus.

IN the time of the Emperour Constantinus Magnus, the Scythians (a valiant and fierce nation) mooued warre against the Romanes, in the Prouince of Thracia, and made themselues Lords of some of the territories of the Empire, and intended to do more harme also. The Emperor treated in his senate, whom he should make generall in this warre, and they al nominated Gallicanus, who was a valiant and couragious captaine, a man of good yeares, and well experienced in martiall affaires. He was talked withall about this matter, and he answered: that he would not take on him that charge, vnlesse the Emperor would giue him his daughter Constantia vnto wife. The Emperour would not haue made any difficulty in bestowing her vpō him, seing him to be a man of marke and quality, worthy of her, but that he knew that the virgin had made a vow of perpetuall chastitie, and that she had rather loose her life, then breake her vow. This made Constantinus pensiue and sad.

When Constantia knew it, she called her father and said to him: My Lord

and father; The confidence I haue in the mercy of God, that it ſhall not be wanting neither to you nor me, maketh me to ſay: Make an accord with your captaine Gallicanus in this manner: that if he returne with victory from the warre againſt the Scithians, you will geue me for wife vnto him, and for an erneſt, hee ſhall geue me his two young daughters, which his former wife left behind her (all the while he remaineth in the warre) and I will geue vnto him my two ſeruantes, Paul and Iohn, men very vertuous and wiſe, who may remaine alwaies in his company, and that he will take their aduiſe in matters of importance. And vpon this accord, I offer my ſelfe to marry him, and make him my husband. The Emperour propounded this match vnto Gallicanus, & he was well content therewith.

Then departed he vnto the warre, and tooke with him Iohn and Paul (at the handes of Conſtantia) which were Eunuches, and principall men in the Emperours court. The two daughters of Gallicanus remained with Conſtantia, the one was called Attica, and the other Artemia. Few men in Rome ſurpaſſed theſe two damſels in diſcretion and wiſedome.

When Conſtantia had got them into her handes, ſhe made a deuout prayer to God ſaying: Almighty God, who by the prayer of S. Agnes the bleſſed Martyr, didd'eſt heale me an of incurable fiſtula, & haſt ſhewed me the way of truth, and inſpiring me to remaine in chaſtity, haſt put me in the number of thy ſpouſes; Thou Lord which art father and ſonne of the Virgin Mary; thou which ſuſteineſt and vpholdeſt al the world, and was ſuſteined of her bleſſed breſts; thou being he which giueſt the eſſence of increaſing and augmentation vnto all thy creatures; thou which increaſedſt in wiſedome, being the eternall wiſedome; thou great, thou omnipotent, thou infinite, thou which wert borne in time of a mother, being begotten from euerlaſting without mother, of the euerlaſting father, God of God, light of light; thou which repairedſt the ruine of the world with thy death; thou which ſhalt be vniuerſall Iudge both of the quicke and dead, I beſeech thee ô Lord moſt humbly, that (for thy ſeruice) thou wilt graunt to me theſe two ſoules, which thou purchaſedſt with thy pretious blood; and the ſoule alſo of their father Gallicanus, and make them and him to be Chriſtians. Open my mouth (ô Lord) and their eares, that liſtening to my admonitions, I, and they, may perſeuer in chaſtity, and may be thy ſpouſes perpetually, and not deſire nor wiſh for any other ſpouſe, but thee only (ô Lord) and that we may enioy thee eternally, in thy celeſtiall kingdome.

Terentianus ſaith that the bleſſed virgin wrote this her praier with her owne hand, and that he had the authenticall copie thereof. The effect of her prayer, was this: That Gallicanus returned with victory, & entred into Rome triumphing, with the triumph called, Ouation. He was alſo receiued by the Emperor Conſtantinus and his ſonnes, and by all the Senate, with great pompe & ioy.

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The first thing Gallicanus did, after he entred Rome, was; he went to visite the Church of S. Peter. The Emperor said to him familiarly: I would know of thee the cause, why thou now being returned, adorest Iesus Christ and his Apostles, for when thou diddest depart from Rome toward the warre, thou diddest visite the Capitolle, and diddest sacrifice to the diuells? Gallicanus answered.

Know you, my Lord, that hauing begunne the warre against the Scythians, I saw my selfe in a great streight and danger, for in diuers skirmishes & assaultes, I alwaies lost, whereby I was inforced to retire into the cittie of Phillopei, in which I was besieged, and I found my selfe in very great daunger. The number of the enemies was great, and of my company, which was very small, euery day many passed, and went vnto the enemy, and abandoned me: I had no other remedy, but to make sacrifice to Mars, and yet still matters went from bad to worse. I was now ready to depart secretly from the citty by flight, and behold, Iohn and Paul seruants of Constantia (thy daughter and my Lady) said to me; That if I made a vow to be a Christian, I should be deliuered out of that danger, and should haue victory against mine enemies.

I made the vow, and I will tell you the truth, the wordes were not scarse out of my mouth, when I saw neere to me a comely young man, who bore on his shoulder a standard of the crosse, and said vnto me; take thy armes and follow me, and so I did, and both of vs issued out of the citty. When I was come out, I sawe a great number of well armed men beside mee, and in array of battaile: They all bad me to giue a charge in the middest of the enemy, and they would take my parte. I did so, and neuer stayed vntill I came to the pauillion of the king my aduersary, who seeing me to be passed with my army through the middest of his squadron, fell at my feete, and desired me to giue him his life. I was moued with compassion, being loth to make slaughter of any person. And in this manner Thracia was freed, and the Scithians were made tributaries to the Empire. Then I would not suffer the coronels and other souldiers, which had abãdoned me by their reuolt, to returne vnto me, except they were made Christians, but them that continued in their dutie and seruice vnto me, I honored with offices, and increase of pay. As for my selfe, I not only determined to be a Christian, but also to liue in chastitie, and of this I made a solemne vow; In such sort, that Constantia thy daughter hath liberty & is free, to marry whom it shall please her and thee. I restore vnto thee the army in safety, victorious, and augmented. Thracia deliuered, and the Scithians subiected. Now I pray thee giue leaue and liberty, that I may withdraw me to liue a priuate life, and exercise me in the workes of piety, agreable to the religion, which now of late I haue embraced.

When the Emperor heard these wordes, he imbraced Gallicanus very kindlie, shewing vnto him all curtesie he could. He commended much his holy pur-

poſe, and told him: that his daughters alſo were made Chriſtians, and had conſecrated their virginity vnto Ieſus Chriſt, & vowed to be virgins during their liues, that afterwardes they might be his ſpouſes for euer. Then the Emperour tooke him by the hand, and led him vnto his pallace, where Helena his mother, and Conſtantia his daughter was, with the two damſells (daughters to the ſaid Gallicanus) who hauing vnderſtanding how the matter was, came to meete him, all of them ſhedding teares for ioye. The bleſſed virgin Conſtantia, rendred infinite thanckes vnto God, for that he had heard her prayer.

Gallicanus remained in the Pallace certaine daies beinge much made of by the Emperour, in which ſpace he made free 500. ſlaues and bondmen which he had, & beſtowed on euery one of them ſome bounty. Then he deuided his goodes, and part thereof he gaue vnto his daughters, the other he ſould and gaue the greater part thereof to the poore, and with the reſt he went vnto the Cittie of Oſtia, in the company of a holy man called Hilarinus, and they made an hoſpitall of their houſe, to cure poore ſicke men, and lodge pilgrims in.

Gallicanus grew to ſuch perfection, that he did many miracles, and people came from the Eaſt, and Weſt to ſee him, as a perſon of great wonder, glorifying God. They ſaw him waſh poore mens feet, and the feet of pilgrimes, and couered the table for them, giuing them water for their handes, and attending on the ſicke very diligently. He did other thinges alſo with great lowlines, although he knew he was the man, that a little before, commaunded the whole Romane Empire, and was the moſt famous captaine of warre, that was, or had bene in his time.

Then died the Emperour Conſtantinus, and left the Empire vnto his three ſonnes, two of which died ſhortly after, and ſo all the Empire came vnto the third ſonne, called Conſtantius, who being ſeduced by the Arians, became one of their Sect, and perſecuted the Catholickes. This man had two coſins, ſonnes to Conſtantius the brother of Conſtantinus his father. One of them, which was called Gallus, was ſent by him vpon certaine ſeruice into Paleſtina, and becauſe he ſuſpected Gallus would rebell, and take his Empire from him, he put him to death. The other brother called Iulianus, doubting that Conſtantius would kill him alſo, made himſelfe a Monke, and as Theodoret ſaith, he was a lector, in one of the lower orders in the monaſtery. But vnderſtanding after by a Negromancer, that he ſhould be Emperour, he threw off his habit. The Emperour his coſin, being brought vnto extremity in a certaine warre, called him to the Court, and created him Cæſar, and ſent him into Fraunce, where he did notable ſeruice, in reducing that Prouince vnto the ſubiection of the Empire. This was the cauſe that when Conſtantius was dead, Iulianus was choſen Emperour, who raigned two yeares and 8. moneths. In which time being deſirous to giue ſatisfaction vnto all, he commaunded: that euery one ſhould liue in

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the religion that pleased themselues best. Afterward he fell from the faith vnto Idolatry, and commaunded: that the Christians should possesse no goodes of their owne, saying: they went against their owne law, which biddeth them to sell all, and giue it to the poore.

Gallicanus was yet aliue, and very old in Ostia, and had there foure farmes, the rent whereof he expended in charitable workes, and maintenance of the hospital where he remained. The ministere of Iulianus would haue taken them from him, but God defended them, for it was notorious and apparant vnto al, that as many as entred, to take possession of them for the Imperiall Exchequer, the diuell entred into them, and they remained possessed. And who euer hired and rented them, became lepers. The diuels by their Oracles told the Pagans, that if Gallicanus were not put to death, they should be tormented in that, or some like manner. This came to the knowledge of Iulianus, and he sent a commaundement, that either they should resolue to doe sacrifice, or els to depart out of Italy.

Gallicanus hearing this, left all that he had in Ostia, and went vnto Alexandria, & there he remained one whole yeere, iointly with some Christians, which were in that Citty. Then he retired himselfe into a desert, and liued a solitary life for certaine daies. From thence he was led prisoner before the Earle Rauccianus, who commaunded him to sacrifice vnto the Idolles, or if he would not, to behead him, and so he became the martyr of Iesus Christ. The same befell to Hillarinus which had bene his companion in Ostia, who for that he would not sacrifice, was killed with the Bastinado. The perfidious Iulianus, continued his disordinate course, of taking away the goodes from the Christians, saying: that in keeping them, they did against the Gospell, for that therein it is read; *That he which doth not renounce all that which he possesseth, cannot be the disciple of Christ*; He would not take the meaning of the wordes of the Gospell, but in his owne sence, for they meane: so that we beare not more affection vnto the goods, then vnto God, the conseruing and multiplying of them is no offence at all. By this cauill, Iulianus laboured to get mony, to pay and discharge the expences of the warre, in which he was continually.

This cursed Emperour was certified, that Iohn and Paul (auncient seruantes vnto the former Emperours, and Constantia daughter of Constantinus) were very rich, and also gaue much almose. Wherefore he caused them to be called vnto him, to follow the court, and to remaine in his Pallace. They answered: That they had willingly serued the Catholike Emperours, but they would not serue him that had denied his faith, and become an Idolater. Iulianus answered them: That he had forsaken the Christian faith, & a religious life, for that it seemed to him to be an idle life, without any proffit. And was made a gentile, and adored their Gods, for that by their fauour he had obteined the Empire.

Wherfore he told them; that he had taken the best course, and counselled them to doe the same also. Yea, he commaunded expresly, that they should doe so. They answered: that God commaunded them otherwise, and therefore they desired him not to be offended, if they did not obey him, but God.

Iulianus said vnto them: I wil giue you ten daies space, in which you may take counsell, and aduise to do that which I commaund you. The holy brothers answered: Imagine that the ten daies be passed, and that which thou entendest to do then, do it now. Iulianus said: you thinke perhapps, that the Christians will giue vnto you the honor of martyrs? yee be deceiued, for I wil put you to death in such sort, that they shall not know thereof, and therefore resolue what you will do. If you loose your liues for the desire of that honor, you shall loose your liues, and yet you shall not haue it. When the ten daies are passed, resolue to doe that which I wish and commaund you, and I will receiue you as my familiar and priuate friendes; but if you wil not, be assured I wil vse you as enemies.

The holy Saints returned vnto their houses, and in the tenne daies they sold all their goodes, and gaue the mony arising thereof, vnto poore men. On the eleuenth day, Terentianus the Emperors captaine came vnto their house, with many armed men. It was supper time, but he found the holy Saints at praier, and said vnto them: The Emperour Iulianus my Lord, sendeth me vnto you, and withall this statue of Iupiter, that you may offer incense and adore it. And if you will not, you shalbe beheaded; not publiquely but in this place in secret, for that you haue bene seruantes to the Emperour Constantinus.

S. Iohn and Paul answered: If Iulianus be thy Lord and master, see thou be a good seruaunt vnto him. We desire not to haue any other Lord, but our Lord Iesus Christ. We will not doe as he doth, who being Baptised, is not ashamed to deny the Christian faith: and because God hath taken away his grace from him, hee desireth to draw others iointly with him selfe, to bee damned in the deepe pit of hell. These, and the like wordes, said the faithfull brethren. Terentianus seeing them constant in their religion, and being desirous to please the Emperour, who had giuē him in charge, to put them to death without any sturre, caused a pit to be digged in their owne house. Then beheaded he both the Saints, and threw their bodies into that pit. On the next day a report was giuen out, that the Emperour had banished them, because no certainty of their death should be knowen.

Not long after, died the cursed Iulianus, as he returned from the warre of Persia, and Iouinianus, a good Catholique was elected Emperour. Then the Churches were opened, and the Catholique religion began to gather vigour and strength. Some men that were possessed, declared the death of SS. Iohn and Paul saying: they tormented them. A sonne of the same Terentianus which had beheaded, them being possessed, and entring into that house, the diuell cried

cried out aloud: that he was horribly tormented by Iohn and Paul. Terentianus hearing this: was sory for that which he had done against the Saints, and went vnto the place where their bodies were buried, & fell on the ground with his face saying: he had done that wicked deed vniustly, and only to please the Emperour.

He determined to be a Christian, and gaue a note of his name, to be baptized the next Easter that came. He remained weeping continually vpon the graue of the martyrs, till at the last he obteined of them, & they of God, that his sonne should be deliuered. The same Terentianus saith; That he himselfe wrote this history of the life and martyrdome of these glorious Saints, and holie brothers, SS. Iohn and Paul, martyrs of Iesus Christ. Their feast is celebrated on the 26. of Iune, and their death was in the yeare of our Lord 354. Iulianus the Apostata being Emperour.

The life of S. Leo the second, Pope. Iune. 28.

EVen as a shippe is not to be called good, for that it hath a prore of siluer, or because it is adorned with flagges, banderolles, & pennons, but for that it is secure & sound, well pitched, swift, and saileth well, obedient vnto the sterne, and also is made of good timber: so a Prelate is not called good, for that he is a good musitian, a good writer, or for that he is of a noble house. For though these be thinges that adorne the person, yet are they not the essentiall partes of a good Prelate, if he be not also learned, and vertuous of life.

Agreable vnto this rule, Pope Leo the second of that name, may be called a good Prelate. Who though he was cunning in musike, and noble of bloud, and indued with other naturall guiftes worthy of great commendation, yet the principall of all other guiftes wherewith he was indued, were his vertues He wanted no other thing in his Popedome but long life, for he was not Pope one whole yeare, and died of sicknes, leauing behind him this opinion, that he would haue bene one of the best Popes, that the Church of God had. His life gathered out of the Romane Pontificall, and out of other good authors, was in this manner.

SAint Leo was borne in Sicilia, and was sonne vnto Paulus, a noble man of that kingdome. He was placed in the chaire of S. Peter, after the death of Pope Agatho. At that time was celebrated a general councel in Constantinople which was the sixth. Not for that in that citty had bene celebrated fiue coūcels and this was the sixth (for there had bene but two, and this was the third) but because of all the generall councells celebrated in the world, this was the sixth. S. Leo the Pope being then elected, he sent forthwith Ambassadors vnto Constantinople, by whom he wrote a very elegant and Catholike letter, to the Emperour Constantius, rendring to him thankes for his good zeale, by which he had

had cauſed a holy councell to be congregated. And he concluded, approuing all that which therein had bene determined, and withall approoued all the fiue other vniuerſall councels, and then he tranſlated the councell out of Greeke into Latine.

This holy Biſhoppe, beſides his great learning in euery Science, was alſo a moſt excellent Muſitian, & becauſe that in his time, the ſinging which S. Gregory appointed, was corrupted and depraued, he did reforme it in all the originals he could get, aſwell in the tunes of the Pſalmes, as alſo in the Anthyms, and Reſponſories. He made the ſinging of the Hymnes alſo, which are ſong in the Church, and others he compoſed. He ordeined to giue the Pax at Maſſe, although it was much vſed before, as is apparant by an example of Pope Innocent, written vnto Decentius, who was long before Pope Leo. This is alſo euident in the booke of the Eccleſiaſticall offices, made by S. Iſidore, and the ſame ſaieth Tertullianus. Theſe Authors ſpeake of giuing the Pax at Maſſe, as of a thing very ancient.

It may be, S. Leo did commaund it to be giuen, in aſſigning the time and the manner how, and when it is to be giuen. He made alſo a decree, in which he commaunded: that he which is elected Biſhope of Rauenna, may not vſe the office of a Prelate, except he haue firſt the Confirmation of the Pope of Rome. Which thing was very conuenient, to ſuppreſſe the inſolency of the Prelates of that citty, who by the fauour of the Exarchs (which were the Gouernours, whom the Emperours of the Eaſt had ſet to rule in that place) were ſo preſumptuous, as to withſtand the Pope. He commaunded alſo: that the diſpenſations and priuiledges, ſhould be giuen *gratis*, in the Court of Rome.

He builded a Church in Rome, neere vnto that Church of S. Bibiana, & put in it the bodies of SS. Simplicius, Fauſtinus, and Beatrix, and of other holy Saints, giuing to it the title of S. Paul the Apoſtle. He was a great friend vnto pouerty, and to giue almes vnto the poore. He admoniſhed euery one to behaue himſelfe vertuouſly, and vnto that effect he ſought all the meanes poſſible he could.

He was rigorous againſt offenders as was conuenient, and was very merciſull vnto them that were to be pitried. He was father vnto euery one, and euerie one he called brother, and loued all as children. In ſuch ſort, that for this, and for his many and rare vertues, he was beloued of the people exceedingly, and in eſpeciall, ſeing him to be ſo piteous and ſo religious. The people had great hope of him, but God would not leaue him long in the world, for when he had held the Papacy but ten monethes, and a halfe, he called him to himſelfe, from this life vnto another. His holy body was buried in the Church of S. Peter. The Church doth celebrate his feaſt on the 28. of Iune, and his death was in the yeare of of our Lord 683. in the time of the Emperour Conſtantinus

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the fourth of that name. At one time hé gaue orders vnto 9. Prieſtes 3. Deacons and 23. Biſhops. Venerable Bede in his martyrologe, putteth S. Leo on the 3. day of Iulie.

The life of S. Peter the Apoſtle. Iune. 29.

IEſus Chriſt the ſonne of God (as S. Mathew ſaieth) asked this queſtion of his Apoſtles. Who doe men ſay, is the ſonne of man? to wit: What doe men ſay of me? They answered: Some ſay that thou art Iohn Baptiſt, who was ſlaine by Herode: others ſay thou art Helias, that was ſo zelous of the honour of God: and others ſay, thou art Hieremias that famous and holy Prophet: and laſtly, they ſay, that thou art one of the Prophets. Who though being once departed out of this world, doeſt now againe appeare here amonge vs. Our Sauiour replied: but whom doe yee ſay that I am? S. Peter answered: Thou art Chriſt, the ſonne of the liuing God.

This confeſsion liked our Sauiour very well, wherefore he called S. Peter bleſſed, and ſaid vnto him: That fleſh & blood had not reuealed it vnto him, but his father which is in heauen, *and he ſaid alſo:* Thou art a rocke, & vpon this rocke I will build my Church: *And although that S. Iohn Chriſoſtome ſaith: that this fundamentall rock of the Church, whereof Chriſt ſpeaketh in this place, is the confeſsion which S. Peter made ſaying: that Ieſus Chriſt is the ſonne of God; yet S. Leo the Pope, S. Ambroſe, and S. Baſile ſay; that this rocke was Peter himſelfe. Vnto S. Peter is very fit this name of fundamentall rocke, for that ſuch ſtones need not to be brought and ſmoothed, they being ſolide and whole ſtones; ſo was S. Peter, he was not wrought of noble bloud, nor polished with learning, but he was ſolide, and adorned with vertue, and good vnderſtanding.*

The name of rocke, agreeth alſo vnto Saint Peter, for when ſuch a ſtone is to be fitted for any building, it may eaſely be turned where it ſhould be, but after it is laid in its place and ſetled, it can be ſtirred no more. So happened it to S. Peter. For before the holy Ghoſt tooke his habitation in him, and confirmed him in his diuine grace, at the word of a maide, he denyed Ieſus Chriſt, but after warde, neither Kinges nor Emperours, were able with all their threates, to make him ceaſe preaching Ieſus Chriſt to be true God.

S. Peter is alſo a rocke, for as the propertie thereof is alwaies to goe downeward, vntill it come to the center: ſo S. Peter is likened to it, for that he was moſt humble, which he ſhewed alwaies in his life, but in his deaeh he gaue a ſpeciall token thereof, in that he would be crucified with his head downeward, not reputing him ſelfe worthy to be crucified as Ieſus Chriſt his maſter was. The life of this glorious Apoſtle, collected out of the writings of the Euangeliſtes, and other graue Authors, was in this manner.

SAint Peter was borne in Bethſaida a Citty of Galilee, and was brother vnto S. Andrew the Apoſtle. He had a wife, who (as Simeon Metaphraſtes ſaith)

was daughter to Aristobulus, brother to S. Barnaby, the Apostle. He and his brother, liued by the trade of fishing. They were not rich, nor so poore, but they had boate, nets, and other necessary thinges for their trade. They liued by the labour of their handes, and alwaies had a desire of their owne saluation. This was the cause that S. Andrew, hauing notice of S. Iohn Baptist, left a while his fishing, and went with him, and became his disciple. Then hearing the same S. Iohn say. That Iesus Christ was the Lambe of God, sent for the Messias, and Sauiour of the world, yea showing him with his finger, he left him & followed Christ. So that S. Andrew was the first disciple of Iesus Christ. He conuersing with him a few daies, and hearing him preach, and seeing that the wordes that S. Iohn Baptist said, were true, he went to his brother Peter, and told him such thinges, that he made him leaue his fishing, and brought him to Christ, who receiued him louingly, and said vnto him; *that he was called Simon, but he should hereafter be called Cephas*, which is asmuch to say as, Peter. He receiued him as his disciple, and treated some thinges with S. Andrew. After this the two brethren returned, to their former exercise of fishing.

After which on a time many people following our Sauiour, he being neere to the Sea of Genazareth, where S. Peter fished with his boate iointly with another boat, which did belong to S. Iohn, and S. Iames, he entred into the boat of S. Peter, and there he preached to the people which followed him, & stood on the banke. Our Lord hauing ended his speech, S. Peter said: that he had laboured in fishing all the night, and taken no fish. Christ bid him to launch out into the deepe, and then cast out his net. S. Peter did as Iesus bid him, & pulling in the net, he found it so full of fish, that he was forced to call their fellowes in the other boate, to helpe them to take the fishes out of the net, and so they filled both the boates. S. Peter wondred much at this miracle, and to shew his lowlines, he fell at Christs feet, and said to him: *Lord depart from me, for I am a sinnefull man.* Christ answered to him: That he would haue him goe with him shortly, and that he would make him a fisher of men. In this sort S. Peter went with our Sauiour, and remained with him vntill he died on the Crosse.

Whilest that S. Peter remained with Iesus, he neuer did any worthy or notable thing, but he would haue him in his company, that he might be a witnes thereof, and to shew, that he bore to him an especiall fauour aboue the rest. Truly S. Peter was of worthy and singuler qualities, so that it seemed he deserued that fauour aboue all the other Apostles, for he was feruent, couragious, he loued tenderly, he bore great respect and reuerence to our Sauiour, he confessed him for the Messias and sonne of God when he asked the question before rehersed. When Iesus preached the mistery of the Blessed Sacrament of the Altar, saying: *that his body was truly meate, and his bloud was truly drinke*, many which vnderstood him carnally, departed from him, thincking he would giue his bodie

die to be eaten in morsels and pieces, and cause them to drinke his bloud in its proper kind. And then when he asked the Apostles if they would also leaue him; S. Peter answered and said; whither, or to whom (Lord) shall we goe? thou hast the wordes of eternall life, and he that heareth thee once, shall heare thee for euer. Also when S. Peter heard him say, that he went to dye, he hindered him, bidding him not to doe so, although he was sharpely reprooued for the same. Also in the last supper, he would not suffer Christ to wash his feet. All this was humilitie, and proceeded of the great loue which he bore to his Lord and maister, which was the cause, that the keies of heauen, were promised and giuen to him. When the tribute was to be paid, vnto which payment the heades of families only were bound, our Sauiour bid S. Peter to pay for him and himselfe. By which he gaue him to vnderstand, that he should be head of the Church.

Our Lord went sometimes to the house of S. Peter, and one time he healed his mother in law, which was sicke of a feuer. Another time S. Peter beinge a fishing, and our Sauiour on the bancke, he called him. S. Peter desired that he might come to him vpon the water, and Iesus bid him. But for that he wauered somewhat in beleefe, he began to sinke, and our Lord himselfe tooke him by the hand, reproouing him, for his little faith. When our Sauiour was transfigured, S. Peter was one of them that were present. He was also with him, when he raised the daughter of Iairus.

The night of the passion, when he would goe to pray in the garden, S. Peter was the cheife of the three Apostles, and our Lord reprehended him only, for that he could not watch one hower with him although he had warned them al, to be vigilant in prayer. This signified, that S. Peter should be head, whose fault displeased him more, then the faultes of the other Apostles. When Christ was taken, S. Peter only set his hand on his sword, and at one blow, cut off the eare of one, who as it is like was most insolent. And if our Lord had not reprooued him, & commaunded him to put vp his sword in his sheath, he would yet haue proceeded further, although the officers and the aduersaries were very many. When he saw our Lord would not be defended, he fled as the other Apostles did, although he ceased not to follow his maister a farre of (iointly with S. Iohn) vntill that lastly, he went with him into the house of the Bishop, where he denied him, and by oath affirmed, that he knew him not. S. Peter in this sinned greeuously, but he had great occasion, for that he desired much to see what would become of his maister, & he would haue bene there present, to haue holpen him in what he could.

Moreouer he knew, that if he were knowen to be his disciple, he should be depriued of that he so much desired, and lastly should be thrust out of dores. Hereunto was adioyned the vexation of his mind (that happened to him) to see things fall out in that sort. So that S. Peter was, as if he had bene beside him

ſelfe; and marked not what was ſaid to him, vntill the cock crew, and that Ieſus looked backe on him, and made him come to himſelfe againe, his error and fault coming ſo to his mind. Although his fault was heinous, yet afterwards, the greatnes of his penance did leſſen, or rather quite raſe out, the greeuouſnes of his former ſinne: ſince throughout all the reſt of his life, his ordinarie exerciſe was, to waile and lament; and therefore his eyes were ſo enflamed, & red, in ſo much, that his cheekes were furrowed through frequent weeping, and ſheding teares. Which ſorrowe of his, was eſpecially manifeſted in the night, when he heard the cocke crow, for at that time of his deniall, was his greateſt contrition. Yea it was ſo great, that as Clemens Alexandrinus his diſciple, affirmeth of him: he was as it were melted, and wholly reſolued into teares. But why did S. Peter fall? God permitted the head of his Church to deny him, to the end he ſhould be mercifull to his Subiects when they offended.

After that Chriſt roſe from death to life, in the forty daies he conuerſed with his Apoſtles, and Diſciples, he alwaies more accounted of S. Peter then of any other, as is apparant in this: that in that time, he gaue and comitted to him, the charge of his flock, and the care of his Church, hauing asked him firſt three times if he loued him. S. Auguſtin ſaith: that Chriſt asked S. Peter three times, for that he had denied him thrice. When our Lord aſcended into heauen, S. Peter was the man that gathered the Church together before the coming of the holie Ghoſt, to chooſe another Apoſtle inſteed of Iudas, and Mathias was elected. When the holy Ghoſt was come, S. Peter preached, and conuerted more people then any other, & ſhewed ſuch feruour, that at one time he conuerted 3000. ſoules. The other Apoſtles and diſciples, acknowledged him for Superior, and when they were aſſembled to treat of any important matter, S. Peter was the firſt that ſpoke. The diſtribution of Almes & offeringes which they gaue that were newly conuerted, paſſed all through S. Peters handes.

We read in the Actes of the Apoſtles, that two called Ananias and Saphira, who were man and wife, fell dead at his feet ſodainly, for that they would defraud God of part of the price of certaine goodes which they had ſould, being deſirous to reſerue part thereof to them ſelues. And for that this fact had put the Chriſtians in great feare, and it was neceſſary to deale more mildely and not with ſuch rigour, S. Peter began to doe ſome miracles, to the good and proffit of many, as was the healing of the lame man (who was borne ſo, & was now 40. yeeres old) at his going to the Temple, at the gate called, the beautifull gate. In the Citty of Lidda he cured one ſick of the palſey, which had not riſen out of his bed in eight yeeres. In Ioppa a Citty of Phenicia, he raiſed to life, Tabitha an honorable Matron, and very rich, who was a great almes-giuer to the ſame diſciples, that made requeſt for hir.

Not long after the coming of the holy Ghoſt, the Apoſtles were congrega-

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ted, and deuided amongst themselues, the prouinces of the world, that euery one might goe to preach in that Country, that fell to his lot. In this assembly, the Apostles made the Creed, called Apostolicall, which beginneth. (*Credo in Deum &c.*) that by it the beleeuers might be knowen, & that they might hold it as a briefe and compendious summary of that they ought to preach, & that the good teachers might be knowen from the false, & from heretickes, by this which they called *Symbolum*. It was also called *Symbolum*, for that it was made & composed by the Apostles; euery one contributing a little, which *Symbolum* signifieth in the Greeke tongue. In the diuision of the Prouinces, S. Ierome and Eusebius say: that Pōtus, Galatia, Cappadocia, & Bithinia, Prouinces of Asia, fell to the lot of S. Peter; in which he staied fiue yeares, preaching the Gospel, doing many miracles, and conuerting innumerable people to the faith.

Then went he to Ierusalem, as did also the other Apostles, to conferre together of that they had done, and to declare and explaine some doubtfull matters that occurred, and also for to visite the holy mother of God (who as we may piously beleeue, was yet aliue, and remained in Ierusalem, taking celestiall recreation at hir sight, and angelicall conuersation) that they might returne with more force and courage, to preach the Gospell, as S. Peter did, who returning to his office of preaching, and conuerting of soules to God, in the Prouinces which fell to his lot, arriued at Antioch, and remained there seauen yeares together, to which place sometimes repaired the Apostles and disciples of Christ, as S. Paul and S. Barnaby. In this citty, they which were conuerted to the faith, were called Christians, for before they were called disciples. It is not to be thought, that S. Peter remained seuen yeares together in Antioch, but only that for so long, he was called Bishop thereof, and ordinarily made his residence there, except that sometime by occasion, he went to Ierusalem.

From Antioch, by especial inspiration & commandement of the holy Ghost (as Marcellinus, Eusebius, & other graue authours affirme) he went to Rome, in that citty placing his chaire, and Bishops Sea, there to continew till the end of the world. S. Peter entred into Rome in the yeere of our Lord. 43. which was the third yeare of Claudius the Emperour, on the 13. day of Ianuary, & on that day is celebrated the feast of the chaire of S. Peter in Rome, as that of Antioch is, on the 22. of February; for on that day S. Peter entred into that citty. S. Peter staied then in Rome, little more then three yeares, for that he returned to Ierusalem, when Claudius banished the Iewes out of Rome.

After the increase of the faith of Christ, there arose a great variance among the Christians that were at Antioch, which was: Whether the Gentills newly conuerted, were bound beside Baptisme, to circumcision, and to the other ceremoniall precepts of the old law? For this cause S. Paul and S. Barnaby went to Ierusalem, and there found S. Peter, and others of the Apostles and disciples,

who were congregated (with the assistance of the holy Ghost) after the manner of a Councell; in which S. Peter was superiour, and President, as highest Bishop. This was the first councel, that was celebrated by the Christians. In it was determined: that the Gentills conuerted a new, should not be bound to obserue the ceremonies of the old law, and much lesse to be circumcised, but a commaundement was giuen to them, to auoid the eating of meat offered to Idols; for in eating thereof, arose a great scandall, as though they were Idolaters. It was also declared; that simple fornication was a mortall sinne, and commaundement giuen to auoid it.

S. Peter and S. Iohn had bene taken once before, by appointment of the Saduces, who were displeased at them, for preaching the resurrection of Christ, but an Angell tooke them out of prison, and commaunded them to goe and, preach in the Temple, and so they did. In this meane space, while the Iewes were gotten together in consultation what they should doe with them, they were certified, that the prisoners were in the Temple preaching, and that they had infinite people about them, listening to their wordes, and did so highly regard thē, that hauing seene them restore to health some sick men, they brought them others from the adiacent places, and laid them in the street, that S. Peter passing by, his shadow at the lest might touch them, for with that they recouered their health.

The Iewes seing how things went, caused them to be called, and the officers durst not lay handes on them, and offer them violence, fearing the people, but by intreaty they brought them to the Councell. Then the high Bishoppe reprooued them, that being commaunded not to preach Iesus Christ as Messias, they had not obeyed, and were therefore worthy to be greeuously chastised. S. Peter answered; *that they ought rather to obey God, then men*. They were men, and commaunded one thing, but God commaunded the contrary, they would rather therefore be obedient to God, then to them. The high Bishoppe, and the other which were at this consultation, seing their resolution, durst not proceed with rigor against them, for feare of the people; wherefore they let them goe. Besides that, Gamaliel which was a great Doctor, and one of them, said; If that which these men preach be of God, we labour in vaine to hinder it, or to forbid it, but if it be an inuention of man, it will vanish of it selfe like smoke. By this meanes at that time, ceased the persecution.

It fell out after, that king Herod caused S. Iames the great, brother to S. Iohn Euangelist (who was returned to Ierusalem out of Spaine) to be apprehended and behedded. And seing that therein he pleased the Iewes, he caused S. Peter to be apprehended also, and put him in prison, loaden with irons, and guarded with many souldiers, purposing, assoone as Easter was passed (which was now at hand) to deliuer him to the people, to put him to death. But the night before

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it ſhould be done, God ſent an Angell, who miraculouſly deliuered him out of priſon, to the great ioy and content of all the Church, who continually made interceſſion for him vnto God.

S. Peter being deliuered out of priſon, was enforced to depart out of Ieruſalem, and went againe to preach in diuers countries. And if we will geue credit vnto Simeon Metaphraſtes, a moſt graue Authour, he ſaieth: That at this time S. Peter went into Spaine, & that he remained in a citty therof called Sirmium, and there he conuerted ſome people, and appointed Epenetus Biſhop of that citty. Then paſſed he into Africa to Carthage, where he left Creſcens Biſhope. Then he went to Alexandria of Egipt, & then returned to Antioch. Although this authour be of great authority, & is reputed for a faithfull Hiſtoriographer, yet I am not aſſured, of S. Peters coming into Spaine, for I doe as much doubt this, as I am moſt aſſured, that S. Paul came thither (as it is ſeene in his life) but how ſoeuer it was, S. Peter at this time went, and trauelled into many countries. At the end, he went to Alexandria, where he vnderſtood of the great hurt Simon Magus did in that place. I haue no will to ſpeake of this curſed wretch, but only in a word to ſhew, what he was, and what end he had.

S. Luke recounteth in the actes of the Apoſtles: that after the death of S. Stephen, the diſciples which were in Ieruſalem, fled into ſundry partes, from the fury of Saul which perſecuted them. One of them called Phillip came to Samaria, where he preached the faith of Chriſt, and did ſome miracles, for which cauſe, many were conuerted and Baptized, and among the reſt, one Simon, who was a Magitian & Inchaunter. The Apoſtles who remained at Ieruſalem, hearing how thinges paſſed in Samaria, ſent S. Peter and S. Iohn, who confirmed the baptiſed, and the holy Ghoſt deſcended on them in a viſible forme.

Simon Magus ſeing this wonder, came to S. Peter and ſaid vnto him: that he would giue him a good ſomme of mony, if he would beſtow on him that grace, that the holy Ghoſt ſhould deſcend on thoſe, on whom he laid his handes, as S. Peter did, when he confirmed them. The Apoſtle hearing this peruerſe demaund, was angry with Simon, and ſaid: Thy money be with thee to thy perdition, ſince thou thinkeſt that the grace and fauour of God, is obteined and bought with money. Here hence it commeth, that they which buy or ſell any ſpirituall thinges, be called Simoniſtes. This Simon (although S. Luke writeth not any other thing he did with S. Peter) tooke ſuch indignation againſt the Apoſtles (as S. Ambroſe, S. Hierome, S. Clement the Pope, Iuſtinus, Euſebius, Egeſippus and others relate) yea and againſt all other Chriſtians, that although he was baptiſed, yet he perſecuted them cruelly. And of him ſelfe he boſted and vaunted much, and by his inchauntments and apparences, deceiued and deluded many, which gaue him credit.

The Apoſtle S. Peter oppoſed himſelfe againſt him, & following him wher-

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soeuer he went, discouering his deceipts and impostures, he droue him out of Samaria, and out of all the country of Palestina. Then went he to Antioch, and S. Peter followed him, and droue him from thence also. Lastly, the Apostle was certified, that Simon was retired to Rome, and that Nero the Emperour highly esteemed him, and that the Romaines had set him vp a statue, betweene the two bridges of Tyber, and letters thereon to this effect: *To Simon the holy God.* Wherfore he determined to returne to Rome, and driue him from thence also, and to be resident therein that seate, and to confirme in the faith the Christians that were in that citty. By the way he was accompanied of one disciple called Marke, that afterward wrote the Gospell, and had bene baptised by him, and had gone in the company of S. Barnaby the Apostle.

So S. Peter came to Rome this second time, and his principall intent was, to resist and confound the cursed inchaunter Simon, by discouering to the people his fraude, deceipt, and diueliſh fictions, with which he abused them. Oftentimes the two Simons disputed together, and sometimes before the Emperour. At last, treating of the miracles which both of thē did whither they were true or fantasticke, S. Peter propounded to bring a dead man into the place, & which of them two raised him to life, should be holdē to preach the truth. The magitian was content with this match. The dead man was brought in, and the inchaūter did vse his cōiurations, & it seemed that the dead man stirred his head somewhat, but at the end, he remained dead as he was at the first. Then S. Peter made his prayer, and the dead man was raised to life, wherewith the cursed Simon was so confounded and ashamed, not knowing what match more now to make, that he began to menace all Rome, and to say: that he would fly into heauen to chastise them by his absence. To make a shew thereof, he went to the Capitoll, and called the diuells his familiars, who taking him vp, bore him in the ayre, and euery one which beheld him, were astonied and amased.

The Apostle S. Peter, to the end all the sleightes of that fellow might be discouered, and that he might receiue iust chastiсement, commaunded the diuels to leaue him, and so they did. Whereupon the wretch had such a fall, that although he died not presently, yet he died on the next day in Ariria now called Riria. The Apostle ridde of the annoyance of this his aduersarie, attended wholy to the gouernment of the Church. S. Damasus saieth: that he gaue orders once in the moneth of December, and therein he ordered 10. Priestes 7. Deacons, and 3. Bishops. He tooke two coadiutors, not both at one time, but first one, then an other, although that they had the same charge at one time for a while. These were Cletus and Linus. Vnto Cletus he assigned the affaires out of the citty, and vnto Linus he committed the charge of things within the cittie, and he was the first that had this charge. Some authors say: that Linus and Cletus were not Popes, which considered, during the life of S. Peter, was most

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true, for there cannot be but one Pope, at once. But after S. Peters death, they were both Popes, the one after the other. And if any author of account sayd that they were not Popes, you muſt vnderſtand it, whilſt S. Peter lived, who exerciſed himſelfe continually in preaching and prayer.

This holy Apoſtle was very abſtinent. S. Clemens his diſciple writeth of him: that his ordinary diet was bread and olives, and ſometimes he adioyned thereto pulſe and herbes. His apparrell was one coate, and a gabardine ouer it. He was requeſted in Rome to put in writing that which he preached. He gaue the charge thereof to Marcellus diſciple, and he wrote the Goſpell as S. Peter preached the ſame. After which the Apoſtle hauing viewed and approoued it, commanded that it ſhould be receiued in the Church. Moreouer S. Peter had a care to ſend ſome Biſhops into ſundry countries, as he ſent the holy Father Apollinaris to Rauenna, and in like manner he ſent into Spaine S. Torquatus and others with him, which had been diſciples to S. Iames. S. Peter hauing conſecrated them Biſhops, they preached the faith in that country, and did much good.

There was at this time in Rome many Chriſtians, for that the adoration of the Idols was much diminiſhed. The Emperour Nero, to take occaſion hereby, to perſecute the Apoſtle, and to take away his life, as the principall Author thereof. He was alſo wroth with him, ſeeing how (both by his doctrine) Symon Magus was put to ſhame, reproched, and killed. To this purpoſe (as S. Linus wrote in a little booke he made of the paſſion of S. Peter) ſo many Ladies of Rome, who were conuerted and baptized, forſooke the abuſe of their bodies, by the perſuaſion of the Apoſtle, & would not by any meanes conſent in marriage with ſuch people, from whom they were forbidden by the Goſpell. Symeon Metaphraſtes ſaith, That two women whom Nero kept as his concubines, forſooke him, being turned to the Chriſtian faith, & deſired to liue chaſt, and abandon the ſinne wherewith they were attainted.

Theſe thinges ſo diſpleaſed Nero (who though at the firſt he diſſembled with the Apoſtle for feare of the people, which bore him great affection) yet at length he could not containe himſelfe, but vttered his malice. Whereupon he cauſed him to be apprehended, being deſirous to put him to death, ioyntly with S. Paul, who was already in priſon. The Chriſtians vnderſtood hereof, and went to the Apoſtle, requeſting him to auoid the peril, by going out of the city for ſome few dayes. He refuſed to doe ſo, for it ſeemed to him a bad part, to fly from the crowne of martyrdome, yet at the end, ſo many were the prayers and the teares of the Chriſtians, that S. Peter departed from Rome, & being come vnto a place called now *S. Marcus ad paſſus*, our Sauiour appeared to him. When he ſaw him and knew him, he asked him with great lowlines: *Lord, whither goeſt thou?* Our Sauiour anſwered: *I goe to Rome, to be crucified againe.* The Apoſtle vnderſtood the wordes of Chriſt, that his will was: he ſhould flye no farther, but re-

turne to Rome to be crucified there, in imitation of him, for which cause he returned backe.

Then he congregated all his disciples, and friendes, and told them what had happened to him, and prouiding for the affaires of the Church in the best manner hee could, hee ordained that after his death Clemente should succeed in his place, and turning about he said to him: Clement, see thy life be irreprehensible, and abandon all worldly business, in remitting nor thy foote into secular affaires. Thefe and such like thinges let alone to them that bee secular, thou as a good Pastor, only busie thy selfe in the affaires of God, that is, in preaching and instructing thy flocke. Then was the Apostle taken and put in prison, where remaining certaine dayes, and hauing baptised some, at the last he was sentenced to dye together with S. Paul, on the 29. of June, in the yeare of our Lord 70. (Berenice saith he.) being the 13. yeare of the Emperour Nero.

S. Dionysius wrote a letter to Timothy, of the passion of these holy Apostles, and saith thus among other thinges: O brother Timothy, if thou hadest been present at the martyrdome of the holy Apostles, what sorow & grief wouldest thou haue conceiued in thy heart, how lamented and wept, to beare the sundry torments which were executed on the Apostles, although thou hadst a heart of Iron, or Diamond? Some were hanged on Crosses, and some very sharply scourged, some slaine with the sword, and some headed: When they were seperated one from another (for they were put to death in sundry places) they embraced each other very louingly, and drue teares. S. Paul said to S. Peter, *Farewell thou foundation of the Church, and Pastor of the flocke of Christ. S. Peter answered: Go thou also Preacher of the Gospell, good labourer.* Thus (saith Dionysius) departed S. Paul, vnto his head was cut off. S. Peter was condemned to dy vpon the Crosse, for which he shewed great content, and receiued the sentence with great humility, and reputing himselfe vnworthy to die in such sort as his master did, requested the officers, to crucify him with his head downeward. On this manner he died vpon *Mons aureus*.

His body was buried in the Vatican, where at this day is seene the sumptuous Church of S. Peter, and the Popes pallace also. There his holy Reliques were (*Vide plura*) as they be at this day of all Christian beleeuers, with wonderful veneration, and that with great reason: for as the truth is, it were to great indiscretion to compare the Apostles with any other Saints that lined after their times, sincethey were elected by God, who made thē the pillers of his Church. S. Peter who was elected from out the other twelue, Prince, and Head of the rest, is therefore worthy of a singuler veneration and worship.

God had chosen out some famous and selected men, before his coming into the world, to make them particuler officers in his house, as Adam was, whom he made his Gardiner, Noe his mariner, Abraham his steward, Melchisedeck

his

his priest, Ioseph his dispensator, Sampson his champion, Moyses his chronicler, Salomon his Doctor, Dauid his captaine, Iudas Machabeus his standard-bearer. All these were famous for the offices they enioyed, but goe on a little further, and see how famous S. Peter was for the office that he had, since he was the Vicar of Christ, and his lieftenaunt in earth, by which dignity he surpassed al them of the old Testament. The priuiledge which God granted him by the dignity he had, was, that vnto him and his successors, he gaue plenary authority in earth, euer all reasonable creatures, as to one that was his immediate curate. S. Peter was ordeined by God, vniuersall steward and dispenser of the spirituall goodes, and also of the temporall, in as much as they depend vpon the spirituall.

God gaue authority to S. Peter, to graunt plenary Indulgences and Iubilies, to wit: to distribute the treasures of the Church. S. Peter was secured by God, that he could fall into no heresie, nor lose his faith, as he lost not his faith when he denied Christ, although he sinned greeuously. To S. Peter was graunted authority, that he might make interpretation of the scripture, and had authority to make lawes and statutes, which should bind euery man. To S. Peter God gaue authority, to dispense in the positiue lawes, and that he might canonise for Saintes, such as did deserue it. S. Peter was exempt by God, from all iurisdiction, and made subiect immediately to him only. To S. Peter God gaue authority to assemble an vniuersall Councell, and the definitions and decrees of the councell, be of no validity or force, except they be approued by him. Also God graunted to S. Peter, that he should liue 25. yeares in the Sea of Rome, and that the aforenamed priuiledges graunted to Saint Peter, he also graunted to all other Popes his lawfull successors. Notwithstanding the liuing of 25. yeares in that Sea, and to be called Peter, is not graunted to any other to this present day, for that none of his successors is so bold to take that name.

It is a thing most iust, that such a Saint that hath obteined such be so many fauours, should be honoured and reuerenced of all men, and that euery one should take him for a speciall patron, to the end they may obteine that which he possesseth, which is, beatitude. Of which God make vs partakers for his mercy sake. Amen. Nicephorus Callistus saith: that S. Peter the Apostle, was of a tale stature, and leane. He had a white countenance, which seemed to be pale, his beard and haire of his head curled, he had blacke eyes and bloudshotten, he had little eye browes, and a long nose, and somewhat turned vpward, his presence graue and modest, and surely it gaue signe, that he was the Temple of the holy Ghost.

The life of S. Paul Apostle. Iune. 30.

OVr Lord God seing the great affliction and troubles, wherewith the children of Israel were oppressed in the Land of Egipt, and hearing their lamentations & praiers, & having pity on them, was inclined to deliuer them. To performe this, it was fit to giue them a head, to gouerne and direct them, and Moyses be appointed to be that man, for he thought him apt, and fit for that office. S. Augustine saith: the cause why God elected him more then any other, was; for that he saw he vndertooke the defence of an Hebrew, which was euill intreated by an Egiptian (and so he might defend him, he reckened not to loose the fauour which he had in the courts of the King of Egipt, called Pharao, whose daughter did hold and account him as her sonne) and that not to purchase life in danger for killing of his enemy, and also to get to a banished man into strange countries, where he was compelled to become a Pastor or Shepheard, and follow beasts and cattell through the plaines, and woodes, and to suffer many trouelles, and greeuances: He that did thus, for one of his countrimens sake, would in likely-hood, dye and suffer for all the people. S. Augustine saith: this was the cause, why Moyses was elected more then any other, to be captaine and guide of his people.

One may say that God did the same, hauing pity and compassion on the Gentiles, who were slaues vnto the diuell, and supported and indured greater afflictions then the Hebrewes did indure in Egipt. To remedy this damage, he went to finde a guid and capeteine, and for this charge he found out S. Paul, whom he thought fit for it.

The cause why God elected S. Paul more then any other person, was the same which mooued him to elect Moyses, because Paul was Zelator of the honor of the old law, who considering and seing, that euery day it lost the reputation it was in before time, and that many forsooke it, and shunned to be vnder the law of Iesus Christ, who (as he knew) was dead on the Crosse, he made no reckoning of the trauell of his person, nor of the danger of his life, nor yet of the spending of his goodes, so that he might bring to passe that his owne law might be maintained in credit, and the law of Iesus Christ, might be kept from increasing. God seing in him this great zeale, elected him for guide and for a helpe for the Gentills, making him mirror and Doctor vnto them. And he behaued himself very well in this office, as is seene in the discourse of his life. Which collected out of the sacred Scripture, and many approoued Authors was in this manner.

SAint Paul was an Hebrew, of the tribe of Beniamin, and was borne in Ciscala a territory in the land of Iewry. Which being taken of the Romaines, his father and mother went to dwell in Tharsus, a citty of Cecilia, which was subiect to the Romaines and they which inhabited the same, enioyed the priuiledges of cittizens of Rome. S. Paul was sent to Ierusalem being yet very yong (as S. Ierome saith) to study the law, Gamaliel who was a great learned man being

being his master. There he had S. Barnabas to be his school-fellow, & they were great friendes one to an other. It is also thought, that the father of S. Paul was an noble man and rich, hauing set him to study in Ierusalem.

In that place he not only applied himselfe to learne humanity & diuinity, but also to labour, to the end that if euer he came to pouerty or need, he should haue some meanes to susteine his life, which after came to passe, as he writeth of himselfe, saying: that he laboured with his handes, and that he and all his company, liued by his labour. He cared not whether his trade which he learned, were honorable or no, but such a one, as with it he might get his liuing in any place, where soeuer he was. The most common opinion is, that he was a Rope-maker, but Theodoretus in his booke, *De curandis Græcorum affectibus*, calleth him a shomaker, or tanner of hides. Origene against Celsus saith: that he was a taylor, and that he made Priestes garmentes, and other ornamentes for the temple. It may be that he had skill in diuers trades, and that in one place he laboured on one trade, & in an other place on an other. All the time S. Paul remained in Ierusalem, before his conuersion, he obserued the law of Moyses so zelously (for that he beleeued the obseruation thereof was very acceptable to God) that none of his sect and nation, surpassed him therein.

In the time of S. Stephens martyrdome, S. Paul shewed himselfe very diligent, and that he might be put to death the sooner, and with more grief, he offered the Executioners to keepe their clothes, for in this he thought he had done more, then if he had throwen the stones. Then began he to be cruel hatred, and eager to shed the blood of Christians. And seing that by the death of S. Stephen, the disciples (or the greater part of them) were departed from Ierusalem, and wandred, dispersed into diuers places, he got letters of the Prince of the Sinagogue to go vnto Damascus, and to put in prison them (as well men as women) that he found were Christians, and bring them to Ierusalem.

Being on his iourney, it pleased our Lord God to call him, and conuert him vnto his seruice, making him a vessell of election, in which his name should be carried through all the world, and the Gentills (he being their preacher and guide) be deliuered from the bondage in which the diuell did hold them, and that they might receaue a remedy by beleeuing the faith of Christ. Saul was Baptised before he tooke the name of Paul, for S. Ierome saith: he tooke that name in respect of Sergius Paulus the Proconsull, whom he conuerted to the faith of Christ. This man was the first Senator of Rome (and of the dignity of consull) that was made a Christian, and in memory of that, S. Paul tooke his name. Others say: that the change of the name of Saul into Paul, came of the propriety of the tongues; for that the same that Saulus is in Hebrew, the same Paulus is in Latine. I speake but breifely here of his conuersion, for that I haue entreated more largely in its proper place.

After his conuersion, his first voyage was into Arabia, where he preached Iesus Christ a good while, and departing thence, he returned to Damascus. Being now exercised and practised in the gospell, he entred with great boldnes into the Synagogues, and disputed with some, instructed others, and left others amased and astonied at his profound doctrine. Some were conuerted, others were more hardened, and others also to persecuted him, that to escape out of their handes, the disciples were forced to let him downe ouer the wall in a basket: that vessell of election, being then in such a chaff.

This perill escaped, after a while he went to Ierusalem, and as S. Luke saith: the disciples durst not come vnto him. But S. Barnabas meeting him, & they embracinge eche other for ould acquaintance, you may imagine that he said vnto him; how long shall we (thou beinge peruerse and obstinate in the persecution of Christians) giue cause to vnbeleeuers, that blame vs, that we finde them if thou wouldest conuerse with them, a blessed people, and worthy to be imitated, and not persecuted. My brother Barnabas (said Saul) know that I am an other man then I have been before time. I follow him, whom thou doest follow. I beleeue that which thou beleeuest, and confesse that which thou confessest, that is, that Iesus Christ is my God, and my redeemer. I beleeue and confesse, that he was borne for my good, dyed for my remedy, and is risen and ascended into heauen for my glory. I am that same that confesse his faith, and beleeue his Gospell, which am in suffering trauells and paines, for his sweete sake. I haue preached him these yeeres in sundry partes of the world, & now I come to do the same in this city, to the end, that euery one which knoweth me may see, how much I am chaunged and altered, and may vnderstand, that if before time I detested the name of Iesus Christ, that now I loue the same so much, that I am ready and prepared to spend my life a thousand times for his loue.

Whilest S. Paul spoke, S. Barnabas beheld him earnestly, and marking how zealously he vttered those wordes, and seing the teares which he shed in signe he repented his former life, he imbraced him againe, and led him to the Apostles, which then were present in Ierusalem. There S. Paul declared the manner of his conuersion, to the great content of them that were present, who all contended to runne to imbrace and receaue him, one after an other. He preached certaine daies in Ierusalem, but seing the small profit he reaped, aswel for that the people of that citty in which he preached, being Doctors, Scribes, and Pharisies, were stubborne & hard hearted, as also, because they knew him to be contrary to himselfe, they reputed him a vaine and senseles person; wherefore they deuised to kill him. S. Paul hauing been there 15. daies, departed, and went to Cæsarea, and from thence to Tharsus into his owne country. In this place he preached many daies, & then in the cõpany of S. Barnaby, he went to Antioch

in

In that citty were now many Christians, who had reuelation of the holy Ghoſt, that Saul and Barnabas ſhould depart, and go to preach the Goſpell in diuers partes of the world, and thoſe two were called the Apoſtles of the holy Ghoſt. Before they went, they faſted and praied, that God would direct their wayes, and be their guide. At laſt they departed, and trauelled through many countries. They went to Seleucia, and there they tooke ſhip, and paſſed into the iſle of Cypres, where S. Barnabas was borne. In which place they preached, and eſpecially in Paphos, where Sergius Paulus the Proconſull was conuerted, by the preaching of S. Paul.

There was in that citty one Elimas a Negromancer who reſiſted S. Paul, but he was puniſhed, for he was made blind for a ſeaſon, to the great marueile of Sergius the Proconſull, yea this made him to be conuerted, & made him firme in the faith. Then went they preaching in other Prouinces and Citties, & being in Lycoania, the Iewes formerly with the Gentiles, would haue ſtoned him to death; ſo from thence they departed. They were another time in a Citty called Liſtra, where becauſe S. Paul healed one that was borne lame, the people would haue honored them for Gods, and they ſaid, Barnabas was Iupiter, & Paul was Mercury. The Prieſtes of the Idolls would haue offered ſacrifice to them, but they forbad them, telling them, that they were men as they were.

Then he returned to Antioch, and from thence to Ieruſalem, to treat with the Apoſtles, about a doubt or queſtion, which was riſen among the faithfull of that citty, to wit: whether they which were conuerted from Gentiliſme, were bound to be circumcifed, and obſerue the ceremonies of the old law; or not? This difficulty was treated of in the councell, in which S. Peter was Head and Preſident, and it was declared: that they were not bound vnto it. Then ordaining certaine thinges that they ought to obſerue, they ſent two diſciples; the one called Sylas, and the other Barſabas vnto Antioch, with the determination of the councell. This being finiſhed, S. Paul and S. Barnabas were ready to depart to their office of preaching, but a little variance aroſe betwene them; becauſe S. Barnabas would haue taken S. Marke the Euangeliſt in their company, and S. Paul would not, becauſe the ſaid Marke, departed from Pamphilia, for feare of martyrdome, and was returned vnto Ieruſalem. The end was, the Apoſtles did goe ſeuerally one from another.

S. Barnabas tooke S. Marke in his company, and went to Cypres, where he was martyred, and then S. Marke went and accompanied S. Peter. S. Paul taking an other diſciple called Sylas in his company, went into Syria, Cicilia, & then to Liſtra, where he tooke Timothy into his company, and circumciſed him, not for that he was bound to circumciſion, but partly for that he would not giue ſcandall to them which ſaw him in his company, for that his father was a Gentill, & partly becauſe as yet the old law was not quite extinguiſhed.

Then

Then went S. Paul into Misia and Macedonia, where is a Citty called Philippi, in which he healed a damsell possessed with a divell, who foretold many things to come, and brought great gaine vnto her maister. He seing he had lost his gaine, by S. Paules helping of the damsell, was wroth with the Apostle, and caused him & Silas to be put in prison, and to be whipped cruelly, but the next day they desired them to depart. The Apostle answered, and abode many like persecutions, and not only he, but they also which kept him company.

Then came he to Athens, where he saw an Altar consecrated to the vnknowen God. There Saint Paul preached, and Dionisius Areopagita, a woman called Damaris, with many others, were converted. The Apostle departed from Athens, and came to Corinthe, and preached there certaine dayes, and reaped much fruit in that place. Then passed he to Ephesus, & so to Galacia, & through many other countries, preaching in them that were perfect, and writing Epistles to the absent. [illegible] confirmed the faith of Christ. In Troada he raised to life a young man called Eutichus, who sleeping in the window of a house, in which S. Paul preached, fell downe to the ground and died: but as I have said, the Apostle did raise him againe to life.

Finally, he came to Cesarea in Palestina, where one called Agabus prophecied to him, that he should be bound in Ierusalem, & (people broken and confounded). The disciples would have perswaded him not to go, but to small purpose. So great was the desire S. Paul had, to indure afflictions & suffer for the loue of Christ. Then went he to Ierusalem, and there found S. Iames the Iesse, who was Bishop of that citty, and remained with him certaine daies, conferring of diuers matters, and every day S. Paul went to the Temple, to make his prayers.

It happened one day, that some Iewes of Asia being present, knew S. Paul, who although they saw him, began to shout and call the people, to the end they might take him, as the enemy of them all. He was forthwith taken, and very euill entreated. Some confulted together to murder him, but the Coronel who was in Ierusalem (with many Souldiers) being aduised of this conspiracy, sent him vnder a strong guard to Cesarea, where he presented him vnto Felix, who was sent by the Romane Emperour to gouerne that Prouince. He gaue audience to the accusations and [illegible] which the Iewes made against S. Paul, yet did he not determine the cause, but left him in bonds, to the end Festus his successor should giue iudgment of him: and because S. Paul appealed to the iudgement seate of Cesar, Festus sent him bound vnto Rome. In this voyage the Apostle endured many troubles, aswell by land as by sea, but that which happened to him in the Ile of Malta, is remarkeable. The Ship in which S. Paul went, was driuen out of her course by a mighty storme, and at the end arriued at Malta, where they all tooke land. The Barbarians that were in the Island,

were

were mooued with pitty, seing them beaten with tempests, and kindled a great fire to dry and warme them.

S. Paul made the fier, and laid wood thereon, whereupon a Viper, which was amōgst the wood feeling the heate, tooke hold of the hand of the Apostle. The Barbarians of the Isle seing that, said among themselues: surely, this is a very wicked man, since that escaping the daunger of the Sea, he cometh to die on the land, and they awaited to see him fall downe dead. But he shaking the Viper into the fire, she was burned, and he remained without any hurt at all; for which cause the Barbarians, who before accounted him a naughty man, said he was a holy Sainct, and brought many sick men vnto him, and he cured diuers of them. Then was he imbarked againe, and at the end came vnto Rome, where a house was appointed to him to be his prison, which seemeth to be the house of some Christian (of which at that time were many in Rome) who promised (it may be) that he should be safely kept, and ready to appeare when he was called. There S. Paul remained two yeares, and at this S. Luke maketh an end of the Actes of the Apostles.

S. Paul was well and kindly vsed in that house or prison (if it was so) and like a gentleman, and was visited by many Iewes, who hearkened to his preaching about the matters of our faith; and he spoke in such sort to them, that many were conuerted, and others said: they had a desire to vnderstand thinges better. At the end of two yeares, by the intercession of Ænneus Seneca, who was schoolemaster to Nero (as we way well thinke) and was become a great friend to the Apostle, he departed out of prison, and from that time to the fourteenth yeare, which was the last yeare of Nero, there is no certeinty of that which the Apostle did, in these eight yeares. This is no small argument to proue, that in that time he went into Spaine, as he had promised before he went to Rome, writing to the Christians of that Citty. It is not a thing likely, that he which had spent all his former time so well, would spend these eight yeeres idely & without profit.

S. Ierome writing vpon Amos, saith: that S. Paul the Apostle, like a cloud full of water, would wash all the Church of God. He preached the Gospel from Ierusalem vnto Hungarie, and the countries adiacent, and went as farre as Spaine trauailing from one Ocean to an other. S. Gregory giueth a testimonie of the comming of S. Paul into Spaine, and S. Anselmus, in his commentary vpon the Epistle to the Romaines. S. Iohn Chrisostome auoucheth it diuers times in sundry places. S. Epiphanius Bishop of Cypres, accounteth it a matter assuredly true, that the Apostle went into Spaine. S. Isidore, Sophronius, venerable Bede, Dorotheus Bishop of Tyre, and S. Thomas of Aquine, be of the same opinion.

Symeon Metaphrastes, not only saith the same, but also recounteth some

thinges that Saint Paul did in Spaine. The diuine Hierotheus, is of the same opinion, and his wordes of great waight, becauſe he was a Spaniard, and that the Apoſtle tooke him in his company into Spaine. Moreouer, it is a good proofe, that in Tortoſa is celebrated the feaſt of S. Ruffus, which was ſonne of Symon Cyreneus, who holpe our Sauiour to beare his croſſe, and this citty accounteth him for their Biſhop, and they ſay S. Paul left him there when he was in Spaine.

In Narbona, they reckon for their firſt Biſhop Paulus the Proconſul, who was conuerted by S. Paul, and whom he tooke thither with him, when he went into Spaine. The ſame recounteth the Biſhop Equilinus, & Vſuardus is of the ſame opinion, yea he ſaith more, that the two Paules went preaching through Spaine. In the hiſtory of S. Facundus, and Primitiuus martyrs and Spaniardes borne, it is read: that the Iudge which would martyr them, demaunding of them who taught them that doctrine? they anſwered: S. Paul the Apoſtle. But you muſt not vnderſtand that they learned it of the Apoſtle himſelfe, becauſe their martyrdome was in the yeare of our Lord 168. and they could neuer heare S. Paul, but that they learned it of them whom S. Paul had inſtructed in Spaine, and had ſeene and conuerſed with him. By theſe thinges is very euident, that S. Paul was, preached, and conuerted many in Spaine. The Apoſtle went alſo into the countries adiacent, and it may be that he paſſed into Africa: which may the rather be beleeued, by reaſon of his great charity.

Laſtly, he returned to Rome, in the 14. yeare of the Raigne of Nero (Baronius ſaith 13.) to wit: *Anno Domini 69.* hauing ſpent 8. yeares in preaching in diuers places. Now was he come to Rome, S. Peter being there a good ſpace before. By the conuerſion of people vnto God, by little and little appeared, the decay of the worſhip of the Idolls. The Prieſts and miniſters of the temples of the Gentills, complained to the Emperour, ſaying: all the Empire would come to ruine, if the heades of the Chriſtians, which were cauſes thereof, were not chaſtiſed. Little perſwaſion was ſufficient to mooue Nero, who was naturally inclined to ſheding of blood.

Thereunto was adioyned, the complaintes of perticular cittizens, who lamented, that their concubines being made Chriſtiãs, would not vſe their company any more, and of theſe, two were concubines to Nero himſelfe. The Emperour cauſed S. Peter and S. Paul, as the heades and principall cauſes of the complaintes of the Prieſtes and cittizens, to be taken. S. Paul was ſoone found, but S. Peter was warned, importunated, and beſought, to depart from Rome, and he doing ſo (by manner of compulſion) met our Sauiour, as it is written in his life. And ſo returned backe into the citty againe, and was taken, & within few dayes, they were ſentenced and iudged both to death, but not to die in one manner. S. Peter was crucified, which was the ordinary death for them that were

were put to execution. S. Paul was beheaded as being a man of account, and a gentleman, and in this he enioyed the priuiledge, of a Romane cittizen. At the time the hangman was ready to cut off his head, he called vpon (with great and tender deuotion) the name of Iesus, vnto which in his life he was so deuout, that he nameth it 500. times in his Epistles. He was beheaded in the Via Ostiensis, in the place which at this present is called Trefõtaine (or three fountaines) and in the same place was built a sumptuous Church to his honor, and was called after his name.

After the death of S. Paul, Dionisius his disciple who was there present, wrote an Epistle vnto Timothy, who was disciple also vnto the Apostle, and recounting his death, maketh a heauie lamentation. Among other wordes, he saith these. Where is now (deere brother) thy blessed Father Paul, Doctor of the Gẽtiles, preacher of the truth, father of the poore, a celestiall man, and glory of the Apostles? He will write to thee no more with his blessed hand, and say: come my deare sonne. Thou shalt receiue no more letters with this superscription: *Paul vnworthy seruant of Iesus Christ*. He will write no more of thee to the cities saying; *Receiue you my most deare sonne Timothy, and entertaine him as mine owne person.* Shut vp & seale the bookes of the Prophets, since he that should declare them is now gone: thus he.

S. Iohn Chrisostome, made a treatise in praise of this holy Saint, in which he saith; what tongue can worthely recount the merits of this Saint, within whom God with his liberall, and beautifull hand, collected and laid vp all that which he deuided among others! Abel was commended because he offered sacrifice to God, let vs then praise this Saint that offered vp him selfe daily, and not only him selfe, but endeuoured also to offer all the world vnto him. Which to performe, hee went from one countrey to an other, to preache the name of Iesus Christ vnto them. He was not content that men should become Angels, but those that were very diuels, he made to become Angels.

Abel was murdered by his brother, and Paul was murdered by them, whom he sought to deliuer from the true death. Noah did once deliuer himselfe and his sonnes from the deluge, by the Arke which he built, and S. Paul deliuered infinite people from a greater deluge, not with an Arke made of wood, but by his Epistles, repleniſhed with the spirite of God. In the Arke of Noah, the Crow that entred in, came out againe a Crow, and the Lion which came in, went out againe a Lion, with his fiercenes. But he which listened to the doctrine of S. Paul, came a wolfe to heare him, and departed a lambe, he came a rauening hawke, and became a milde doue.

Abraham was praised, for that he forsooke and left his country at the commaundement of God, and S. Paul deserueth to be commended, that for the loue of Iesus Christ he left and forsooke the whole world. Abraham put himselfe in

daunger to set Lot (sonne to his brother) free from his enemies, which had taken him; And S. Paul not once, but many times, exposed himselfe to the danger of death, to deliuer and set them free, which behaued themselues towardes him as enemies. Abraham would sacrifice his sonne once, S. Paul sacrificed himselfe 1000. times. Isaac is commended for his patience, and S. Paul had no lesse then he. Iacob serued 7. yeares to obteine the beautiful Rachael, S. Paul serued a great while longer for the Church the spouse of Christ, & was afflicted not with the heate of the sunne, but with imprisonment, and corporall punishments.

Iacob fled to auoid the fury of his brother, S. Paul to escape the rage of them whom he held for brethren, was let downe by a cord in a basket, from the walles of the citty of Damascus. Iob was praised, because his house was alwaies open to the poore and needy, S. Paul conuersed and dealt with the poore and rich, the iust and the vniust. Moises requested of God, either to deliuer the people, or els to cancell and blot him out of the booke of life, S. Paul desired to be accursed for his brethren. There was neuer man that so bewailed his owne sinnes, as S. Paul bewailed the sinnes of other men. S. Paul not only surpasseth the men that liue in flesh, but the Angels also that be spirituall.

S. Iohn Chrisostome saith, and it seemeth that S. Paul saieth the same of him selfe (writing vnto the Ephesians) that the Angels learned some thing of him. Euery Prouince and countrey is recommended and committed to one Angell, and vnto S. Paul was recommended all the world. The martyrdome of S. Paul was on the 29. of Iune, in the yeare of our Lord 70. which was the last yeere of the raigne of Nero. S. Gregory the Pope, ordeined his feast to be kept and celebrated on the 30. day of the same moneth, for that the day before is kept for S. Peter, to the end, that each of them might haue a perticuler festiuall day.

Nicephorus Callistus saith. That S. Paul was little of bodie, and somewhat great shoulders, a pale face, but graue, he had a little head, gratious, and pleasing eyes, his eyebrowes long, and a hawkes nose, he had also a long beard, and bushy, and in his head were seene some gray haires. He had a venerable aspect, and there with prouoked men vnto deuotion; And he seemed to be a vessell, wherinto containe the grace of God.

IVLIE.

IVLIE.

The visitation of our B. Lady. Iulie. 2.

AMong many reuelations the Prophet Ezechiell receiued from Almighty God, he recounteth one in this maner. There came (*saith he*) the hand of our Lord vpon me, and caried me into the land of Israel, and set me vpon a very high mountaine, where was as it were, the building of a citty. *This vision of the Prophet, is very agreable to this feast of our B. Lady, wherin she went to visit S. Elizabeth her cosin, who was already sixe monethes gone with childe of S. Iohn Baptist. For first, the hand of our Lord came vpon her. This came to passe, when she conceiued the eternall Word in her wombe. The eternall Word is called in the sacred Scripture, the arme of God, as the same virgin saith, in the speech she made to S. Elizabeth at this visitation. The wordes are these:* God hath done a worke of potency, and power with his arme, *which was: when his only begotten Sonne was made man; not by humane power, but by the power of the Holy Ghost. The Holy Ghost is also called the finger of God, as our Sauiour doth testifie, when he prooued, that he cast out diuels by the power of the finger of God, which is the Holy Ghost, against those that malitiously slandered him, to haue cast out diuells, by the power of Belzebub, prince of diuells. So we see, it agreeth very well, to call the Sonne of God the arme, and the Holy Ghost the finger, for as the arme proceedeth from the man, so the Soone is of the Father, and as the hand in which the finger is, proceedeth from the man and from the arme: so the Holy Ghost proceedeth from the Father and the Sonne. The blessed virgin conceiued by the worke of the Holy Ghost, which ouershadowed her, as the Angell tould her, which was the very same that the Prophet foretelleth saying*: that the hand of God came vpon him, *he addeth further*: that he caried him into the land of Israell, and set him vpon a very high hill. *The same may be said in this solemnity of the blessed virgin, for after she had conceiued the sonne of God, she arose, departed out of her house, and went into the mountaines of Iudea. The Prophet saith also*: there was in that mountaine, as it were the building of a citty. *This building, as of a citty, was the precursor of Christ, S. Iohn Baptist, of whom it was said: that he was as the building of the citty, for that he was not wholy a citty as yet. The sonne of God speaking to his Apostles (as S. Mathew writeth) told them: that they were the light of the world, and that they were a citty set vpon a hill. So that the Apostles are tearmed light, and a citty. This agreeth also very fitly vnto S. Iohn Baptist, who was the Apostle of the eternal father, of whom also S. Iohn the Euangelist speaking saith; that he was the light, in these wordes, he was the light, that did illuminate, and shine.*

To be a citty is also very fit for S. Iohn, for of him S. Mathew saith: that vnto him resorted people of all sortes, and from all coastes, and him they found a refuge and defence, against their euill inclinations and vices, continually assaulting them. He was also vpon the hill, for his preaching was vpon the hill of the desert: likewise the Prophet saith: that it was as the edifice of a citty; it was not a perfect citty, but it was a beginning for one. Thus much saith the letter.

S. Iohn was to be a citty after his birth, for whilest he was in his mothers wombe, before he was sanctified, he was but as the edifice of a citty, for as yet, though the foundations were laid, being begotten, and hauing a reasonable soule, yet he was not a perfect citty: for that was to be fulfilled, when he should be borne into this worlde, a man indued with sanctity, and when hee should doe the workes of a holy man, by preaching of pennance, and teaching them the way vnto saluation. This is the declaration of this prophecie, let vs now see how it is fulfilled indeed, as S. Luke recounteth it in his Gospell.

THe most blessed virgin hauing receiued the Ambassadge from God by the Angell Gabriell, and accepted of it, the highe and soueraigne mistery of the Incarnation of the Sonne of God, being now celebrated, and being made man in her blessed wombe, she tooke her iourney in hast, to the mountaines, came to the house of Zacharias, and saluted S. Elizabeth. The glorious virgin (as S. Ambrose saith) made not this voyage, doubting of that which the Angell said to her, nor of any desire she had to be certified, whether S. Elizabeth her cosin was sixe monethes gone with child or not, and by that to know whether it were true that had bene spoken vnto her. This I say, was not the cause, for the glorious virgin had not any doubt in this holy mistery, as S. Elizabeth did sufficiently testifiy in this visitation, saying. *Blessed art thou which hast beleeued.* But she went this iourney mooued by the holy Ghost, to the end Saint Iohn might bee sanctified, and that she might exercise her selfe in charitable workes, in visiting and seruing S. Elizabeth, and impart vnto her the diuine misteries, which God had bestowed on her; and that both of them together, might praise the heauenly maiesty.

In this you may vnderstand, the exceeding humility of the glorious virgin, who being placed by God in an eminent estate & dignity, was not proud thereof, but had a lesse estimation of her selfe in exercising the workes of humility, as her visiting of S. Elizabeth doth sufficiently declare. Vntil that time, the blessed virgin had liued a retired life, & had exercised her selfe in contemplation, and meditation, but no wit was Gods will, that she should goe out of the house vnto the mountaines, and enter into the house of Zacharias, where of force she was to see, and to be seene of many persons.

In this the virgin geueth vs an example, to be obedient vnto God in euery thing, and at all times, in what we are commaunded by him. The doing of the

will

will of God, consisteth not in sacrificing vnto him great sacrifices, as king Saul did, hauing reserued for that end, all the fattest and faireſt Oxen of the Amalekites, and all the most rich Iewels, with intent, to bestow all vpon God, yea rather God was there with offended, and determined therefore to depriue him of his kingdome, in regard of the commaundement he gaue, that he should not reserue any thing of the Amalekites. If we therefore will finde the right way, let vs subiect our will vnto the will of God, and let his will, and not ours be done in all thinges. For the little that is done according to his will, pleaseth him very much, but of a great deale done against his minde, he maketh no account.

We may also consider here, that the blessed virgin went vnto the mountaines, and entred into the house of Zacharias the priest, assoone as the Sonne of God was made man, and had him with hir, and not before. The mountaine and the house of Zacharias the priest, being a figure of a religious life, it behooueth that he which wil goe thither, do endeauour to haue God in his company, if he meane to doe a good worke, in taking that course of life. I will then inferre, that aswell the man as the woman, ought not to goe into Religion vpon an humor, or any other conceipt, or worldly respecte, but only by the calling of God. For as sometime we may seee one runne as fast as he can through the street vnto the Church, in so much, that some perhaps attribute it vnto feruent deuotion, when as indeed, he runneth not so fast for any deuotion to that place, but because he hath killed some man, and runneth to the Church for sanctuarie, so that necessitie, and not deuotion forceth him thither. Euen thus it fareth with yong, and immature resolutions, for sometimes you shall see a young man or a young woman, be so earnest to enter into religion, that their desire seemeth to be deuotion, and desire of Saluation, when as sometimes it is desperation, & a desire to remedy some affliction or misfortune which happened to them; but what followeth? Such as these, be scant entred into the conuent, but they wish to haue libertie to go out againe, and when they cannot obtaine it, their life is greiuous to themselues, & scandalous vnto others.

When Lot departed out of Sodoma, by the good will and licence of the Angell, he entred into a cittie, where he might haue bene secure and safe, but he had a desire to goe vpon a hill with his daughters, and there he committed incest with them, and beside, he was dronken, which gaue occasion to that vnlawfull acte, and was a sinne if the other had not bene. This is also a figure of them that enter into Religion vpon an humor, where they doe such thinges, that in steed of the seruice of God, they offend him, and liue alwaies discomforted, and like desperate people. He therefore that will mount to the state of a Religious man or woman, let him endeuour to haue God in his companie, as the B. Virgin had. Let him take God for his guide, and haue a firme purpose to

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ſerue him, and ſo his worke ſhall haue a good end.

The Euangeliſt ſaith alſo: that the Virgin went this iourney in haſt. Of that we may take a document, that in the voiage of our life, we ought to walke in haſt, not wholly ſtaying our ſteppes in any thing of this world, but doe as the doue which Noah ſent out of the Arke, who fetched about, and returned vnto the Arke againe, for that ſhe found not a place whereon to ſet her foote. So, vnto the iuſt man, there is not a place in this life where he may ſet his foote, euery thing is ſo full of ſnares. It behoueth him, not to be ſtaied determinately on any thinge: a very ſmall thing ſuffiſeth for the neceſſity of the body, let vs therfore take that which is neceſſary, and leaue that which is ſuperfluous. This is a diſcreet aduiſe for euery one of vs, for we all run ſwiftly towards our death.

Might not he iuſtly be accounted an vndiſcreet perſon, which hauing taken in hand ſome long voyage, yet when he cometh to his Inne at euening, ſhould begin to trim, and deck vp the houſe, when as he is to ſtay but only one night? Who would not reprehēd him? who would not ſay, why doeſt thou ſo thou ſimple creature? why doeſt thou beſtowe ſo much paines, for one night only, that thou art to ſtay therein? Let vs take counſell from hence, pondering with due conſideration the great perill men find, by ſtaying determinatly vpon worldly matters, which are repleniſhed with nothing els but poiſon, and venime. Honors, Riches, Beauty, Dignity, and Delights, yea euery thing is repleat with poiſon, which infecteth them, that ſtay themſelues too long vpon them.

Elianus in his booke of liuing creatures, writeth: that when the dogges of Egipt come to drinke at Nilus, the Crocodilles and fierce beaſtes, vſe to come out of the water, to take and deuoure them. Wherefore the fearefull dogges, compelled by thirſt and deſire to drinke (to auoid that daunger) doe take their courſe from the lande, and come to the water; and ſnatching thereat, foorthwith run away, and returne againe oftentimes to the water, and backe againe, vntill they haue quenched their thirſt. Theſe dogges doe inſtruct vs, to take the goodes of the worlde in the like manner, leſt they doe vs harme, to wit: to ſnatch ſpeedily, only ſo much as is ſufficient, and no more, for that if we make ſtay in taking them, it will be perilous and hurtfull to vs.

Ionathas on a time being in a skirmiſh, wherein he ouercame his enemies, ſtaied to take a little hony, which he ſaw vpon a tree. This ſtay put his life in daunger and perill: for his father Saul had commaunded, that none ſhould be ſo hardy as to eate any thing, vntill his enemies were fully vanquiſhed, & diſcomforted. So neither ought we to linger to eate the hony of this world, but firſt let vs ſeeke to get the victory againſt the world, the fleſh, and the diuell, which being attained, and we being freed from the waight of this mortall bodie, & hauing taken poſſeſſion of the eternall habitation of heauen, then may we boldly dare, to enioy honor, pleaſures, and riches, which neuer will decay.

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In this world we need not to take any more, but that which is necessary for the maintenaunce of our life, running alwaies (as the glorious virgin teacheth vs) trauelling to visite her cosin) a great pace.

When the B. Virgin went to visit S. Elizabeth, she was already brought to the house of S. Ioseph her spouse: and though the Scripture make no mention therof, yet we are necessarily to beleue it, for that, if she had only bene brought to the house of S. Ioseph, after the three monethes she staied with her cosin Elizabeth, then she being deliuered of child sixe monethes after that, it seemeth it had not bene for her credit. She was therfore at that time in Iosephes house, and vnto him declared, the desire she had to goe and visite S. Elizabeth. And there be some likelyhoodes, that S. Ioseph went with her in that voyage, for who can iustly doubt, but that he bore to her more loue, then that he would be absent from her so long, and also for that from Nazareth, vnto the mountaines where the house of Zacharias was (which was not farre from Ierusalem) it was fifty miles, somewhat more or lesse.

O Mother of God, & Lady of our life! that a man might haue seene thee a tender damsell, goe so long and troublesome a iourney. O mother of God and Queene of the Angels! tell me I pray thee, wentest thou in coach, or horselitter, as the Queenes of the world vse to doe? Certes, thy great humility would not yeald to doe so. It may be thou didest ride on some little beast, or els perhaps thou wentest a foote with greater paine, for that the way was long, mountenous and craggy.

The blessed virgin arriued, and came to the house of Zacharias, and entring in, saluted S. Elizabeth. This B. Virgin, so great was her humility and lowlines, that she would geue the first salutation. S. Elizabeth seing the B. Virgin, and vnderstanding by the spirit of prophecy, the mistery of the Incarnation, answered vnto her with all the ioy that may be imagined, for that she saw such a person in her house. *Blessed art thou among women, and blessed is the fruit of thy wombe*, for thy great faith, all shalbe fulfilled in thee, which hath bene told thee on Gods behalfe. These wordes which S. Elizabeth said vnto the blessed virgin, do accord with those that the Angell had said before vnto her, for he and he, called her happie, and blessed aboue all women, but S. Elizabeth said more; *And blessed is the fruite of thy wombe*. The Angell said not these wordes, for God was not then made man.

S. Ambrose saith: that if S. Elizabeth was pleased, and ioyed at the salutation of this B. Virgin; likewise S. Iohn which was yet in his mothers wombe, reioyced by the salutation of the Sonne of God, who was also come to visite him. In this visitation, S. Iohn Baptist was not only sanctified, & set free from originall sinne in which he had bene conceiued, neither only was that fulfilled which the Angell had said to his father Zacharias, to wit, he shalbe replenished with the

holy Ghost from his mothers wombe, but also there was graunted vnto him the vse of reason soones, which made him to know by the spirit of prophecie, the Sonne of God, which was come to visite him, wherfore turning toward him in reuerent sort, he adored him, making signes of ioy as his mother did. S. Iohn Chrisostome talketh thus with S. Iohn, and saieth: Tell me, little infant, tell me the greatest of all the Prophets, how happeneth this soddeine ioy and delight? how is it that thou art not borne, and yet thou prophecyest, and knowest the comming of thy Lord? Thou maiest well be called more then a Propher, for the other Prophets, prophecied after they were borne, and thou doest prophecie in thy mothers wombe.

The Euangelist relateth, how S. Elizabeth did speake aloude. Where we are to note, that her voice was not without speciall deuotion, this being the sound which God doth most respect: Wherefore her voice was loude, but proceeding from a singuler deuotion, as the effects doe declare, when she burst forth into these wordes. How haue I deserued, that the Mother of my Lord cometh to visite me? I ought rather to haue gone to visite thee, but the lowlines of thee and of thy B. sonne, hath caused thee to come vnto me. Thy coming hath not only reioyced me, but the sonne in my wombe also maketh ioy, and being not able to manifest in speech, the misteries which he knoweth by thy presence, he manifesteth them with the ioy that he can. When the virgin saw that the secrets of Gods workes were already published, with spirituall ioy, she began to singe that admirable canticle of Magnificat.

The people of Israell vsed, when they receiued any rare benefit of God, to assemble themselues to render thankes vnto him. And because the grace showed to the Virgin Mary, was the greatest that euer was done vnto any person, she had great reason to praise, and render thankes vnto him more then any other. As if she would haue said: thou commendest me for the goodes thou seest in me, *but I (saieth she) will praise and magnifie my Lord God*, from whom all goodnes commeth vnto me. Another verse of that canticle, is: *For our Lord hath regarded the humility of his handmaide, wherefore, all generations from henceforth, shall call me blessed.* In this place (as the Greeke text declareth) humility meaneth basenes, for though the B. Virgin might truly say of her selfe, that she was humble, yet for humility she would not say it, because she would not attribute so great a vertue to her selfe. So that she would say, he had regard vnto my basenes, for to aduance me, shewing therein more his power, as sometimes Kinges doe, who the more to shew their power, exalt and set vp persons of meane estate. So that the blessed virgin ment in her saying, *All nations shall call me blessed.* For that our Lord hath aduanced me from so base estate, to a high and supereminent dignity. Another verse saieth: *He that is mighty hath done great thinges to me, and Holy is his name.* What great thinges be they, O holy virgin, that this great God hath

hath done to thee? they be these. That thou, being a creature, diddest bring forth thy Creator, that thou being an handmaide, hast borne thy Lord, that being a woman made of earth, art Lady of all the heauens, that by thee God repaired the world, thou clothedst him with flesh, wherewith he might suffer death to redeeme the world.

When the virgin had rendred thankes vnto God, for the fauours done vnto her, she also rendred thankes for the fauours bestowed on all the world, saying. *His infinite mercy is extended ouer all generations:* as in truth it is, for though the Iustice of God be the same with his mercy, though he neuer do Iustice without doing of merey, yet on our partes and in effect, his mercy shineth more clearely toward all, then his Iustice doth. The doing of Iustice, is a violent motion in God, for that he doth not chastise, if there be not a fault, but the doing of mercy in pardoning, is a naturall motion, that doeth vs good only of his bounty. This his great mercy is manifested in Exodus, where it is read: *I am the zelous God, and chastise the iniquitie of fathers vpon their sonnes, vnto the fourth generation, and shew mercy with them that serue me, vnto a thousand yeares*: In these wordes, there is a limit set vnto his Iustice, and his doing of mercy, is infinite. An other verse of this canticle, speaketh of the rigor of the Iustice of God against the proud and saith. *He hath shewed might in his arme, and he hath dispersed the proud in the conceites of their hearts*: not permitting them to fulfill their wicked desires. It is apparant, that God by the power of Iesus Christ, freed the world, driuing out of their seate, the proud and wicked, and setting vp the humble and lowlie of hart. The blessed virgin concludeth her canticle, rendring thankes vnto the eternall Father, for the great benefite of the Incarnation of his Sonne, and saith: *God receiued Israel his child, being mindfull of his mercy, because he had promised so to Abraham, and to the other holy fathers.*

In this place the virgin vttered more wordes, then (we read in the Gospell) she did at any other time: giuing vs a document hereby, that in praises or giuing thankes to God, we should not be sparing of speech, as we ought to be vpon other occasions. Amongst these we may consider, how happy the house of Zacharias was, where the King of heauen, inclosed in the holy and blessed wombe of the virgin, the great S. Iohn Baptist in the wombe of S. Elizabeth, Mary the virgin and Elizabeth, Ioseph and Zachary, dwelt al vnder one roofe, & sate at one table. After the blessed virgin had remained in that house about three monethes, she returned home vnto Nazareth, from whence she came.

Pope Vrban the 6. in the yeare of our Lord 1388. appointed the feast of the Visitation to be kept, and although the visitation was after the Incarnation of the Sonne of God, about the end of March, yet because the Church is busied, in celebrating the paines and dolours of her spouse Iesus Christ, treating of his passion and death, therefore this Pope thought good to translate it, vnto

the second day of Iuly, which is one day after the octaue of S. Iohn Baptist, and it is obserued so vntill this present. The same Pope, graunted to all the faithfull Christians, that are at Masse, and other seruice on this solemnitie, all the pardons and Indulgences that Pope Vrban the 4. and Clemens 6. graunted to the feast of *Corpus Christi*, which be very many, as it is said in that solemnitie. And we ought to make great account, and endeuour to attaine and get these Indulgences, to the end, we may the sooner obtaine the reward of our good workes that we haue done, by enioying the blessed and happy vision of God in his glory. Amen.

The life of SS. Processus and Martinianus Martyrs. Iulie. 2.

WE read in the third booke of Kinges, that Achab raigning in Israel, all the people were deuided into two partes, some said, that they ought to adore Baal for God: others said they ought not, but that they ought to adore the God which their fathers adored, who brought them out of Egypt, and deliuered them out of the handes of Pharao, and vpon this they were at difference. The Prophet Elias stepped in amongst them, and said. Let vs take some course to know who is the true God, and which is to be adored of all. This shalbe the way of triall. There be four hundred Prophets of Baal, and I alone am for the part and behalfe of my God, which our fathers adored. Let there be brought two Oxen, and let them take one, and lay him on a altar, and lay wood about it, and I will doe the same with the other Oxe. Let them call vnto their God, and I will call vpon mine, and the God which sendeth fier from heauen to burne and consume the sacrifice, let him be held for the true God, and let all the people adore him. The people were well content, to haue this proose and tryall made.

The Prophets of Baal tooke their Oxe, and made vp an altar, and vpon it they laid much wood, and the Oxe on the toppe thereof. Then began they to cry out aloud, and to call vpon their God, and besought him to consume and burne their sacrifice, and the more to moue him to compassion, they wounded their armes with launcets, and sprinkled their blood about, but for all that the fier came not. Elias tooke his Oxe, and made vp his altar, vpon it he laid the wood and the sacrifice, then he caused aboundance of water to be cast thereon, three times. This being done, he prayed vnto God, and the fier descended from heauen, and consumed the sacrifice. What haue we in this figure, that is for our purpose? Only this: that Elias sacrificed an Oxe, and the Prieastes of Baal sacrificed an other: as well the one as the other of these beastes died, but herein was the greatest difference, that the one died in the seruice of God, and the other in the seruice of the diuell, for such an one was Baal.

This agreeth fitly to the life of these two Martirs, Processus and Martinianus, in the which we shall see that these holy Sainctes were put to a cruell and rigerous death; we shall see likewise, that the Iudge which did torment them, died also a terrible death. But the difference

was

way in this, that the holy Sainctes dyed for the seruice of God, and the Iudge dyed in the seruice of the diuell. The life of these holy men, hath long taken ayde of an ancient manuscripte, with the which accord and agree sundry martyrologes, which is in this maner.

NEro the Emperour, hauing caused the holy Apostles S. Peter and Paul to be imprisoned, in the time they remained there, diuers and many sicke men went vnto them for remedy, and returned home to their houses with perfect health. Some of them were possessed with euill spirits, and were made free by the helpe of their prayers: in that place they preached, and conuerted many soules vnto God. The cheife Gouernour of the prison wherein they were, was called Mamerrinus, who apppointed souldiers for the gard of the prisoners. Among these were Processus and Martinianus, as cheife leaders of the others. These seing the miracles which the Apostles did, and hearing their heauenly doctrine, determined to be made Christians.

They went vnto the Apostles, and cast themselues downe at their feete, and declared vnto them their purpose, beseeching the, to baptize them. And moreouer they said vnto them, that since they found in them nothing worthy of death, therefore they should depart out of prison, and goe whither it pleased them, for they themselues were ready to suffer, & indure the punishment that should be inflicted vpon them for the same. The Apostles yeelded thankes vnto our Lord, and commended highly the good purpose of the two new souldiers of Christ, and spoke many thinges vnto them to confirme them therin. There wanted nothing for their Baptisme but water only. That house & prison was built vpon the mount Tarpey, and was founded on a hard rocke. S. Peter the Apostle made the signe of the Crosse on that rocke, and forthwith the water sprung out abundantly, with the which Processus and Martinianus was baptized, with forty other persons.

The author that wrote this history saith: that the Apostle S. Peter moued with the importunity of their prayers, departed out of prison, and met our Sauiour Christ at the gate of the citty, and when S. Peter asked him whither he went? our Sauiour answered: that he went to die in Rome once-more. The Apostle vnderstood that the will of God was he should die, therefore he returned into prison againe. Though the author doe thus relate the history, yet it seemeth a thing more conformable to reason, that this befell vnto S. Peter before he was taken, and that he was moued to depart out of Rome by the prayers of the Christians, because there was such search to apprehend him, as hath beene already said in his life. For to say he would depart out of prison, and shew such declination of mind in his sighs, seeing that he did leaue S. Paul in that place, expecting the crowne of martyrdome, seemeth to repugne with that valourous courage of S. Peter. So that I hold it for more certaine, that he de-

pleased not our affliction, but that this befell before he was apprehended, though both of them were much incensed and requested to depart.

Then the Gouernour, vnderstood how all things passed, and caused Processus & Martinianus to be called before him, seeking by all meanes to bring them to change their good purpose. And because (notwithstanding) they alwaies shewed themselues to be more constant, he commaunded they should be beaten with stones vpon the mouth, and caused all their teeth to be broken. The holy Martyres lifted vp their eyes vnto God, and said: *Gloria in excelsis Deo.* Then Paulinus commanded, that an Idoll of Iupiter should be brought thither, and set vpon an altar, perswading & commaunding the martyrs to adore the same. They spitting vpon the Idoll said: that they would not adore any, but the God of heauen. At this Paulinus tooke great indignation, and minding to chastise the holy martyrs, caused them to be stripped, and laid vpon the torment called Equuleus, in the which he stretched all the iointes of their members, out of their places, with certaine small (yet strong) cordes: Moreouer, hee gaue them great strokes with staues. Neither did his furious cruelty cease herewith, for also for sure their sides, certaine plates of hot Iron, though still the holy Martyrs in these torments praised God, saying: O Lord, alwaies blessed be thy name. The heauens praise thee, and all thy creatures bless thee.

There was present a holy woman called Lucina, who (when the executioners by reason of their wearines rested a little) came close to the blessed Martirs and said: Be constant yee faithful souldiers of Christ Iesus. Consider that your torments shall soone end, but the reward which God will bestow in heauen (for that you haue suffered for his loue) shall neuer cease. Paulinus ceased not, still to deuise new torments for these holy martyrs, and when he saw their constancy, he commaunded their flesh should be torne with scorpions of Iron, so that their bones might be seene, mooued out of their places. This was a cruell torment, for their bodies were rent in pieces vpon a sodeine, the bloude ran downe the ground, and the hangmen increased in cruelty when they saw it.

Yet still the Iudge was more fierce and cruell, though soone after he had reward of his cruelty, for vpon a sodeine, one of his eyes fell out of his place, and put him vnto more paine, then hee had giuen vnto the martyrs, who had the comfort of heauen, which vnto him was denied. He roaring (and braying like a Lyon) said: the holy martyrs were inchaunters and negromancers. Then he commaunded they should be put in prison, and so it was done. Forthwith the Fiend (by the permission of God) [illegible] Iudge, who begining to feele the paines of hell, died in the beginning of the third day. The wretch had a sonne called Pomponius, who being impatient for the sodeine, and raging death of his father, went to Nero to complaine of Processus and Martinianus, saying: They had been the occasion of his fathers death. The Emperour commaunded

the

the Gouernour Cæsarius, to pronounce sentence of death vpon them, and so it was done.

The holy martyrs were led out of Rome, into the Via Aurelia, & there they were beheaded. Their bodies were buried by that holy woman Lucina (which had encouraged them in their torments) in one of her possessions, and from thence in processe of time, they were translated into Rome, to a Church of S. Peter. Their martyrdome was on the second day of the moneth of July, in the yeare of our Lord. 70. (Baronius saith: 69.) in the time of the Emperour Nero. S. Gregory in the 32. Homilie vpon the Gospels, maketh mention of these Saincts, and so doth S. Gregory of Toures in his booke of the glorie of Confessors, in the 24. Chapter.

The life of the seuen Brethren, Martyrs. Iulie. 10.

AT such time as Dauid held the scepter of Israell, there befell a great dearth in all his dominions for want of water. The Priests, commanded by Dauid, asked counsell of God vpon it, and he answered that God had not yet forgiuen the Gibeonites, who were confederates with other were the Israelites, and therefore till satisfaction. When they were demaunded what satisfaction they desired, they answered, they should not thinke themselues satisfied, except they had the liues of seuen of the kinred of Saul in exchange. Dauid hearing this, caused seuen of the sonnes and nephewes of Saul to be brought vnto him, whom he hanged vp in seuen galloes. Rispa the mother of two of them, hearing of it, watched the bodies that they hung vnto the galloes, vntill that God had sent raine vpon the land, for then they were buried, and Rispa had some what comforted.

These dead men, were figures of the martyrs, who for the loue of Iesus Christ, whom they confessed for true God, were put to death. Rispa signifieth the Church, who lamenteth and bewaileth their death. Marcus peraduenture, they represent the seuen martyrs, sonnes vnto S. Felicitas, who for confessing Iesus Christ, were put vnto most cruell deathes. Rispa signifieth Felicitas their mother, who though she animated them to suffer death, yet did she abide very great sorrow at their death. The life of these Saincts, was written by the registers of the Church of Rome in this manner.

IN the time of the Emperour Marcus Antoninus, a persecution was raised against the Church. There lined at that time in Rome, a noble matron called Felicitas, who had seuen sonnes, and being a widowe, she made a vowe to liue in chastitie. It was her ordinary exercise, to geue almes, to pray, to fast, and to geue good example to euery one. The ministers of the Idols hauing noted her life, and seing that many became Christians by her meanes, spoke vnto the Emperour and told him: that this woman (with her sonnes) offended the

Gods,

[illegible] in no regarding them, nor sacrificing at them, which they said was vnto him, and to the whole Empire a great dishonour. They also auouched, that if this woman should not be compelled to sacrifice vnto them, they would be angry and offended, in such sort, that some great hurt would fall vpon the Empire, and that nothing would be sufficient to appease them.

The Iudge giuing credit vnto the wordes they had spoken, commaunded the Gouernour to labour by all meanes, to bring Felicitas to sacrifice vnto the Gods. The Gouernour caused her to be called priuately, and entreated her with milde wordes, to sacrifice vnto them. When she would not, he gaue her to vnderstand, that if she would not sacrifice, his mildnes should be turned into rigour, both to her ouerthrow, and all her house. Felicitas answered: Thy mild wordes cannot moue me, nor shall thy menacinges put me in any feare, for I haue the holy Ghost to mine aide, who will not permit me to be ouercome by the diuell, yea rather I am assured, that during my life, I shall ouercome thee who art his minister, and when I am dead, I shall also vanquish thee. O thou wretch, said Publius, if thou hate thy life, yet if at all thou makest account of them, at least, that thy sonnes doe not loose their li[illegible] Felicitas) so long as they doe not sacrifice vnto the [illegible] if they doe sacrifice, then they shall die an eternall [illegible] ended their calling that day.

[illegible] Publius caused her to be led publiquely vnto his Iudgement [illegible] Iudge sitting in the high street of Mars, [illegible] him, turned vnto the woman, and said vnto her: [illegible] compassion on thy sonnes, and considest that they be [illegible] of their youth, and their countenances doe shew, that they be worthy to be well reputed and esteemed. Felicitas answered: Thy false piety, is true impiety, and thy counsell is extreame cruelrie: Then she turned vnto her sonnes, & said vnto them: My sonnes, behold heauen aboue, where Iesus Christ expecteth you, with all his Saintes, fight valiantly for the good of your soules, and shew your selues faithfull in the loue of your Sauiour.

The Iudge hearing these wordes, commaunded they should haue many buffets geuen them on the face, and said vnto her: Oh thou bold impudent woman, how dareste thou geue counsell vnto thy sonnes in my presence, against the commaundement of the Emperours? Then he caused the eldest of her sonnes (called Ianuarius) to be brought before him, and made vnto him many proffers and promises, if he would sacrifice, and threatened him death, if he would not obey. Ianuarius answered: Thou perswadest me to doe a foolish and an vnreasonable thing, but I hope in my Lord Iesus Christ, that he will geue me vnderstanding, that I shall not commit such a folly. The Iudge caused him to be stripped, and to be cruelly beaten, and then he sent him backe

to prison.

He called the second (whose name was Felix) and when he had admonished and requested him to sacrifice, he answered vnto him: I adore one God only, & vnto him doe I offer sacrifice: loose not thy time (ô Publius) in thinking that I, or any of my brothers, will at any time depart from the faith of Christ, thou maiest well torment vs, but our faith cannot faile. The Iudge caused this yong man to be beaten, and then to be put in prison also.

Then he called the third (whose name was Phillip) and said vnto him: The Emperour Antoninus our Lord, commaundeth thee, to adore the Gods, who be omnipotent. The holy Saint answered: Those thy Idolles be not Gods, and much lesse be they omnipotent, but they be Idolles, vaine, miserable, & without sence, they that adore them, doe bind themselues to indure the paines of hell eternally. This man was likewise beaten, and then sent to prison. The fourth (whose name was Siluanus) came, and the Iudge said vnto him: As farre as I perceiue, al you be of one opinion with your mother, in despising the commaundements of the Emperour; but you shall all die ignominious deaths. Siluanus answered: if we should feare the torments which soone shall haue an end, we should incurre other more horrible torments, which shall neuer haue end, but because we know the reward, that God hath prepared for the iust, & what paine he hath appointed for sinners, this is the only cause, that we make so small account of Cæsars commaundement, and so highly esteeme the precepts of God. This is the cause why we deny the adoration of the Idols, to giue it to him to whom it is due, that is to say: the God of heauen. If we adore him we be assured, that we shall attaine to eternall life; and we know, he that adoreth thy Gods, deserueth to haue eternall torments. The same that was done to the other brethren, was also done vnto Siluanus.

The sixt (called Alexander) was brought thither before the Iudge, who said vnto him: Haue compassion thou young man of thy tender age, for thou shalt loose thy life, if thou doest not obey Antoninus our Emperour. The young man answered: I am the seruant of Iesus Christ, whom I cõfesse with my mouth and beare in my hart, and whom I will neuer cease to adore. I giue thee to vnderstand (ô Publius) that my tender age hath the wisedome of an old man, in adoring the Lord that created heauen and earth, and not to adore stockes and stones. The Iudge caused Alexander to be carried out from his presence, but not without his chasticement.

Then thither he caused the sixth (called Vitalis) to be brought, and said vnto him: I would know if thou desire to liue or to be sentenced vnto death with thy brethren? Vitalis answered (ô Iudge) tel me who deserueth most to liue, he that adoreth the true God, or he that seeketh to be in the fauor of the diuel? Publius replied: And who is the diuell? All the gods of the Gentils said Vitalis be diuels,

and they which adore them be possessed with diuels. Vitalis was also sent away after he had beene tormented.

Then the last (called Martialis) came, & the Iudge said vnto him: the others haue giuen me occasion to be cruel, wilt thou also be of the same opinion of thy other brethren? Martialis answered, if thou knewest the paines God hath prepared for them that adore Idolles, and offer sacrifices vnto them, thou shouldest vnderstand that thou art more cruel to thy selfe in doing sacrifice vnto thē, then thou art vnto vs, in putting vs to death, for that we will not sacrifice and adore them. But be assured, that though at this present God dissembleth, and forbeareth thee, the time shall come, that thou and thy Emperours, and also all those that obey them, in being Idolaters, shall your selues be tormented in eternall fier, without hope of remedy.

Publius caused all that had passed with the seuen brethren, to be put in writing, and sent it to the Emperour Marcus Antoninus. He seeing it, nominated Iudges, who by sundry torments should put them all to death. The first (which was Ianuarius) was killed with most cruell beating, giuen him with certaine whippes, which at the one ende had pellets of leade. Fœlix and Phillip, were slaine with bastinodoes. Siluanus was cast downe head long from a high place, into a craggy rocke. Alexander, Vitalis, and Martialis, were beheaded. Their mother was martyred foure monethes after, and the Church solemnizeth her feast, on the 23. day of Nouember.

S. Gregory saith of her: that she had no lesse feare to leaue any of her sonnes aliue (lest that for feare of the torments they should sacrifice vnto Idolles) then other mothers would haue, to bury one of their sonnes aliue. I doe not know (saith he) if I ought to call this holy woman a martyr, for me thinketh I say little, rather as S. Iohn Baptist, being demaunded if he were a Prophet, said he was not, and said truly, for he was more then a Prophet: euen so this blessed woman, may not only be called a martyr, for that she gaue her life for Iesus Christ, but also more then a martyr, for that she animated her sonnes vnto martyrdome. Let not any thinke that she as a mother, had not sorrow to see her sonnes tormented, but the courage of her interior minde which she bore Iesus Christ, vanquished the outward griefe, which she as a mother susteined and felt, in seing her sonnes put to death. She reioyced that all of them went before her, that she might haue them afterwards present in heaue. The church celebrateth the feast of these Saints, on the day of theire martyrdome, in the yeare of our Lord 173. Baronius saith, in the raigne of the aforenamed Emperour Antoninus.

The liues of SS. Ruffina and Secunda, Virgins, and Martyrs. Iulie. 10.

OVr Sauiour Iesus Christ, treating with his Apostles of the persecutions which as well they, as also other faithfull beleeuers were, and ought, to suffer for the loue of his name, saith: The time shall come, that the brother shall procure the death of the brother, the father of the children, and the sonnes, the death of their owne fathers. Of this we haue an example in the two holy sisters Ruffina, and Secunda, who were persecuted for the name of Iesus Christ, and brought to their death; not by their father, or by their brethren, but by their owne husbands, who vse commonly most of all to cherish, and to shew themselues most louing to their spouses. The liues of these holie Saints, taken out of an old manuscript, with the which accord and agree diuers martyrologes, was as followeth.

RVffina and Secunda were sisters and noble Damsells, borne in Rome. The name of their father was Asterius, and Aurelia was their mother. It happened that in the persecution of Valerian and Galienus Emperours, many Christians were martired in Rome, whereupon Armentarius, & Verinus that should haue married the two sisters, denyed the faith of Christ, and reuolted vnto the Gentiles. And not being content with the perdition of their owne soules, they laboured to perswade the handmaides of Iesus Christ to doe the same.

The holy damsels to auoide the damage & hurt which was threathed them, collected all their goodes, and laying it on a cart, tooke their iourney towards Toscana, where their father had some possessions and landes. When their husbands vnderstood thereof, they talked with the Earle Agesilaus, and said vnto him: Do Iustice, and defend the honour of the immortal Gods, for we giue thee to vnderstand, that our spouses, Ruffina and Secunda, in the despight of our Gods and to our reproch, haue refused vs, and are gone towardes the partes of Toscana, that they may the more freely serue & adore Iesus Christ, whom they confesse to be true God.

When Agesilaus vnderstood it, he tooke with him armed souldiers, and went in pursuite after them, & ouertooke them in the Via Flamma about fourteene miles from Rome. He caused them to returne vnto the citty, & deliuered them into the handes of Iunius Donatus the gouernour, and said vnto him: These sacrilegious damsels despising the commaundement of our Emperours, haue left to adore the immortall Gods, to adore a man crucified, and for this end were departed from Rome against the will of their husbands. It was my part by vertue of mine office, to cause them to returne vnto the citty, now the rest belongeth to thee to examine their causes. Iunius caused them to be put in pri-

son, and to be seuered the one from the other.

On the third day he talked secretly with Ruffina, and said to her: Seing thou art borne a noble woman, why art thou so base minded, as to thinke it to be better to lie in prison, then to be at liberty, and liue merily with thy husband? Ruffina answered: This imprisonment and shackles haue an end, and shalbe meanes to deliuer me from the prison that neuer shall end. Oh (said the Gouernour) leaue these vaine imaginations, and sacrifice vnto the Gods, that thou maiest enioy thy husband, and liue with him many yeares. The holy woman answered: Thou laboureſt to perswade me vnto vaine and idle thinges, & doest promise vnto me an other thinge, which is doubtfull and certaine. First thou wouldest haue me doe sacrifice vnto the Gods, which if I doe, sure I am I shall loose my soule. Then thou wouldest haue me to take an husband, & liue with him in carnall delightes, and of this will arise, that I shall loose my virginity, and both the glory and particuler crowne that is geuen vnto virgins. Then thou doest promise me, that I shal be with him vntil I be an old woman, and that is a doubtfull and an vncertaine thing, for that thou knowest not, no more doe I, if we shall liue vntill to morrow.

The Gouernour said: leaue your talking. Then he comaunded, that Secunda should be brought thither, that when she saw her sister tormented, she should sacrifice vnto the Gods, for feare the like torments should happen to her. Assoone as Secunda was there, Ruffina was stripped of her clothes, and beaten cruelly with staues. When Secunda saw that, with an angry voice she said to the gouernour: What is the matter, thou (peeuish man) enemy vnto the kingdome of heauen; why doest thou thinke my sister worthy of this glory? and why doest thou depriue me thereof? If thou doest torment her for that shee is a Christian, and because she will not sacrifice vnto thy Gods, I am also a Christian, and am resolued not to sacrifice vnto thy false Gods. If thou thinkest I am more weake, and cannot support these beatings and bloues aswell as she, thou art deceiued, because when my strength shall faile me, my Lord Iesus Christ shal geue it me, agreable vnto the desire I haue to suffer for him, which indeed is very great. If then I be in the same case as my sister is, why doest thou such manifest wrong vnto me, granting that to her, whereof thou doest depriue me?

The Gouernour said: all that thou saiest is true, that in euery thing thou art equall to thy sister, in that thou deseruest to be tormented and chastised aswell as shee, though you be both fooles. Secunda said: My sister and I be not fooles, but wee be both Christians. If then thou doest torment her for that, I would not haue thee depriue me of her torments; for it is a thing most sure, that the greater torments that Christians indure for the loue of Christ, so much the greater and the more precious, shall their Crowne be in heauen. The Gouernour saide: if you will haue me account you wise and discreete, entreate your

sister

ſiſter to leaue her obſtinacy and damned intent, and condiſcend both of you to ſacrifice vnto our Gods, and to marry with your ſpouſe. Ageſilaus, who had taken them, was preſent in that place, and ſaid: it is no more lawfull or poſſible for theſe wemen to mary, for the ſacrilege they haue committed, in deſpiſing our Gods, hath diſabled them that they may not marry. The holy virgin Secunda anſwered: Thou laieſt an impediment of marriage vnto vs, for that we be Chriſtians, and as though we deſired to marry. Beleeue it Ageſilaus, we be of the ſame mind we were, that is: to continewe and be, virgins and Chriſtians, for if we be virgins, we ſhalbe more beloued of Ieſus Chriſt, & he will ſhew vs particuler fauours in his heauenly court. Then ſaid the Gouernour: what ſhall befall you if you looſe your virginity againſt your willes, how will your Chriſt deale with you in ſuch a caſe? Secunda anſwered: when we ſhalbe forced & violated, Ieſus Chriſt will giue vs a particuler rewarde, for hauing endured this wrong, wherefore doe thy will whatſoeuer it be, by force, violence, buffets, ſtrokes, ſtones, ſwordes, fier, or by whatſoeuer deuiſes thou canſt inuent to torment vs, for they ſhalbe meanes to increaſe and augment our glory.

The iudge cauſed them both to be put in a darke dungeon, & a great ſmoke to be made, by burning of dunge, and ſuch filthines. Which hauing filled the priſon where the holy Saincts were, did not ſtinke, or giue any euill ſmell, but rather recreated them, and ſeemed to be a ſmell of amber and muske: moreouer, the great darkenes of that place vaniſhed, and in ſteede thereof, ſucceeded a celeſtiall brightnes, comming from heauen. The gouernour cauſed them to be taken out from thence, and to be put in a cauldron filled with oyle, which boyled two whole houres vntill the oyle was all conſumed, and the holie Saintes remained ſtill within the ſame without any hurt.

The gouernour was certified thereof, at which he marueiled not a little, yet becomming more cruel, he made the holy Saintes to be taken out of the cauldron, and led vnto Tyber, where he cauſed a great ſtone to be tied vnto their neckes, and to be throwen there into. The holy damſels walked on the water halfe an hower without ſinking, and at the end the waues bore them vnto the ſhore, and their clothes were as drie, as if they had not touched the water.

This was alſo told vnto the gouernour, who wondring more at this miracle then he did at the former, ſaid to the Earle Ageſilaus: The two damſels which thou broughteſt vnto me, be inchauntreſſes or witches, or ells they be very holie women; Thou diddeſt deliuer them into my handes, and I render them againe vnto thee, condemne them or deliuer them at thy pleaſure. Wherupon Ageſilaus cauſed them to be led forth of Rome, into a certaine wood which was in the poſſeſſion of one called Buxus, and there cauſed both their heades to be cut off, and commaunded that their bodies ſhould be left in the wood, that the wild beaſtes might deuour them.

A Romaine Matron called Plantilla, was Lady and owner of the poſſeſſion where the wood was. Shee ſaw in her ſleepe the two holy Saintes, apparelled in moſt rich veſtures, and crowned with pearles and Iewels, of exceeding great valewe. Moreouer ſhe ſaw them placed vpon two ſeats in a chamber, as if they had beene brides, and they ſaid to the Matron Plantilla: Caſt out of thy mind thy falſe Gods, and doe not adore them, but beleeue in Ieſus Chriſt, that thou mayeſt of him receiue the reward which we haue receaued. And if thou wilt know where we are, goe vnto thy poſſeſſion, and there thou ſhalt find our bodies, and we deſire thee to interre and bury them. Forthwith Plantilla went vnto her poſſeſſion, where ſhe found the bodies of the holy virgins, without any hurt, but only that the executioner made, when he cut off their heades.

Plantilla adored God, and was conuerted to the faith, & cauſed a Sepulcher for the holy virgins to be built in the ſame very place, where they remained certaine yeares, but in proceſſe of time, their bodies were caried into the Church Conſtantiniana, and were buried neere vnto the font-ſtone. The Church celebrateth the feaſtes of theſe two Saintes, the day of their Martyrdome, which was in the yeare of our Lord. 252. (Baronius ſaith 260.) Gallienus and Valerianus being Emperours.

The life of S. Pius, Pope, and Martyr. *Iulie.* 11.

CVrſed by the man (*ſaith the Prophet Ieremias*) that doth the worke of God fraudulently. *His meaning (ſaith the gloſe) is: ſlouthfully, and for temporall gaine. The holy ſacrifice of the Maſſe, you may properly call the worke of God, for there is the liuing and true God, vnder the ſacramentall ſignes. Therein the Prieſt repreſenteth Ieſus Chriſt, which is the true God, and all that are there preſent, ought to be repleniſhed with God. This being then the worke of God, with good reaſon he ſaith: that* he that doth it fraudulently, *that is, principally for temporall commodity, or ſlouthfully, and carelesly, in ſuch ſort, that he commit any notable errour, is accurſed. This the holy Pope Pius conſidered, when he made a decree, in which he appointed: that the Prieſtes that commit a notorious fault in the maſſe, ſhould be ſeuerely chaſtiſed. His life collected by Damaſus and others, was in this manner.*

POpe Pius the firſt, was borne in the ancient citty of Aquileia, in the Prouince of Venetia, & was the ſonne of Ruffinus. Antoninus Pius was Emperour in Rome, when by the death of S. Iginius the Pope, and martir, Pius was elected Pope. And though the Church of God endured in that time, very greiuous afflictions and perſecutions, aſwell cauſed by the Pagans that perſecuted it, as by many heretikes, which vexed it, with vaine & blaſphemous opinions, yet Pius

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the Pope ceased not, to doe al that which was conuenient, for a good and godly Pastour. He made some decrees, as that which we haue rehearsed already, wherin he set a penalty vpon the Priestes, which committed any negligence, or default in the Masse. He made an other, in which he ordeined: that the possessions & goods of the church, dedicated to the seruice of Ecclesiastical persõs, should remaine so perpetually, and that none vnder paine of sacrilege, should be so bold, as to occupy the said goods, or vniustly to alienate them. He commaunded, that the virgins which made profession of perpetuall chastity, should be professed vpõ the day of Epiphany (but this was abrogated afterwards, for iust cause) and that they should not be profest, if they were not 25. yeares old. Here you may see, how auncient the being of holy Nonnes is, in the Church of God.

There was at that time, great difficulty about the keeping of Easter, to wit: whether they ought to celebrate it on the Sunday, or to follow the account of the Iewes, in the celebrating of theirs. Vpon this Pope Pius the 1. published a decree, which indureth vnto this present, in which he commaunded: that the holy Pasche of the resurrectiõ, should be celebrated alwaies on the Sunday, for that on that day, our Lord Iesus Christ rose from death vnto life. Damasus saith: Pius made this decree, persuaded by one of his brothers called Hermes, who presented vnto him a very worthy booke, made in manner of a dialogue, which was brought by an Angel, in the habite of a Sheapheard, who commanded him, to admonish and instruct all Christians, to celebrate the holy resurrection vpon the Sonday.

This Pope consecrated in Rome the *Terra Nouatiana*, in the honour of S. Potentiana, at the intercession of Praxede her sister. He endowed her Church with many and rich guiftes, & said masse there oftentimes, he ordeined there the font stone, and Baptised many with his owne handes. He appointed a great penalty to them that were periured, and against them that did not reprooue them. Finally, after he had gouerned the Church of God vertuously 9. yeares. 5. monethes, and 27. daies, in the yeare of our Lord 167. In the raigne of the Emperour Antonius Pius, he had the crowne of martyrdome. He gaue holie orders fiue times in the moneth of December, and in them made 13. Priestes. 21. Deacons, and 13. Bishops. He was buried in the Vatican. His feast is by the Church celebrated, one the eleuenth of Iuly.

The liues of SS. Nabor and Fælix, Martyrs. Iulie. 12.

S*Alomon speaking of iust men, saith in Ecclesiasticus.* That they flourish and bring forth fruite, as the roses which be planted neere to the riuers of waters, *which is as much to say; that they be very beautifull, and yeeld a good odour, like the*

roses

roſes which grow in places where is aboundance of waters. But if this ſimilitude doe fitly agree with all iuſt men, much more in particular doth it agree with the holy Martyres S. Nabor and S. Felix, who were both beheaded on the banke of a riuer, their bodies remaining like roſes, coloured in their owne bloud, and yeelding a moſt ſweete ſmell. The life of theſe holy martyrs, collected out of ſundry martyrologes, was in this manner.

THe Emperour Maximianus being in Millan, accuſed S. Nabor, and S. Fælix was there, not for committing manſlaughter, theſte, or adultery, or ſuch like offences, but for that they were Chriſtians, a thinge (by the tyrant) chaſtiſed with more rigour, then any other offence, were it neuer ſo heinous. Being apprehended, and brought forthwith before the Emperour, he asked them, if it were true that they were Chriſtians. The holy men answered: they were, and reſolued to be Chriſtians whileſt their liues laſted. Maximianus ſaid: that ſhalbe very ſhort, if you continew in this opinion. So he cauſed them to be put in priſon, and commaunded vnder great paines, that none ſhould geue them any thing to eate.

The holy Saincte continewed in this paine certaine daies, after which, the Emperour bid they ſhould be brought before him. And becauſe that faſtinge was not ſufficient to depriue them of their liues, or to make them chaung and alter their religion, he cauſed the baſtinado to be geuen them. Then he cauſed S. Nabor to be put on the racke, and with burning torches, to ſcorch & ſindge his ſides; and with hookes of yron to teare his fleſh. S. Fælix ſtanding by to ſee how thinges paſſed with S. Nabor, iudged him to be happy indeed, as he was in name, ſince that he ſuffered ſuch tormentes for the loue of Ieſus Chriſt. After this, the Emperour commaunded, that both of them ſhould be throwen into a great fire, which vſed them more mildly and gently, then the tyrant did, for it did not any harme vnto them, in ſo much that not one haire of their head was burnt. When Maximinianus ſaw that, he cauſed them to remaine in priſon, and after a few dayes, he made them to be led to be beheaded (at the gate of Lody) where was a current of water, called Celere. Their bodies were buried by Sabina a noble ladie. The Church celebrateth the feaſt of theſe two Saints, on the day of their martyrdome, which was on the 12. of Iuly, about the yeare of our Lord 267. (Baronius ſaith 303.) Diocletianus & Maximianus being Emperors. Paulinus in the life of S. Ambroſe, maketh mention of theſe holy Saincte, and ſaith: that the Church where they are buried, was much frequented by the Chriſtians. Afterwardes in the time of the Emperour Frederick, they were tranſlated vnto Collen, by Rinaldus Biſhoppe of that cittie.

The life of S. Anacletus, Pope, and Martyr. Iulie. 13.

THe holy Scripture reciteth in the first booke of Esdras, that Zorobabel with some Hebrewes, which were returned with him from the captiuity of Babylon, builded againe the Temple, by the commandement of king Cyrus. On the first day they offered sacrifice therein, there happened a thing worthy of consideration, the which was this. That all the young men were ioyned, and merie, and all the old men were sadde and sorowfull. The young men reioyced, because they saw they had a Temple, but the old men were sadde, because they remembred the sumptuous magnificence of the old Temple, builded by Salomon, which had been ruinated. Whereat now they sorowe the meanenes and pouerty of this, which was the newly builded.

This thing is very agreable for our times, concerning the frequenting of the Sacraments: For some seeing by the bounty of God, and carefull diligence of his ministers, so enhansed them thereto, that often and in due manner they frequent the Sacraments, and that there be few that remaine whole yeare without them, and many there be that receiue them sometimes in the yeare, as seemeth they reioyce and make a triumph. But they which by reading the holy scriptures, and the true histories come to haue notice of the fumes of the primatiue church, when the Christians communicated euery day, doe not lese but be sorie for their sinfulnesse, the spirituall riches of that time, and the pouerty of this present age. Now for this cause an entrance into the relation of the life of Pope Anacletus, who commanded, that all the faithfull, should communicate euery day, although that the Diuine gone about some other decree. The life of this Pope, gathered out of Damasus, and other graue authors, was in this manner.

SAint Anacletus was by Nation a Grecian, borne in Athens, and was seruant vnto Antiochus. He was elected Pope after the death of S. Clement. He made many holy decrees for the good and profit of the vniuersall Church, as was that already named, to wit: That at the end of Masse, all they which were there present should communicate, and that they should do it euery day. This holy Pope had great occasion to make that decree, for the Christians of that time, were in great daunger to be made martyrs, by the Emperours of Rome, which happened also vnto him, after he had gouerned the Church of God. 9. yeares, 3. monethes, and 10. dayes.

He builded and adorned the Chappell of S. Peter and other places, where the Popes his successors might be buried. He wrote very godly, and very lerned examples, out of the which be taken some decrees, as about the authority of the Pope, that only God can or may iudge him, as from whom only and from no other, he hath the superiority aboue all other Churches. He decreed also: that

Seculer men should not ordinarily haue leaue, to accuse Prieſtes, becauſe of the ordinary hate they vſe to beare towardes them. He commaunded alſo, that Eccleſiaſticall perſons, ſhould not weare long beardes, or long haire. That in the conſecration of a Biſhoppe, there ſhould be preſent, at the leaſt three other Biſhops, and that orders ſhould be geuen vnto Prieſtes in publique. Finally, that none ſhould be admitted to ſo great an office, except hee were knowne to be vertuous, and worthy of that calling and degree. S. Anacletus gaue holy orders ewiſe, in the moneth of December, in the which he made 6. Biſhoppes. 5. Prieſtes; and 3. Deacons. His body was buried in the Vatican. The Church celebrateth his feaſte, on the day of his martyrdome, which was on the 13. of Iuly, about the yeere of our Lord 112. Traianus being Emperour of Rome.

The life of S. Bonauenture, Cardinal, Biſhop, and Confeſſor. Iulie. 14.

WE reade in the fourth booke of kinges, that Ochozias king of Iſrael, being ſicke, beſent to aske of Belzebub God of Accaron, if he should recouer of that infirmitie. But the God was wroth with him, and commaunded the Prophet Helias, to goe and ſay vnto his meſſengers. Is there not a God in Iſrael to aske counſell of, that you goe to aske counſell of Belzebub, the God of Accaron? Therefore ſay vnto him from the Lord: Thou ſhalt not riſe from thy bed on which thou art, but ſhalt certainly die. So it came to paſſe, for the king died of that infirmitie. The mother of the glorious doctour S. Bonauenture did not ſo, for when he (being yet a little childe) was at the point of death, ſhe neuer ſought helpe from God, and promiſed, and offered her ſonne by vow, vnto the religious order, of the Seraphicall father S. Francis, if he eſcaped. Who forthwith (the vow being made) recouered to the great wonder of the phiſitians, who had no hope at all of his health and recouery. Wherby we may ſee it to be the worke of God, and a manifeſt miracle, for likely enough in deede it was, the mother ſeeking vnto him for remedy. Whereas of the contrary, death was deuiſed to king Ochozias, becauſe he refuſed to ſeeke vnto him, but ſought for ſuccour from Belzebub the God of Accaron. The life of this holy Sainte, hath been collected out of an Oration, that was recited by Obauianus de Martinis, a Citizen of Soſſe, doctor of both lawes, before Pope Sixtus the 4. at the time of his canonization, the which was in this maner.

SAint Bonauenture was borne in Tuſcana a Prouince of Italy, in a countrey called *Balneum Regium*, and commonly Ragnarea. His father was called Iohn Fidenſa, a man very rich, and of good eſtate in that country, & his mother was called Riſella. S. Bonauenture being yet a child, that happened vnto him which we haue already declared, concerning his infirmitie. Comming then to the age of 22. yeeres, and calling to mind that verſe of Danid which ſaith; *If you*

make

make a vow to our Lord God, for that you fulfill it: he, to performe the vow which his mother had made, entred into the religious order of S. Francis. When the time came he should be professed, he did publiquely recite the manner of his infirmity, & the vow that his mother made, and that he came to performe it.

Being professed, he spent his time in prayer and meditation, and likewise he studied the holy Scriptures, and hauing Alexander de Hales for his Maister, he profitted so much in that study (with the good beginninges he brought vnto religion) that in the seuenth yeere after, with the licence and good liking of the Prelates of his order, he read in Paris publiquely, and expounded the Maister of sentences, to the great admiration of euery one. Hauing spent three yeeres herein, and being 23. yeeres old, he was accounted one of the principall religious men of his order, but for all this, he was not puffed vp with pride, but he rather exercised himselfe so much the more, in base offices, and moriues of humilitie.

He would behold oftentimes, the countenances of the religious men of his conuent, and if he saw any of them afflicted or melancholique, he would so speake vnto him, that he would geue him cause of comfort, and content. And if by chaunce any one were sorrowfull that he was entred into religion, he would comforte him in such sort, that he increased in him a new desire, to remaine there ioyfully, for the time to come. He was wonderfull pitifull, and charitable to sicke people, and the more filthy and lothsome the infirmitie was, the more willingly he attended on such sicke persons.

His busy imployment in these holy exercises, caused not any want or default in his publike lectures which he read, yea rather the more time he spent in the workes of charitie, so much more he satisfied, and performed his duty, to the proffit and benefit of his hearers. He read with such facility and perspicuity, that he seemed to be rather the author, then an expositor. In the chapters of his order, aswell prouinciall as generall, he shewed such prudence and wisedome, in his speech, and in his answeres, that the Minister generall, leauing the opinion of many rare and singuler fathers of the order, alwaies held the opinion of S. Bonauenture: and in matters of difficulty and importance, he alwaies demaunded his counsell.

After this befell the death of the Minister generall, and though that S. Bonauenture had not bene but thirtene yeares in that religious order, and but 35. yeeres old, yet this dignity was bestowed vpon him, without any contradiction. Afterwardes, he seing in time the religious men by little and little, to waxe remisse, and weake in the obseruance of their rules, which the blessed father S. Francis had left vnto them; he assembled a generall chapter in Narbona, in the which with the zeale of a new Elias, he reprehended some, besought others, chastised many, and reformed them all, and brought thereby to passe, that all

afterwards obserued the rules, which he did in that place expound and declare.

At that time was discouered, a great enemy or aduersary vnto all the order of the Franciscanes, called master Giraldus, or Gerardus, who made a pernitious booke against the Friers, taking occasion for the defects, and imperfections of some, to reprehend them all; then adding euill to euill, he began to set his tongue against the holy religion, and the sacred institution. S. Bonauenture opposed himselfe against this fellow, and confured his booke by scripture, no lesse learnedly, then eloquently. Then forthwith the Iudgement of God was shewed against this wretch, for he fell into a greeuous infirmity, which made him sicke of the palsey, and full of leprosy, and lastly, he died miserably.

S. Bonauenture was very deuout vnto the Mother of God, and in an other chapter he held in Pisa, he ordeined: that from Christmas day vntil the Epiphanie, they should say at the end of the hymnes, *Gloria tibi Domine, qui natus es de Virgine.* He commaunded his brethren, that in all their sermons and preachinges, they should exhort the people often, to salute the B. Virgin with the Angelicall salutation, when they heard the bell goe after Compline, because he held it for certaine, that the Angell salured her at that hower, when he brought the message, of the Incarnation of the Sonne of God.

At that time was tranſlated in Padua, the body of the glorious S. Anthony, a Spaniard, and frier of the order of S. Francis, & was laid in a most sumptuous Church, builded in that citty vnto his honour. S. Bonauenture was there present, & saw, that although it had beene 32. yeares since his death, yet his tongue was red, & fresh, as if he had bene aliue. The deuout father tooke it in his hand (with deuotion) and shedding many teares, said; *O blessed tongue, which alwaies blessedst God, and hast sought others how to blesse him, now it may be seene, how acceptable thou hast bene vnto God:* Then he kissed it many times, and caused it to be laid apart, in a place conuenient. Pope Clement the fourth, offered vnto S. Bonauenture, the rich Bishopricke of Yorke, but he would neuer accept the same, saying: that he would remaine in his estate, in which God had placed him.

The time which was spared from the busines of the order, & from other extraordinary affaires (which almost neuer wanted) he was busied in writing, not only graue things, in the which he shewed his great learning, but also he wrote many deuout treatises, in which he shewed his exceeding great deuotion, and ardent loue vnto God: in such sort, that let a man be neuer so cold, and congealed in Gods loue, yet ordinarily, he shall gather some deuotion, & celestiall fire, by reading his bookes of deuotion, and especially those two treatises he compiled in the mountaine of Aluerne, in which place I thinke, that he was as often elenated in spirite, as his father S. Francis was. These two treatises are called voiages, or Itineraries of the soule, for to goe vnto God by it selfe.

He spent his life in these holy exercises, vntill that Gregory the 10. called a coun-

councel at Lyons in Fraunce, where he him selfe was present, to determine important busines concerning the whole Church, and especially the vnion of the Greeke Church, with the Latine. It seemed vnto him very cõuenient, that S. Bonauenture should be there present, and to the end his voice should haue the more authority, he on Whit-sunday, creating 5. Cardinales (as Onuphrius saith) created him Cardinal, of the holy Romane Church, and withal, Bishop of Alba. And though he withstood it asmuch as was possible, yet at last he was forced to accept the dignity. He together with the Bishop of Roan and Tripolis (which were also of his order, and by their deserts had come to these dignities) were sent all three vnto the councell by the Pope, but yet S. Bonauenture had the first place assigned him. Euery thing succeeded well, and prosperously in the councel, for the agreement & conformity of the Greeke Church vnto the Latine, for it acknowledged her for superiour, and also receiued her decrees and commaundementes.

S. Bonauenture made a sermõ in the presence of the whole councel, taking for his text this sentence of the Propher Baruch, which saith: *Exurge Hierusalem, & circumspice ad orientem, & vide collectos filios tuos ab oriente, vsque ad occidentem*; In his speech, he shewed his deepe & profoũd learning, his great councel, discretion, and his exceeding sanctity. Before the councel was dissolued, and before that the fathers which were assẽbled therein, did returne vnto their Churches, it was the pleasure of God, that the holy Bishop and doctor S. Bonauenture, should passe out of this morrall life, vnto eternal felicity. He might very wel say with the Apostle (2. *Timothy. 4.*) *I haue fought a good fight, I haue ended my course, and conserued the faith.* His death was on the Sunday, at the hower of Mattyns, on the 13. day of Iuly. The Church celebrateth his feast, on the day after his death, to wit: on the 14. day of the same moneth of Iuly, to the intent, to leaue the day before, for, and vnto S. Anacletus, Pope and Martyr. His body was buried in the Church of S. Francis, in the same citty of Lyons, all they that were present, shedding many teares. And euery one affirming, that in the Church of God, there was not his like or equall to be found. Pope Gregorie him selfe confirmed this also, for being certified of his death, he said: great losse hath the Catholike Church had, by the death of this man. His obsequies or funerals, were solemnized in a stately manner.

Petrus de Tarentasia Cardinal of Ostia, song the Masse, and the same man made the funeral Sermon, taking for his text these wordes: *Doleo super te frater mi Ionathan.* Among the other praises he gaue to S. Bonauenture, he said and affirmed, that euery one that beheld him, cast an affection vnto him, & loued him so much, that all that he said they put in practise. This may be seene in the priuate cõuersation he had, with the greekes of that counsel, for that, vnto the most stubberne, and obstinate of them, there needed no other but to make thẽ

speake with S. Bonauenture, and forthwith they were mollified and did relent, as the wax doth at the fire, and became of an other opinion. He was benigne, affable, and acceptable to euery one: he was pittifull, humble, prudent, chast, sober, quiet, and scandalized none, & alwaies he put these vertues in vse. These thinges may be perceiued apparantly in his writtinges, and by that which Alexander of Hales his maister testified of him; who hauing considered his life and behauiour, vsed to say: *Behold a true Israelite, in whom as it seemeth, Adam did not sinne.*

There befell a notable case vnto this blessed Saint afore he rose to the dignity of minister Generall, Bishop and Cardinall. The case was this: that he said not masse euery day, such was his great humility, for he thought he was not worthy to receiue the most blessed Sacrament euery day. Vpon one day among the other he heard masse with great deuotion, and when the Priest should communicate, one particle of the host was seene to seuer from it selfe, and went vnto his mouth, and he receiued it with great tendernes and deuotion, being therby aforteined, that it was better to receiue the most blessed Sacrament with loue, then to refraine from it for feare.

This holy man was a great friend vnto S. Thomas of Aquine, who one time went for to visite him, and he was answered; that he was busied (for he was writting the life of S. Francis) for all that he went vnto his Cel, and looked through a chinke of the doore, and he saw S. Bonauenture fast at his prayer, and elevated in the aire some what from the ground. S. Thomas astonied thereat, said to the fathers of the conuent that stood by; Let we the holy Saint alone, that labourth for an other Saint. And he would not permit any to disturbe him, whereby to depriue him of his spirituall delight.

In Lyons there was a noble woman, who had much deuotion vnto S. Bonauenture, and went alwaies vnto his sermons, and preachinges. This woman was called Symona, and was wife of a great gentleman of the citty. It befell that the woman was great with child, and when the time of her deliuery came, after most cruell paines, she brought forth the childe dead. Then she caused them to call S. Bonauenture, who being come vnto her, the woman began to lament, and besought him to haue compassion on her. The holy Saint seeing her lamentation, was moued to pitty, and fell vnto prayer, and making the signe of the Crosse vpon the dead child, forthwith it rose vnto life.

An other matron of that same citty, had bene three daies in labour, and was in great danger of her life. They that were about her, bid her to recommend her selfe vnto S. Bonauenture (this was after his death) and promise to visite his sepulcher. The woman made the vow, and recomended her selfe vnto the holy Saint, and forthwith she was deliuered of a sonne, and also was free from all hurt and daunger. This thing was notoriously and publiquely knowne, through-

throughout the Prouince of Lyonnois, so that all the women that were in danger of childbirth, did recommend themselues to this blessed Saincte, and were forthwith, by his merits, deliuered from all daunger. Moreouer, many other persons, vexed with sundry dangers and troubles, aswell by bodily infirmities, as spirituall temptations, calling vnto S. Bonauenture, were freed and holpen, as it is prooued by the informations, which were made vnto Pope Sixtus the 4. to canonise him, in the yeere of our Lord 1482. (as Trithemius saith.) Our Lord God make vs worthy of his eternall glory.

The life of S. Alexius Confessor. Iulie. 17.

AMong other morall documentes that Iesus Christ, the Sonne of God gaue vnto his holy Apostles, in that famous sermon of the mounteine, this Parone; If thy hand offend thee, cut it off, and cast it from thee, for it is better to enter into heauen with one hande, then hauing two, to goe into hell: and if thy foote, or thy eye scandalise thee, doe the same vnto them. *He that is verye and true pitty it selfe, commaundeth vs not in this to be thercruell vnes of our selues, and that we should be thus cruell, to cut off our owne feete and handes, and pull out our owne eyes, for the great Dutye they doe make against vs (yea rather the doing vnto of is a great sinne) but he speaketh in this, as in many other places of the gospel, metaphorically: so that by the handes, and by the feete, you must vnderstand the person, that vnto you is hand or foote: and by the eyes you must vnderstand, that which I esteeme as the light of mine eyes, if those be vnto me occasion to offend God, I ought to cast them from me, or else to depart from them, though it be a greife or discontent of mind vnto me.*

S. Alexius was not only contented to abandon the conuersation of strangers, which might be vnto him an occasion of offending God, but proceeding further, because his father, and mother, and his owne wife, were vnto him an impediment from the seruice of God, he left and forsoke them all, and went on pilgrimage ouer the World, as we may see in his life, which was written by Symeon Metaphrastes in this manner.

AFter the Emperour Theodosius a Spaniard, the empire was diuided betweene his two sonnes, Arcadius, and Honorius: vnto Honorius the Occident or West obeied, and the Orient or Est vnto Arcadius. Arcadius died, and his sonne Theodosius the yonger remained in the Orientall empire, who made his residence in Constantinople, and his vncle Honorius resided in Rome. Innocent the first of that name was Pope at that time, when the sanctity of Alexius which had layen hid a long time was discouered, the same Alexius at one and the same time loosing his life, and gaining the name of Saincte.

The father of this holy man was called Eufemianus, a great noble man of Rome,

Rome, and of the order of Senators, and rich, both in spirituall and temporall goodes, for he was very charitable, and his house was an ordinary refuge and receipt for widowes, orphanes, pilgrimes, and other poore men. They had all recourse to his house, and therein they found consolation and remdie in their wantes & distresses. Eufemianus had to wife a woman called Aglae, who being barren, was vnto them a great discomfort, because they had no children, and heires to whom to leaue their goodes. They had recourse vnto God, and with their prayers importuned him, to geue them a sonne, and because they perseuered in these demaundes, God graunted their request, and gaue them a sonne, whom they named Alexius.

The good old man, much content, desired to see him come to the age of marriage, that they might marry him, whereby they might see their posterity increased. But the intention of Alexius was otherwise, for he being exercised in the study of humanity & diuinity, and hauing much profited in them in smale spaces, began to haue a desire to make proffit of that which he had studied, geuing him selfe wholly vnto the seruice of God. His outward apparrell was of silke and gold, and vndemeath he wore a sharpe haire cloth. He came not often abroad, but spent many houres in prayer, with-draving him selfe within his house. He seemed in publique to be iocund, and solaced himselfe with euery one, but when he was segregated in his chamber, his eyes became fountaines of teares, lamenting his owne sinnes, and the offences of the people. Now and then he gaue guiftes vnto his seruantes, but secretly he gaue very much almes vnto the poore and needie. In all his good workes which he did, he merited very much, as well in doing them, as also in keeping them secret, to the end men should not repine at him.

He was now come vnto that age, that his father iudged it a fit time to marry him. Who sought out for him a beautifull damsell, noble, riche, and of many other good qualities, and worthy of such a spouse. Alexius concealed his mind, and would not gainesay his father in any thing. The day appointed for marriage came, and the wedding feast was made, vnto which came the principall and best of the people of Rome. When night came, that the espoused should haue lyen together, Eufemius said vnto his sonne these wordes: my sonne Alexius, goe with thy bride, and consummate the matrimony to the seruice of God, and then he gaue him his blessing.

At the same instant, God spake vnto Alexius inwardly, and told him what he ought to doe, to doe him acceptable seruice. The young man determined to obey God, and entring into his chamber where the bride was, came neere, and gaue vnto her a ring of gold, and a girdle of great value, wrapped in a kercheif of silke, and bad her to haue a care, and take heed thereto, vntill it was Gods pleasure, otherwise to dispose of them. Then went he out of that chamber

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ber, into an other, where he kept his richeſt treaſure, and taking money and Iewels of great price, he chaunged his garmentes, and departed from his fathers houſe. He went vnto Tyber, where (by the ordinaunce of God) he found a barke which was ready to ſaile. Alexius went into it. The barke brought him vnto the hauen, where he found a ſhip ready, in which he was embarked, and paſſed ſo vnto Laodicea. There he tooke lande, and went on foote vnto the cittie of Edeſſa in Meſopotamia.

Being come into the cittie, he went to a Church, where he ſaw a picture of our Lady, of great deuotion, wherefore he determined to ſtay there. He diſtributed the money and the Iewels he had brought from Rome, vnto poore men, and holy places, & he himſelfe remained a poore man. His continuall exerciſe was, to remaine (for the moſt part) before that picture of our Ladie in praier, & if any one gaue him almes, he tooke only that which was ſufficient to keepe him frō death by famine, the reſt he gaue vnto poore men. And this was his life certaine yeeres, in which time his beauty, countenaunce, collour, and ſound of his voice was altered; Moreouer, he was very meanely apparelled, ſo that he could not be knowen of them, which had very often cōuerſed with him before.

The ſodaine departure of Alexius from the houſe of his father (he hauing at all no notice whither he was gone) put them in great greife, as may wel be imagined. His mother riſing from her bed betimes, went to viſite him, and found none but the bride. Who told her all that Alexius had done and ſaid. Then began ſhe to ſearch in euery place, and geting notice that he was imbarked to go into the eaſt countries, it cannot be expreſſed what greife and ſorrow his father & mother (which loued him dearely) felt. The mother went into a darke chamber, and laid a ſackloth abroade on the ground, and couered it with aſhes, and there ſet her downe, ſaying: that ſhe would in that place continually lament, vntill ſhe had newes of her ſonne.

The bride alſo, no leſſe afflicted then the mother, after much lamenting, put off all her Iewels, and ornamentes of a bride, and in place thereof, clothed her ſelfe in mourning garments: and ſaid; ſhe would ſtay there alſo, and imitate the turtle doue, who looſing her companion, continewed alwaies ſolitary, afflicted, & diſconſolate. Eufemianus alſo, who had his part of the greife for the departure of his ſonne, ſent many of his ſeruāts into ſundry partes, that ſhould ſeeke him out: ſome of theſe arriued at the citty of Edeſſa and gaue almes vnto Alexius, but knew him not, though he knew them, and yeelded thankes vnto God, that had brought him to that eſtate, to haue neede of his owne ſeruantes.

The admirable life Alexius led in that place, occaſioned many to hold and eſteeme him as a Saincte. This opinion was confirmed, for that the ſaid Image of our Lady, to the which Alexius was ſo deuout, ſpoke, and reuealed vnto the cheife of the Church, how acceptable the ſoule of Alexius was vnto God, and

how pleasing his praiers were vnto the heauēly maiesty: Alexius being for this much esteemed, and being by all men called the holy and blessed man, to auoide that honor which was done vnto him, he purposed to goe vnto Tharcis a citty of Cicilia, to visite a Church of the Apostle Saint Paul, which in that place was very famous; but yet to doe this, he must first passe the sea, wherfore hauing sayled a while, there arose a great storme, which still increasing, it fell out by the will of God, that he passed into Italy, and came into the hauen of Ostia.

The mariners knowing the place, and Alexius also vnderstanding it, he altered his mind, and determined, to goe to the house of his father, and there to remaine vnknowne, if they would allow him a place; for he was assured that none there would know him. I will not be chargeable or noysome vnto straungers, said he, if my father will receiue me in his house. At last he entred into Rome, and hauing visited some Churches and holy places, he went toward his fathers house, and met him on the way, accompanied with much people, and many seruauntes, conformable to his estate.

When Alexius saw and met him, he said; my Lord, I know that it is no new thing to thee, to vse poore men kindly in thy house, therfore I beseech thee for the loue of God, to haue pitty, and mercy, and graunt vnto me, that I may stay in some corner of thy house, and liue of the crummes that fall from thy table. I shall not be troublesome vnto thee, nor any aggreeuaunce vnto thy familie. In doing hereof thou shalt doe good vnto me, and also seruice vnto God, for whose sake I make request vnto thee, so shalt thou and thine prosper, and and find comfort whereseoeuer they be, and God shall blesse them. His father staied to behold Alexius, and though he knew him not, yet in beholding him, he felt himselfe wholy to be moued with tender affection.

He considered all his wordes, and the last touched him at the hart, to wit: that all his should find helpe, whereseoeuer they were; For then he remembred his sonne Alexius, who might peraduenture be trauelling, as a pilgrime in the world. The request of Alexius was to him in all partes graunted, and Eufemianus appointed vnto him a little and darke roome, which was in the sight of them that entred in, and went out of the house, and was therefore troublesome to him, that was there within it.

This was the cause, that S. Alexius endured many greifes and annoyances, but especially the young seruantes of the house, trying his patience, seing that he greiued at nothing, nor shewed any signe of discontent; when they were idle (as they were many times) they iested and scoffed at him, accounting him a senceles foole: yea they gaue him buffets with their handes, and spurnes with their feete, they pulled the haire of his head and beard, and threw filthe vpon him. But the seruant of God suffered all with great patience, neither was this onely

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the thing that moleſted him, but other thinges greiued him more, to wit: that his wife like an other Ruth, would neuer returne vnto the houſe of her father, but would remaine with her mother in law. She alwaies remained with her, & both of them made continuall lamentation, the one for her ſonne, and the other for her husband: vnto one it was the panges of death, not to ſee him, and vnto the other it was death, not to heare newes of him.

The time already paſſed, was not ſufficient to geue them conſolation, yea it rather increaſed their dolour, for where true loue is, the abſence though it be long, doth not diminiſh, but increaſe the deſire. S. Alexius then ſeeing, what his bride had ſuffered for his loue, expecting him with ſuch fidelitie, her conſtancy in that ſhe would not marry, cauſed him to ſhed teares in as great aboundance, as on the day he firſt left her. He heard her ſometimes being alone to lament, calling her ſelfe forſaken, afflicted, wretched, and deſtitute of all comfort, cõplaining of her fortunes, that had geuen her ſuch a husband, whom ſhe could not enioy one day, calling him with a compaſſionate and amiable ſpeech, ſaying: where art thou now mine Alexius? Why art thou ſo cruell towardes me? why haſt thou done this wrong vnto me? there was neuer any that complained of thee, all theſe lamentations are reſerued for me. What offence or hurt did I euer to thee?

Thou diddeſt marry me, and wherefore diddeſt thou then abandon and forſake me? If thou thoughteſt to leaue me, wherefore diddeſt thou eſpouſe me? why haſt thou kept me in ſuſpence all this time? perhaps there is no paper, nor inke where thou art; yet at leaſt thou mighteſt haue ſent a meſſage, to ſignify what thou wouldeſt haue me to doe. Should I bewaile more then I haue done? If I lament more, I muſt finiſh my lamentations with my life? if thou makeſt no account of me, becauſe thou art not bound to me, yet behold at leaſt thy afflicted parentes, whoſe exerciſe is nothing but ſighing, for thy loue. Why haſt thou not compaſſion of thy afflicted mother? vnto whom thou haſt bene a greater cauſe of ſorrow by thy departure, then in her trauell at thy birth.

Theſe and ſuch like wordes, vſed the bride of Alexius, in his hearing, aſwell as in the hearing of the ſeruauntes of the houſe, though they wrought not in them that impreſſion, which they did in him; and indeed, this was vnto him a great temptation, which would haue ouerthrowen a ſtronger hart, then his was. Yet Alexius had recourſe vnto God, and beſought him to giue him ſtrength and ability, to reſiſt this temptation; He alſo deſired God to comfort his afflicted ſpouſe, and to geue his mother patience. He perſeuered in his determination: praier, meditation, and continuall faſting, being his ordinary exerciſe.

He chaſtiſed his body with faſting, & hard vſage, his apparell was very poore and meane, and his bed, was the bare ground. He receaued the bleſſed Sacrament euery 8. daies, & this was his life for ſeuentene yeares, vntill the hower of

his glorious death, when our Lord would geue him the reward of his good workes. The day of his death was reuealed vnto him, wherefore he requested the seruaunts that had charge of him, to lende him paper and inke, wherewith to write: and hauing had them, he wrote all his life with his owne hand. Then lapping vp the paper, he held it in his hand, and expected the houre of his death.

At that time Innocent the first of that name was Pope (as hath bene said before) and it happened that he saying Masse, in the presence of the Emperor Honorius, and much other people, there was a voice heard from heauen, which said; *Come you that be afflicted and loden, and I will refresh you*; At that voice euery one remained astonied, and afraid, and fell vnto the ground, crying out aloud? *Lord haue mercy vpon vs.* Then was there a voice heard towardes the Altar which said: seeke the seruant of God and he shall pray for Rome, and her affaires shall succeede prosperously; and behold he shall depart out of this world on Friday next. This said the voice, speaking vnto all the people.

This thing was diuulged through Rome, and on the Friday, the Church of S. Peter (where the voice was first heard) was filled with people, euery one expecting, to know who should be that seruant of God. The Pope and the Emperour were present, and so was Eufemianus, father of Alexius, and many others. The voice which had already bene heard, spoke againe, and bid them seeke the holy man in the house of Eufemianus, who stood hard by the Emperour. Vnto him the Emperour turned his face, and said: Hast thou so great a treasure lying hid in thy house, and keepest it secret? Let vs go then to see him.

Eufemianus sent all his seruantes before, to dresse his house, and to set thinges in order, knowing that the Pope and the Emperour would goe thither. The seruant which had attended on Alexius, came vnto Eufemianus and said; without doubt, it is the poore man whom thou diddest recommend vnto me, that I should haue charge of, for I haue seene him doe many good workes; He receiued the B. Sacrament euery eight day, he fasted cõtinually, he was in a manner in continuall praier, and indured many abuses, that the seruantes of thy house had vsed towardes him: Eufemianus hearing this, went with the formost; & being arriued at his house, entred the little roome of the holy Saint, which was scarsely able to receiue a little man, where he found the blessed body lying flat on the ground, and his face couered with his poore cappe.

Eufemianus vncouered it, and forthwith issued from the same, a very great brightnes, and his face was beautifull as an Angell, and lastly, he perceiued he was dead. He saw likewise the writing he had in his hand, and would haue taken it away, but he held it so hard, that he was not able to get it out. Then returned he forthwith vnto the Emperour, and said vnto him: I haue found the seruaunt of God, whom thou desirest to see. He is dead, and hath a writing in his

his hand, which is as it were ſo glewed vnto it, that it cánot be taken away. The Emperour commanded, the body ſhould be brought vnto a great hal, and laid vpon a beare. Then the Pope and he comming thither, they fell both on their knees, neere vnto the body of the holy Saincte, demaunding of him (with great humility) the writing that he had in his hand, and comming neere to take it, the holy Saincte let it goe without any ſhewe of reſiſtance.

They deliuered it vnto Etius the Chauncellor, to the end he ſhould read it publiquely, euery one ſtanding with attention to heare it. The Chancellor began to read it, and when he came to the place, where were the names of the father and mother of this holy Saint, and of his ſpouſe, and how at his departure he left with her the ring and the girdle, Eufemianus could hold no longer, but riſing vp on his feete, he began to cry out aloude, tearing his white haires from his head. Then he threw himſelfe vpon the bleſſed body, and ſaid: O my ſonne, why haſt thou delt thus with me, miſerable wretch, and thy ſorrowfull afflicted mother? Thou haſt ſeene vs bewaile, and lament daily for thy ſake, why haſt thou bene ſo cruel, that thou wouldeſt not make thy ſelfe knowen vnto vs, knowing that thou wert the cauſe of our lamentations? now doe I know thee, and that to my more ſorrowe, ſince that I haue ſeene thee dead, before I did know thee. Ah wretch that I am! who ſhall geue vnto mine eyes a fountaine of teares, that I may bewaile thee day and night? The mother alſo was certified hereof, who like a lyones out of a den, renting her garments and weeping aboundantly (as ſhe that had bene expert in that exerciſe) ſhe requeſted the people that kept her backe, to let her ſee the body of him, that had beene cauſe of ſo much ſorrowe and greife vnto her. Let me haue leaue (ſaid ſhee) to ſee him whom I brought into this world with much paine, ſince this ſame day is dead all my hope. To day al the conſolation I expected is finiſhed, and that was no other, but once to ſee my ſonne. I ſee him indeed, but this my ſight, is a renouation of my complaintes.

Then came his ſpouſe, ſpeaking wordes, that would haue mooued a hart of ſtone, to commiſeration and pitty. The Pope and the Emperour were compelled to interpoſe themſelues, to keepe them from the bleſſed mans body, and to ſtill their complaintes. Then they would haue caried it to the Church of S. Peter, but the throng of the people was ſuch (that came to ſee and to touch the bleſſed body) that it was not poſſible. The Pope aſſuring them, that the body ſhould not be buried for certaine daies, the throng of people was ſomewhat diminiſhed, and it was carried vnto the Church, and laid in a ſtately, & eminent place. In that place it remained ſeuen daies, all which time his father, mother, & bride neuer departed from that bleſſed body. Many ſick men recouered their health; and at laſt it was buried in the Church of S. Bonifacius, as the Romaine Martyrologe ſaith. The Church celebrateth his feaſt on the 17. day of Iuly, and

his death was about the yeare of our Lord. 410. In the time of the aforenamed Honorius and Theodoſius the ſecond.

The life of S. Symphoroſa, and her ſeauen ſonnes Martyres. Iulie. 18.

THe diuine Scripture ſaith of Hely the Prieſt, that he could not ſee the light, if the candle did burne cleare; which is aſmuch as if one ſaid: that he had ſo weake a ſight, that if the lampe which burned in the Temple, burned clearely, it did offuſcate and dymme his ſight (as Cardinall Caietan vpon this place ſaith) but if the Lampe did burne more dimmely, and gaue but ſmall light, then ſaw he ſomewhat better. This which befel vnto Hely, who could not ſee the light but when it was dimme, or almoſt extinguished, befell alſo vnto them thes martyred the holy Saincles, and vnto them that were preſent at their martyrdome. Becauſe the light of their faith, the brightnes and beauty of their heroycall vertues, the magnanimitie, and the valoure of their courageous minds were not to be ſeene, nor shewed it ſelfe, but in the time of their death, when their mortall life was extinguished. And if this veritie was euidently ſeene in all the martyrs, it was apparant in S. Simphoroſa, and in her ſeuen ſonnes.

He that ſhould haue ſeene the martyres before their martirdome, would haue iudged them fit to do the actiue and nimble trickes of yong men. They which had ſeene the mother, would haue deemed her fit for marriage and to bring foorth children, but when the houre of their death came, then their great faith was made apparant, and the valorous minde of the mother, and her ſonnes, was laid open in ſupporting moſt cruell torments. For which cauſe they were highly regarded and eſteemed, and ſo they ſhalbe as long as the world indureth, the life of theſe holy martyrs, collected out of the martyrologes, and out of other authors, was in this manner.

IN the time of the Emperour Adrian, there was a holy matron called Simphoroſa, who had bene married with one called Getulus, who by the commaundement of the ſame Adrian, was condemned to be burnt, becauſe he confeſſed the faith of Ieſus Chriſt, together with Cetalius, Amantius, and Primitiuus. And becauſe the life of Getulus, indured lõger then the others in the fier, the executioners gaue him many blowes with their billes and baſtinadoes on the head, and ſo killed him. Simphoroſa remained widdow (hauing ſeuen ſonnes) whoſe names were Creſcentius, Iulianus, Nemeſius, Primitiuus, Iuſtinus, Stacteus, and Eugenius.

This holy woman departed from Rome, with her ſonnes, for that her husband had bene put to death in that place, and went vnto Tyber, there to dwell, yet ſhe was taken in that place, and with her, all her ſonnes. The Emperour made

made vnto her proffers, and promises, to moue her to alter her religion, and to sacrifice vnto the Idolls, but seeing that way did not preuaile, he began to menace her, and that preuailed as little: whereupon he came to deedes, and first he caused many buffets to be geuen her on the face, then he caused her to be hanged vp by the haire, and made her to hang long in that sort.

The good mother finding her selfe in that estate, she instructed her sonnes, (which were before her) as if she had bene at liberty, and said: if she that was a weake and feeble woman, suffered the torments with such good courage, it was fit that they which were men of courage and valour, should be ready to suffer & support any torment whatsoeuer should be geuen them. It would be a shamefull thing for you my sonnes (said she) not to imitate your father, and me your mother, in supporting troubles & tormentes for the loue of Iesus Christ, who is so liberall, that he promiseth to geue reward in heauen, for a cup of cold water that is geuen in earth for his sake. What shall then be the reward that he shall haue, that shall geue his bloud and his owne life for his sake? Behold my sonnes, these tormentes doe not geue such paine as they seeme to doe, or as one thinketh, when they are suffered for the loue of Iesus Christ. There is felt in them consolation and recreation. And I who now doe proouе them, doe thinke, that the tirant will be more tired in tormenting, then the torments themselues will afflict me.

The sonnes tooke great hart and courage at the wordes of their mother, and prepared themselues to indure and abide any punishment or affliction for the loue of Christ, but the tirant chafed so at her, that he caused many bastinadoes to be geuen her, as she hung in the aire. Lastly he caused a great stone to be tied vnto her necke, & so to be throwne into the riuer, where she rendred her soule vnto God. Her body was buried by Eugenius her brother, a great man of account in that citty. The Emperour on the next day, caused the seauen brethren to be tied vnto seuen postes, and put them to death in sundry manners. He caused a launce to be thrust through the throte of Crescentius, and a speare to be thrust through the brest of Iulianus, and to the hart of Nemesius, and into the belly of Primitiuus, and caused Iustinus to be quartered, and the body of Stacteus to be wounded in euery part, and the brest of Eugenius to be opened in two partes. After they were dead, he made them cast their bodies into a ditch, though in processe of time they were taken out, and carried vnto Rome, into the Church of S. Michael in the fishmarket and there were buried. Their martyrdome according to Onuphrius, was in the yeare of our Lord 136. (Baronius saith. 138.) in the time of the Emperour Adrian; The holy Church celebrateth their festiuity on the 18. day of Iuly.

The

The life of S. Margaret Virgin and Martyr. Iulie. 20.

IN the Gospell, Christ saith, that the kingdome of heauen is like vnto a marchant, that seeketh and buyeth pretious stones, who if by chaunce he finde any of great value, he selleth all that he hath and buyeth the same. *S. Iohn in the Apocalipse saith: That the gates of heauen, be decked with Margarites: if Margarets therfore doe adorne the gates, it is certaine that there be many more within the house; There is one more pretious among the rest, and that is, our Lord Iesus Christ; This name Margaret, agreeth fitly to our Sauiour (as S. Augustine and S. Ambrose both affirme) the reason they gather out of Plinie: in his 9. booke and 35. chap. For as the pearle is generated in the shell, by the dew within the sea, euen so the temporall generation of the Sonne of God, was made in the blessed wombe of the holy virgin, by the dew of the holy Ghost in the tempestuous sea of this world. This Iewell is of that price and value, that it only is sufficient to make a man rich and happie. They which seeke Iewels, that is to say, desire to acquire and get vertue and grace, assoone as they haue notice or knowledge of this Iewell, streight they sell all that they haue and buy the same, as the Apostles did, and many other holy Saincts. And though they get it not in worke and deede, yet if one desire to arriue in the celestiall kingdome, it is conuenient that at least he get it in will, esteeming more of God, then of any temporall goodes or possessions whatsoeuer.*

This S. Margaret did put in effect, for shee hauing knowledge of this precious Margarite, which is Iesus Christ, to obteine it, shee gaue for it her goodes, her libertie, and her life also; & in this manner the Margaret, gained an other, because the virgin Margaret, gained and attained the true and pretious Margaret, I meane the Iewell which is Iesus Christ. The life of this holy virgin was written by Symeon Metaphrastes, although he calleth her Marina. It may be she had the one, and the other name (or else there was some ouersight in him that tooke her life out of the Romaine registers) for the auncient writers did vse much to abbreuiate wordes, and it may be, he put only two, or three letters for her name, and by reason of this, the name might be mistaken. But to omit this, he writeth her life in this manner.

SAint Margaret was borne in Antioch, and was the daughter of Esedius a priest of the Idolles. Her mother died when she was yet a very little one, and her father gaue her vnto a good woman to be brought vp, who dwelt in a village fifteene miles from Antioch. This woman was a Christian, so that she not only brought vp Margaret in manners, but also instructed her in the faith of Christ, in so much that when she came to the yeares of discretion, shee resolued to be a Christian, & began instantly to exercise her selfe in good workes, as fastinges, mortifications, and praier.

This holy Saincte was compassionate and pittifull aboue measure: for when she

she had heard them say, that by the commaundement of Aurelianus (who at that time was Emperour of Rome) many Christians were martyred, and was informed of the tormentes they indured, and how they supported them; how some were scourged, others beaten with clubbes, others put to death by stoning, others by fire, and the like, her hart tendered, and as it were melted away with sorrow. And though the holy damsell bewailed it for pitty, considering how a people so good, and so worthy to liue, should be so euilly entreated, and put to death with such cruelty, yet it reioyced her againe, when she vnderstood that they showed such fortitude in their martirdomes, and that they died with ioy and content, for the loue of Iesus Christ. Whereupon she said; Oh that God would shew me the fauour, to put me in the number of so blessed a company. Her father had notice hereof, and it greiued him much that shee should be a Christian: then it came to his mind, that shee which brought her vp, had bene occasion therof. Whereupon, to reuenge himselfe on both of them, he thought to say that Margaret was not his daughter, and that he made not any more account of her, as if in deed she had not bene his child, and left her in the handes of her nurse, to the end she should be wearie of keeping and mainteining her, and in finding her meate, drinke, clothes, and other helpes.

The good woman was very poore, and had no other goods but a few sheepe, and was compelled (as saith Theostitus, an auncient author that wrote the life of this holy Saincte also) to put Margaret to keepe them. Shee was very faire and beautifull, and being one day with her sheepe on the plaine feild, Olibrius who was president of Asia, passed by her, and trauelled towardes the citty of Antioch, with an intent to persecute the Christians: he espied the yong maide, and seeing her to be very faire, he was enamoured of her, and drawing neere vnto her, he asked, who shee was, what was her name, and of what linage? The holie virgin answered: I am borne of noble parents, my name is Margaret, and I am a Christian. Olibrius said: The two first thinges beseeme thee well, but the third not soe, because soe beautifull a young virgin, oughte not to adore for God, a man crucified. The holy virgin answered: how knowest thou that Iesus Christ was crucified, that he is God, and that he rose from death the third day, & that he ascended into heauen gloriously? Thou hast no reason to beleiue one thing, and to deny the other; whether that which I say be right or wrong (said Olibrius) thou shalt soone see, and commaunded her to be taken & carried vnto the citty, where she was imprisoned.

Olibrius made a solemne sacrifice vnto his Gods in Antioch, for the victories of his Emperours, as was his ordinary custome at his first comming vnto any countrey or citty. After that he had signified vnto the cheife and principal men of the citty, the cause of his comming, he began to exercise his office against S. Margaret. He caused her to be brought before him, where much people of

the citty was assembled, and in the hearing of euery one, he began first with intreaty, and great proffers, to procure her to chaunge her opinion, and to adore the Idolles, and promised her also to take her vnto his wife: but when neither these promises, nor any other thing preuailed with her, he began to threaten her greeuously. But the blessed damsel, who had already found out Iesus Christ, the most pretious Iewel, shewed to make no recconing, neither of his offers, nor of the menaces of the Iudge, and therfore determined, rather to loose her life, then to loose the Iewell she had already found.

Olibrius seeing the constancy of her mind, caused her to be stripped, & to be beaten in a publique place, with wandes of iron, and then to be put on the torment called Equuleus, and there her armes and legges to be drawne out in most cruell sort. This torment pulled her limmes quite out of ioint, and put her to most extreame paine. The holy Saincte lifted vp her eyes vnto heauen, and desired Iesus Christ to helpe her. The Iudge was enraged & fretted more against her, because he heard her, whilest she was on the torment, to name often that sweete and blessed name, and caused all the flesh of her tender body to be rent and torne with certaine hookes of iron. This was done with such cruelty, that from the body of the holy Saincte, the blood flowed like a streame. In some places of her body, the naked bones might be seene, in such sort that they that were present, wept and lamented for compassion and pitty, and counselled her to adore the Idolles, to procure her deliueraunce from those tormentes. The Iudge himselfe turned his face, because he would not see her euill entreatings. The holy Saincte said. This torment of my body, is the content of my soule, and the greater the paine shalbe in earth, euen so much greater shall the glory be in heauen. The lilies and the roses, doe waxe greene, and are refreshed with the dew of heauen: and so doth my soule with these torments.

The Iudge caused her to be taken from this torment, and to be put in prison. As she was at her prayers, on a soddeine, she heard a feare full noise, which was caused by the deuill, who had taken on him the shape of an huge dragon, & thretned her to the end that she should consent to that which Olibrius said, & to adore the Idols. The holy virgin made against him, the signe of the Crosse, and he burst in sunder.

Then at that instant appeared a very great brightnes in that darke prison, and a voice was heard which said: Reioyce thou Margaret, the handmaide of God, for that thou art the conqueror of thine enemies. Thou hast vanquished the great tirant, and terrified the deuill, in shewing thy selfe to haue so valiant an hart, be not faint nor quailed in the remaunt that is to come, because that very shortly thy tormentes shall haue an end, and thy glory shall begin. This voice comforted the holy Saincte very much, and the more, for that she saw her selfe healed and cured of all her woundes: wherefore she yeelded hartie thankes.

thankes vnto God, and herewith ſhe paſſed that night.

On the next day, Olibrius cauſed her to be brought againe before him, more people being there aſſembled then was before; and when he ſaw her whole and ſound, and not the leaſt ſigne of any blow, he was aſtonied, and ſaid vnto her: Margaret, conſider how the mighty Gods, hauing not regard vnto the iniuries thou haſt done, in that thou wouldeſt not adore them, haue had compaſſion in curing thee of al thy infirmities, be not thou any more vnthākful vnto them, leſt they change their clemency into rigour, and chaſtiſe thee according to thy merits.

The holy virgin anſwered & ſaid: Vntil this preſent, I haue had no kind of obligation to them whom thou calleſt Gods, ſince they haue not healed me, & can leſſe heale any man at all. I rēder harty thankes vnto my Lord Ieſus Chriſt, becauſe he is potent, & he hath healed me; vnto him am I much bound for this benefit. The iudge cauſed her to be ſtripped, and to torment her with burning torches applied vnto her breſtes and her ſides; whilſt this torment indured, the holy Saint made her praier vnto God, who had geuen her ſtrēgth to ſupport it. Then Olibrius commaunded there ſhould be brought a great veſſell, which he cauſed to be filled with water, and he commaunded the handes and feete of the bleſſed virgin to be tied, and threw her into the ſame veſſell, that ſhe might be drowned in the ſight of euery one. So it was done. Whē the officers would haue caſt the holy virgin into the water, ſhe ſaid: Now I wāt not any other thing, I haue alſo deſired to be Baptiſed, and vntil now I haue not had that fauour. My good will, and this martirdome, ſhall ſupply the wantes of my Baptiſme.

S. Margaret was ſcarſe put into the water, but there begonne a great earthquake. Then was ſeene a light to aſcend, and in the middeſt thereof a doue, which ſetled her ſelfe on the head of the holy Saint. The bandes the virgin had on her handes and her feete, were looſe of themſelues, and ſhe departed out of the cauldron: and the light & the doue vaniſhed both away together. The people hauing ſeene this marueilous wonder, began to ſhew ſignes of ioy, & manie (with loude voices) confeſſed Ieſus Chriſt to be the true God. Olibrius vſing towardes them his accuſtomed cruelty, cauſed many of them to be beheaded, and the ſame cruelty he vſed againſt S. Margaret. Before the ſword came to her necke, ſhee made a deuout praier vnto God, deſiring him, that he would be pleaſed to ſhew mercy vnto all thoſe that being in trouble ſhould call on the holy name of Ieſus, and would remember her martirdome (and eſpecially women, that were in daunger, in labour of child) the which was heard by the heauenly maieſty.

The Church celebrateth the feaſt of S. Margaret on the day of her martyrdome, which was on the 20. of Iuly: in the yeare of our Lord 278. in the time of the Emperour Aurelianus.

The life of S. Praxede Virgin. Iulie. 21.

THe Prophet Exechiel, reciteth the occasion by which the wretched Sodomites fell, and gaue themselues vnto such great vices, that they deserued to be consumed with the fire that fell from heauen, for he said, they had aboundance of bread, and gaue no almes, they were rich, but they were couetous. This was the beginning of their perdition. So that all they which be rich, if they will auoide the occasion of falling into many vices, ought to vnderstand, that of necessity they must giue great almes, because God will aske of them a very streight account, and therefore their goodes, shalbe vnto them an occasion of saluation or condemnation. This did S. Praxede well vnderstand, who being very rich, gaue great almes, and was therefore freed from many vices, and God gaue vnto her the heauenly glory. Her life was written by one Pastor, a Priest of her time, who was the man that buried her holy body. It was also written by venerable Bede, and was in this manner.

SAint Praxede was a Romaine, and daughter to Pudens, a man of great riches, of the order called Patricij, or of the Senators. She was sister to S. Potentiana, and she had a brother called Nouatus. She liued in the time of the Emperour Antoninus, in whose time many Christians (for the faith of Iesus Christ, and those that fled from the persecution) were in great dread, feare and affliction. Such as were afflicted herewith S. Praxede comforted, and lodged in her house, and gaue them meate and drinke, and if they would depart from Rome, to other partes, to be more secure, she gaue them money for their iourney. If any Christians escaped the tormentes, and remained constant and firme in the faith, she caused them to be cured, and to be well entertained in her house. If the Christians were put to death, she buried them, and all the while they remained in prison, she sent them meate, and prouided also, for their other necessities.

Nouatus her brother dyed, who left vnto her certaine stoues, or hote-houses, which Pope Pius the first consecrated into Churches at her intreatie, who also set a font-stone in it. S. Praxede being exercised in these good workes and such like, her father, mother, and bretheren, being already dead, and seeing the great afflictions the whole Catholike Church indured by the persecution, and beholding so many slaughters & vexations of the Christians, desired God with great instancy, that it would please his goodnes to take her out of this life.

God heard her praier, for vpon this she felle sicke, and perceiuing her death to draw neere, she distributed all her goodes which remained, among the poore, which when she had done, she rendred her spirit vnto God, her soule departing vnto heauen, to enioy the fruite of her good workes. Her body was buried by

a Priest called Pastor, who wrote her life, in the Church-yard of S. Priscilla, in the way called Salaria, nere vnto her father, mother, & brethren. The Church celebrateth the feast of this holy woman, on the day of her death, which was the 21. of Iuly, about the yeere of our Lord 166. (Span. 150.) Antoninus Pius being Emperour.

The life of S. Mary Magdalene. Iulie. 22.

THat great freind of God, Moyses, hath left written in the booke of Genesis: That when God created the world in the beginning, he made two great lightes, but the one bigger then the other, and placed them in heauen. The greater was to giue light in the day, and the lesser to shine in the night. These two lights, to witt: the Sunne and the Moone, adorne the heauens very much. Iesus Christ our Lord, at such time as he founded his Church, put therein two lightes, that is to say: the Sunne and the Moone. The sonne was to giue light to them that walked by day, and the moone should illuminate them that trauell by night.

Now let vs see who is this Sunne in the Church, and who is this Moone, we may well say this Sunne cleare, resplendent, and without any spot or staine, is the glorious Virgin Marie, for her very great clearenes and fairenes; for that she bore in her wombe Iesus Christ our God, who is the true Sunne of Iustice, and because she is clothed with the Sunne, as the Euangelist S. Iohn saith of her in his reuelations; in these wordes: I saw a woman clothed with the Sunne, whom, all the holy doctors say: is the mother of God. But how commeth it to passe, that she is said to be the president of the day, and to giue light thereunto? They are like the cleare and bright day, that be in the grace of God, because these doe workes worthy to be seene. Of these men is this Sunne president, and to them giueth light in shewing them the way of vertue, by which men goe vnto heauen.

We haue already found who is the Sunne, and the greater light of the Church, to witt: the religious virgin Mary, now let vs seeke who is the lesser light, which illuminateth the Church, by night. This is the second Mary, the blessed S. Mary Magdalene, and this name, fitteth her very well. For as the Moone on the one side is darke, and on the other side where the Sunne beholdeth her, is cleare and resplendent, euen so part of the life of this B. Saint was vgly, darke, and spotted with many sinnes, but on the other part whereunto the true Sunne of Iustice, Iesus Christ directed his beames, and conuerted her to him, it was beautifull, cleare, and resplendent.

But why (will you say) is she president of the night and doth illuminate it, and geueth light to them that walke by night? With great reason we may call them night, which be in mortall sinne, they which commit deedes vnworthy to appeare before the eyes of men. Of these men S. Mary Magdalene is president, shewing vnto them the way of penaunce, wherin they ought to walke. These two lightes were chiefe ornaments of the Catholique Church, and now

We are to see one of their lines, to wit; of the lesser of them, collecting it out of the Euangelistes, and other graue Authours.

THere hath bene a doubtfull question about Magdalene, to know if there were but one only, or else more. For Theophilactus, a Greeke authour, auntient and of good authority, saith, there were three. One was shee, that anointed the feete of Iesus, in the house of Symon the Pharisy, and this was the sinner. The other was the sister of Lazarus & Martha: and the third was she that powred the ointment vpon the head of our Lord, when Iudas murmured that the ointment was cast away because he would haue sould it, & then haue stollen the money. S. Ierome S. Iohn Chrisostome and Origine say; that there was two, the one the sinner, and the other the sister of Lazarus, and Martha, and this they say was she that anointed the head of our Lord; S. Augustine, S. Ambrose, S. Gregory, and S. Leo both Popes, venerable Bede and other latine authours, iointly with many councells say: that there was but one Magdalen, to wit: the sinner, that was the sister of Lazarus, and Martha, and did anoint Iesus Christ. And that it is so, it is the common receiued opinion of al the Church, which holdeth that Magdalene, whose feast she celebrateth, was the sister of Lazarus & of Martha. That she was a sinner, it is sufficiently shewen and conuicted out of this dayes Gospel, which calleth her the sinner, and therfore ought to be of force with euery reasonable man, for it seemeth that otherwise the Ghospell should do her notable wrong, in describing her for a publicke sinner, if she had not beene such an one.

Well, presupposing that there was but one only, I saye, that shee was nobly borne, and her father was called Syrus, and her mother Eucaria, who were very rich in temporall goodes. These died very soone, and beside Mary Magdalene, they left two children, to wit: Lazarus, and Martha. The brother & two sisters diuided among them the goodes their father left them. To the lot of Lazarus, fell many possessions about Ierusalem. Bethanie which was farre distant from Ierusalem, fel vnto Martha, & the castle called Magdalene nere vnto Naym, fel vnto the part of Mary, and thereof she tooke the surname of Magdalene. This say the authours, in writing of her life.

S. Luke saith she was a publike sinner, shal we cõsider the cause thereof? It is said before that her father & mother, who should haue had care of her, were both dead. She was left rich, young, and beautiful, for which cause she went apparelled in braue attire, and dressed vp her selfe more then was fit, & this caused her to see, and to be seene. And though some times she dwelt in Naym, which was neare to her manner house, yet the more certainty is, she dwelt in Ierusalẽ, the most principal citty of the countrey; assoone as she came abroade many young men followed her, & this was the begining of her ruine. Some

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ſeeme to ſay, that ſhe was not bad, but only ſeemed ſo to be, and that ſhe did no other euil, but that ſhe was braue without meaſure, & that ſhe delighted in much ſpeech, and gallant apparell. Theſe that ſay thus, thinke to doe honour vnto this Saint, but they take it frō Ieſus Chriſt, as you may ſee by the example of a Phiſition, who hath in cure a ſicke man at the point of death, yet he giueth him Phiſicke, & healeth him: & if any one ſay, this ſicknes was a ſmale matter, the leſſe he maketh it, the more he diminiſheth the fame and credit of the Phiſition. If Magdalene was wicked only in ſhew, the healing and conuerting of her by Ieſus Chriſt, as he did, ſhould haue bene but a ſmall matter to that, if ſhe had bene wicked indeed. Yea if this had bene ſo, the Church would not haue deprined her of the title of virgin, neither would the Euāgeliſt haue giuen her the name of publique ſinner, only for ſeeming to be ſo, if ſhe had not bene ſuch indeed, therefore we ought not ſo to ſay.

Others goe vnto an other extremity, & ſay ſhe was a common harlot at the ſtewes, but this is alſo farre frō the truth. For thoſe which are brought to that miſery, be not only fraile, but alſo very poore: but let it be graūted that Magdalene was fraile, yet was ſhe not poore. The truth is: Magdalene was one of thoſe wemen, that are called in the citty enamoured, & loue to be among people, & to keepe company, and ſo by little and little, ſhe began to fal to worſe; She thought that the perſons with whom ſhe began to deale, would haue had great reſpect vnto her honour and credit, and haue kept it ſecret, when perchaunce they thē ſelues vaunting of it, publiſhed her to be naught in al the citty. Iudas the ſonne of Iacob, went one day to ſee his cattle, and by the way he mette Thamar, & thought her to be a leued woman, & agreed to lie with her. Then he ſent a kidde which was the price of the ſinne, and he that brought it for her, went vp and downe enquiring for a leued woman, and publiſhed, that which was done in ſecret: It is an ordinary thing to haue wemen defamed by them, whom they thinke would haue moſt reſpect and regard, vnto their honour & credit. The infamy of Magdalene, aroſe of the ſame men which had vſed her company, and vaunted thereof, in ſuch ſort, that ſhe loſt her name of Marie, & Magdalene alſo, & was called by no other, but of a ſinner, in all the cittie. This is the cauſe why the Euangeliſt conforming himſelfe to the time, gaue her that name, that euery one gaue her.

It is conuenient alſo, that we conſider, that the citty of Ieruſalē being in diſorder (as is apparant by the Euangeliſtes) ſince the chiefe men and prieſtes, were proud, ambitious, couetus, and hipocrites, ſuch alſo were the inferior ſort of people, who ordinarily imitate the great men. What then was the cauſe, that ſuch accoūt was made of the ſinnes of Magdalene, by calling her only, the ſinner? The reaſō hereof was this, that Magdalen was nobly borne, and in ſuch people euery little fault, is a great offence, & euery imperfection, is iudged to be.

be a great ſinne. Another reaſon was, becauſe at that time, the world had not loſt all ſhame, as it hath in theſe our daies. For now ſinne is become ſo licentious, that ſomtimes it is counted no ſhame at al, yea ſome there be that vaunt and glory in their ſinnes. And though in the tyme of this Saint, there were many ſinners, yet they were aſhamed to be reputed ſuch, & this was the principall indignation the Scribes and Phariſiees conceiued againſt Ieſus Chriſt, who laid open their faultes, and reprooued publiquely their vices, in the ſight of the people, whom they deſired ſhould haue them in reuerence and authoritie, and alſo haue a good opinion of them. Becauſe Magdalene was brought to that paſſe, that ſhe fell hedlong from one vice into an other, and cared not to be ſeene, and to be reputed a wicked woman, therefore were her offences ſo publique. Yea I ſay not much, when I ſay of her, that ſhe fell hedlong from vice to vice, without any feare of God, or reſpect of people, ſince that S. Luke affirmeth that ſhe had ſeuen diuells, which were caſt out by Ieſus Chriſt.

The holy doctors, and eſpecially S. Auguſtine, ſay: that ſhe was not poſſeſſed of the diuel in that manner (as we call it) but that ſhe had all the vices that wemen could haue. Cæſarius ſaith in a ſermon; that the vſage of ſinne, maketh a man not to know a ſinne, but cõmeth vnto that which Dauid ſaith; *He hath not any reſpect vnto God, and ſinneth as if there were no God.* When they firſt put the yoake on the Oxe, and that he beginneth to drawe, it is a great paine vnto him, for the firſt time, but when his necke is hardned, he careth not thẽ one whit. The firſt ſinne a man committeth, afflicteth and moleſteth him, & he ſaith: what wilbe ſaid of me? what ſhall I get by this offence? what if I die in this ſinne? but let him get an euill vſe, then maketh he no further care. So happened it vnto Magdalene, who though ſhe ſinned at the firſt in feare, yet afterward ſhe had neither feare, nor reſpect of it at all.

There be ſome authors which ſay: that ſhe led this leued life twelue yeares, & that then ſhe was conuerted vnto goodnes. The occaſion of her conuerſiõ, is not knowne, but by coniecture, it may be her ſiſter Martha, deſirous to ſee her change her life, perſwaded her to goe to heare one of the Sermons of our Sauiour Chriſt. And to induce her to goe, it may be ſhe ſaid: our Sauiour was a beautiful man, gratious in his ſpeech, wiſe & prudent in his wordes, and that he did many wounderful things, & had a very great reſort of people that liſtened vnto him, and followed him: If theſe were the beginning of her conuerſion, we may belieue that our Sauiour in the ſermon which he made, ſpoke ſuch wordes as touched her hart, & cauſed her to open her eyes, to ſee the miſerable ſtate wherein ſhe was, & to ſhed many teares for griefe and ſorrow, for her wicked life: We may alſo imagine, that when our Sauiour ended his ſpeech, ſhe couered her countenaunce, and as Hinde that is wounded, went home, & neuer ſtayed for the company that came with her. She ſhut her ſelfe in a chamber,

ber, and wrong her handes, ſighing and ſobbing with theſe wordes.

O loſt woman! ô abhominable creature! ô woman diſhonour of all wemen! vnworthy to liue, that haſt deſerued a thouſand hels, how haſt thou liued? what account canſt thou make? where is thy credit and honour? whether is thy honeſty departed? what account wilt thou make vnto God? Magdalene, what account maketh God of thee? ô God why doeſt thou permit ſuch a wicked woman as I am, to liue in this world? ſince I am the ſtumbling block, and deſtruction of the men of this cittie. Had it not bene better, ô my God, that my ſoule only had gone to hell, to the end that it being deſtroyed, I might not haue bene the cauſe and perdition of ſo many? Is it thy will (ô Lord) that I ſhould chaſtiſe my iniquities by depriuing my ſelfe of my life? Oh thou willeſt not that, for that thou willeſt not that my ſoule ſhould be condemned. I imagine with my ſelfe, that which thou willeſt, to wit, that without taking away my life, I liue yet as if I were a dying, and that I vſe this my body as the enemy of thee and me, ſo I promiſe to doe, ô Lord: but becauſe my ſinne hath bene publique and notorious, it is fit that I firſt doe publique pennance, and preſent my ſelfe before thee whereſoeuer I can find thee, to the end I may ſhew in thy ſight that dolour and greife, which I haue conceiued of my former life. Ariſe vp, why ſtay I to doe it?

This being ſaied: Magdalene ſtripped her ſelfe, of al her braue array, & profane ornamentes, and put vpon her, other more decent: and vnderſtanding that Symon the phariſey, had inuited Ieſus Chriſt to eate in his houſe, ſhe determined to goe thither. And becauſe her filthy ſinnes made ſuch an euill ſauour, that ſhe was greiuous to her ſelfe, ſhe tooke a boxe of pretious and odoriferous ointmentes, and walked thither-wardes. Great were the conflictes Magdalene had by the way, the diuell endeauoring to hinder her voiage (as his vſage is) for euen as Laban did not purſue Iacob, as long as he was in his houſe, but when he departed to goe vnto his fathers houſe: euen ſo the diuell troubleth but little, them whom he hath in priſon; but if he ſee that they wil depart from him, he laieth all his forces againſt them, and vexeth them terriblie. So did he vnto Magdalene, for he ſaw ſhe eſcaped from his handes, and therefore he put in her head many fantaſies & difficulties, as ſaying: how greiuous it would be to abandon the pleaſures and delightes of her former life, that ſhee could not continew in doing pennance, & alſo the ſhame to appeare before Symon, and the other gueſtes which were phariſies, ſcoffers, and deriders of others, not knowing whether Ieſus Chriſt would receiue her into fauour, he being chaſtitie it ſelfe, and ſhe diſhoneſtie in ſo high a degree. Now ſhe ſtaied a little, then ſhe turned backe, combating with the fury of theſe thoughtes; but at the end, ayded by God, ſhe went on, and being come into the Phariſeys houſe, ſhe went alſo into the halle where they dyned.

It was the custome of the Hebrewes, to eate, as it were, lying flat on the table. They had certaine long bordes which would susteine a great waight, and were not very high from the earth, vpon them they went, and lay round about them, leauing a place in the middle where to set the meate, and a space for the waiters. In this manner was Iesus Christ at the table of Symon, and the Euangelist S. Luke seemeth to say so much, in saying: that Magdalen came behind, and standing on her feete, bowed her head, and began to kisse the feete of our Sauiour, and to wash them with her teares. All the gueſtes, and all the rest, cast their eyes vpon her. It confirmeth much the opinion of them that say; the Hebrewes vsed to eate their meate in this manner, that in the Supper Christ made with his Apostles, S. Iohn leaned on the breast of Iesus, which by no meanes could be conueniently done, except we say, that they sat at the table in the aforenamed manner.

Wel, Magdalene came into the hal where they dined; Oh how did she blush, or how ashamed was she, to come alone, where all the other were men, not discrete and aduised, but for the most part malicious dissemblers? Assoone as she came into the hall, she set her eyes vpon Iesus Christ, and came behind him, and tooke his most holy feete, which he had alwaies bare, and began to kisse thē, powring on them riuers of teares, which ran downe like showers from her eyes, so that they suffised to wash them. After she had washed them, she wiped and dried them with the haire of her head, which were like threddes of gould, and then annointed them with a most pretious, or costly ointment, which she had brought. She imployed (as S. Gregory saieth, and S. Paul counselleth) her eyes, her mouth, her handes and her haires, in the seruice of God, for she knew she had imployed them before in the seruice of the diuell. She was not heard to speake with her mouth any word at all, though we may thinke she discoursed largely with her selfe in her hart, like to those which Ieremias said in his lamentations, to wit: behold ô Lord and consider, that I am become vile and miserable: behold ô Lord this soule thou hast created vnto thy Image & similitude, is now become stained, spotted, & filthy, that scarse remaineth the shape of that it was wont to be: Behold this body which thou hast made so beautiful, become so vile, filthy, and stinking, that it can not be indured, yea my selfe doe loth it: yet because it is thy workemanship, doe not despise it, take from me this filthines and vilenes, reforme me wholly, and reduce into my soule my former beautie, that I doe not hereafter seeke to please any mortall man, that I doe not make any reckoning of any hereafter, yea that I may fly from them, as from mortall enemies, that I may be acceptable vnto thee only: thou art mighty, mercifull, pittifull, thou art able to take away my sinnes, by thy infinite mercy and power, remitte them therfore, that Angels and men may praise and laude thee. These and such like wordes might Magdalene say priuately

to

to herſelfe, the Sonne of God ſuffering her, to continew in her wailinges, and lamentations, for that he was delighted to ſee the change of her former life.

Sometimes the heauens doe moiſten the earth, and againe, the earth by giuing fit matter by which to draw vp cloudes & vapoures, it moiſteneth againe the heauens, from which it hath receaued moyſture: ſo Magdalene that was earth, moyſtened the feete of Ieſus Chriſt, creator of heauen, from whom ſhe had receiued that moyſture. He permitted her to weepe, becauſe ſhe had much moyſture in her hart, which was empoiſoned, that is to ſay, her ſinnes, which ſhe had committed, & it was fitting that they diſtilled out in teares by the way of her eyes, and this was a great remedy; for Magdalene did not like Saul, Antiochus, and Iudas, who lamented their ſinnes to no benefite, which came to paſſe, becauſe their ſinnes were many, and their ſorrow ſmale, but becauſe her ſinnes were great, ſhe lamented much: Let him therefore that would haue pardon of many ſinnes, weepe aboundantly, that is to ſay, let him haue great ſorrow and contrition for them. You muſt alſo vnderſtand (as Petrus Damianus ſaith vpon this paſſage) that Magdalene did waſh, kiſſe, and annoint both the feete of Chriſt, & not one only; which ſignifieth: that the ſinner muſt take hold of both the feete of Chriſt, to wit: the one of Mercy, & the other of Iuſtice, the one of feare, and the other of loue. If the ſinner hold only the foote of feare and Iuſtice, ſtudying what he deſerueth for his ſinne, and the rigor of God which is ſo great, he will fall into deſperation. And if he take hold only of the foote of mercy, & thinke that Chriſt loued him ſo much, that he gaue his life for him, he will preſume and be too ſecure, and will neuer be brought to doe pennance. Therefore we muſt imbrace both the feete of our Lord, that is to ſay, remember both his Mercy and his Iuſtice, and haue in mind both his feare & his loue.

S. Luke ſaith, that the Phariſey Symon, ſeing what Magdalene did, & knowing who ſhe was, ſaid vnto himſelfe: If this man had bene a Propher, he would haue knowne the behauiour of this woman, that toucheth him, for ſhe is a notorious ſinner, and he ſhould haue put her away from him. O Symon, how art thou deceiued? for Ieſus Chriſt is a Propher, and knoweth what ſhall become of her, therefore doth he not thruſt her away from him, but permitteth her to touch him. Thou ſaieſt ſhe is a ſinner, becauſe ſometimes thou haſt ſeene her diſſolute in behauiour, but what greater ſigne may be ſhowen, that ſhe is altered and become another woman, and that ſhe will leaue her ſinnefull life, then to ſee her teares which ſhe ſheddeth? If ſhe hath bene wicked, to ſhow that ſhe is not ſo now, it is ſufficient to ſee her lament her former life, but it is an ordinary thing in the world, that let one retire and come to the feete of Chriſt, yet one or other there wilbe, that will murmure at him. Let a man hide it, and keepe it neuer ſo cloſe, yet euer when he doth any good deed, ſome one or other will repine at his actions.

Perhapps thou wilt say, the Pharisey shal not alwaies see me, yet the Apostles (if thou remember it) murmured at Magdalene, because she powred that costly ointment vpon our Lordes head. Iudas at least began to murmure (for it is not certaine whether the other Apostles did the like) as at a prodigal deede, & euil done. If the Pharisey be not there, or Iudas to molest thee, then being in thine owne house, thou shalt haue a Martha to murmure at thee, saying: thou hast not care of any thing, and will demaund iustice of thee. But Christ interposeth himselfe in this persecutiō to helpe thee, euen as the sheepe in the time of sommer, who seing another feeble and made weake by the sunne, putteth himselfe betwene the sunne and maketh a shade for it: or els doe as the Eagle, who seing the fowler draw his arrow at her yong ones, putteth her selfe betwene the blow, and desireth rather her selfe to be wounded, then that her young ones should not be safe. So doth Iesus Christ, who putteth himselfe in the middest, and taketh vpon him the defence of them that are persecuted, as he did here take vpon him the defence of Magdalene. Therfore our Lord asked a question of Simon, and requested to haue his opinion, in the case of a creditor that had two debtors: one owed vnto him a great sōme, & the other owed a smal, & because they were not able to pay, he forgaue them both, and asking him whether of these loued him most, the Pharisey answered, he vnto whō most was forgiuen: our Sauiour replied, thou hast iudged wel. Thē declaring the parable, he goeth on. I haue come vnto thy house, thou hast not annointed my head, thou hast not washed my feet, thou hast not giuen me the kisse of peace (as the vsage was in that contrey) but this woman hath kissed my feete, hath washed them with her teares, dried them with her haire, and annointed them with costely ointments; and therfore I tell thee, many sinnes are forgiuen her, because she loued much. Then Christ turned toward Magdalene, & said vnto her; Thy sinnes are forgiuen thee. These words caused a scruple in them that were presēt, who said to themselues, who is this man, that he pardoneth sinnes? but Christ, making no accoūt of them, said vnto Magdalene: Depart in peace. Some doctors vpon this place say; that Christ did forgiue the sinnes of Magdalene, both *à pœna*, & *à culpa*, that is: he did not only free her from her sinne, but also from the punishment (which otherwise she should haue vndergone for their satisfaction) by giuing her, a plenary Indulgence. Yea, he freed her from that warre, which other sinnes, although forgiuen, do make against vs, which is not a small matter, & especially to them that haue not bene honest of life, who feele in themselues grieuous temptations, because the senses impugne them, being their domesticall enemies (as our Sauiour saith.) From this warre and temptation, I say, Magdalene was set free, her senses remaining from thensforth in peace, and she neuer giuing them any occasion to molest her any more.

To speake of her sight, we reade, that she would neuer looke nor behold man in

in the face, but Iesus Christ only (asmuch as was possible:) indeed Magdalene knew the great fauor Iesus showed vnto her in her conuersion, wherfore after that, she spent all her time in his seruice. Iesus Christ went from one place to an other preaching, accompanied with much people, and among them were many deuout wemen (as S. Luke saith:) among other, Mary Magdalene is named. So that she which afore vsed to remaine in her house, and to be serued and honored, now she followed Iesus Christ, to serue him whersoeuer he went. This was not all she did, but for the loue of the aforenamed Iesus, she serued and honored his Apostles and Disciples, who were poore people, and of small estimation in the world, yet she iudged that to be a great felicitie.

S. Luke also maketh mention of Mary Magdalene, when Martha her sister lodged Christ in her house, saying; that she stood at the feete of Iesus, hearing his doctrine, remembring the great mercy that he had vsed toward her, in pardoning her sinnes: And because she had obteined the pardon of them, at the feete of Christ, therfore desired she to stay by them all her life, that she might continually render him thākes for that benefite. And though her sister Martha murmured at her, yet shee said nothing in her owne defence, for she thought that shee had deserued, that all the world should be enemies vnto her. S. Iohn the Euangelist also reciteth of her; that when Lazarus her brother was sicke, she sent to certify Iesus therof, but Lazarus being dead, & our Sauiour being come to raise him, Magdalene vnderstanding of his comming, left the people which were come from Ierusalem (to comfort her in great nombers) and went to meete him. When she saw him, her hart became tendre, and began to weepe; and Iesus seing her weepe, wept and lamented as she did, and for her sake, and for her sisters, raised Lazarus to life againe.

S. Iohn saith: that the two sisters in signe of thankfulnes, for the kindenes shewed to them by the Sonne of God, made a supper vnto him, and vnto the Apostles, and that Lazarus sate among them at the table, and that whilest they eate, Magdalene annointed the head of Iesus with a costly ointment. This was sixe daies before he died, so that it seemeth he was annointed for his death, yet was there in that company that murmured at it also, and the principal of them was Iudas: the same S. Mathew writeth, and at this place he beginneth to recount, the passion of Christ Iesus, at the which Magdalene was present, and other holy wemen, which stood hard by the Crosse: no humane toung can expresse, the great sorrow Magdalene felt, seeing him to die, whom she loued so well, and at whose handes she shad obteined so singuler a great benefit. She shewed the greatnes of her loue she bore vnto our Sauiour, in the day of his resurrectiō, when iointly with other holy wemen, she had brought certaine costly spices, and went in the morning betime vnto the Sepulchre, to anoint the body of Iesus. But not finding it (because he was already risen to life) she went forth-

with to tell the Apoſtles, & then againe returned to the ſepulcher, & becauſe the other three women returned vnto the citty, ſhe remayned there alone, as S. Iohn ſaith.

It is a thing worthy of conſideration, that Mary Magdalene being but a tẽder woman, yet was ſo bold, as to ſtay at the monument, yea when ſhe ſaw the angels in the ſhape & habit of men, ſhe was not afearde, and when ſhe knewe them, ſhe cared not much, neither was ſhe contented with their words, ſuch was her loue, care, & deare affection vnto Ieſus Chriſt. No other thing did ſatiate her, neither thought ſhe of other but of him. Being asked why ſhe lamẽted, ſhe thought euery one had the ſame conceipt that ſhe had; wherfore ſhe ſaid vnto our Sauiour himſelfe, who appeared vnto her (in the ſhape of a gardiner). If thou haſt conuayed him from hence, tel me where thou haſt laid him, that I may take him away, yet ſhe named him not.) Though ſhe knew that when the body of our Sauiour was taken downe from the Croſſe, Ioſeph, Nicodemus, and S. Iohn the Euangeliſt, did helpe to carrie him to his graue, yet here ſhe offereth her ſelfe, alone to bring him thither. The greatnes of loue that ſhe bore vnto him was ſuch, that if he had bene in the houſe of the high Prieſt, where the Prince of the Apoſtles denied him for feare, ſhe would not haue bene afraid to haue taken him away. She would not haue bene afraid to haue gone to the houſe of Pilate alſo. In what place ſoeuer ſhe had vnderſtood the holy body had bene, ſhe would haue proffered herſelfe willingly, to haue gone, and taken it way. Vpon theſe wordes, Origen cryeth out and ſaith. O woman, more then a woman, yea with reaſon thou meriteſt the dignitie of an Apoſtle, and to be ſent (as thou waſt) vnto the Apoſtles to certifie them, of the newes of his glorious reſurrection, and the glory of his humanity. Thou art worthy, that Chriſt ſhould appeare firſt to thee, before he appeared to any other: S. Mathew ſaith. When Magdalene ſawe our Sauiour, ſhee would haue kiſſed his feete, as her vſual manner was, our Lord would not haue it ſo, but bid her go tel the Apoſtles, how he would aſcend to heauen. Thereat Magdalene was preſent, as alſo, at the comming of the Holy Ghoſt, and receaued his graces as others did.

She kept companie a while with the mother of God, and then (as ſome authors ſay) the Gentiles perſecuting the Chriſtiãs, put Mary Magdalene, Martha her ſiſter, Lazarus their brother, and with them Maximinus the diſciple, and Gelidonius (which was the blind man that our Sauiour healed with earth mingled with his ſpittle being laid vpon his eyes) and Marcella, that was the handmaid of Martha, with many other Chriſtians, into an old barke without ſailes, or owers, and ſo launched them forth into the ſea, that they might be drowned. But they (being aſſiſted by God) arriued at Marſiles in France, and conuerted all that prouince vnto the faith of Chriſt. S. Lazarus was elected

Biſhop

Bishop of the same citty of Marsiles, and Maximinus was made Bishop of an other citty called Aquinus.

S. Mary Magdalene after she had conuerted many soules vnto God, retired her selfe into a caue in the desert, where she led a sollitary life about thirty yeares. Her dyet was herbes, & rootes, her clothes were all consumed, but God couered her with her owne haire. She was lifted vp in the ayre by the Angels, seuen times in the day and night, & during that time, she heard celestiall harmony. This was seene at the end of the thirty yeares (after she had retired her selfe) by a Priest which also went into the same desert, to serue God. Magdalene told vnto him who she was, & desired him, to go vnto Maximinus, and to bid him from her, to come alone vnto the Church on the Sunday following, at the houre of mattins. The Priest did as the holy Saint bid; & S. Maximinus reioysed greatly at this newe embassage; Sonday came, & he at the houre appointed went to the Church, where he found Mary Magdalene in the middest of many Angels, eleuated two cubitts from the ground, making her prayers with her armes spred abroad. The holy Bishop gaue her the blessed Sacrament, which after she had receiued very reuerently and deuoutly, she gaue vp the ghost. The Angels caried her soule into heauen with great ioy, and her body was buried in the same place.

Euen to this day (as Siluester Pierius in a sermon, in which he recounteth these thinges affirmeth) in a monasterie which is of the Dominicans, be most certaine testimonies thereof, there is showed the head of this holy saint, which is very great, whereby it appeareth she was a bigge woman. The head hath on the forehead some skin, but it looketh as if it were of a dead body, and on that place Iesus Christ touched her with his finger, when at the sepulcher he bid her not to touch him. There is also seene an arme of the holy Saint, & some of her haires in a vessell of glasse. The rest of her body is kept in a chest of siluer.

There is also seene in a glasse, a little earth somewhat redde; and it is said, that Mary Magdalene gathered it at the foote of the Crosse, when Iesus Christ was crucified thereon. The religious men of the conuent affirme, that it seemeth (euery yeare on good friday) that the blood mingled with the earth doth boile. These be the wonders that God doth by the meanes of his Saints, and many be the miracles and benefitts, that he hath done in this, and other places (by the intercession of the glorious S. Mary Magdalene) vnto many persons that haue bene in danger both of body and soule, and haue bene deliuered.

The Church celebrateth the feast of S. Mary Magdalene, on the 22. of Iuly, which was the day of her death, in the yeare of our Lord 84. In the time of the Emperour Domitianus. God of his mercy graunt, that we (by the merites of this holy Saint) may obtaine pardon and remission of our sinnes, and his heauenly glory. Amen.

The life of S. Apollinaris Bishop and Martyr. Iulie. 23.

SAint Paul the Apostle, writing to the Romaines, saith: The iust mã liueth by faith. It is commonly said, that one liueth of his patrimonie, because he is susteined and maintained therewith. It is said by an other, that he liueth of his ministery or trade, for that he spendeth his life and trauell therein. Some others there be, which otherwise imploy their endeauours, as some there be that are delighted alwaies in detraction, and of such it is said, that they liue by detraction, and so it is said of others, that they liue by plaie, because it is all their exercise. So also; the iust man liueth by faith, because by that he is maintained, in that he spendeth his life, and his cheifest exercise is to treate of matters of faith. This is to be vnderstood, when it is formed with charitie, and accompanied with hope, so that it may be a liuely faith, and by this faith liueth the iust man, because therein he findeth remedy for all his troubles.

If he see himselfe poore, this faith telleth him, he shall haue infinite riches in heauen. If he be in sicknes, afflictions, or persecutions, if he be tormented, and loose his life, as befell vnto the martyrs, in this faith he shall find remedie and comfort at all times, so that he liueth of it, since thereby he hath his life.

This agreeth fitly vnto S. Apollinaris (disciple vnto S. Peter the Apostle) who was in like manner a Bishop and a glorious martyr. He supported many afflictions, persecutions, and torments, and all these with great patience, wherewith his faith furnished him. Hereof it came, that he being at the point of death, exhorted his disciples to be faithfull, and to persuer therein, for that by it they should find remedie for all their necessities. The life of this Saint, hath bene taken out of an old written booke, with the which accord the Martyrologes of venerable Bede, Ado, and Vsuardus, and is in this manner.

WHen S. Peter the Apostle translated his Pontifical Sea from Antioch vnto Rome, he brought with him some disciples, among the which one was S. Apollinaris. The holy Apostle began to preach first to the Iewes of the Sinagogue, making them to vnderstand, that the Messias which they expected was come, and that Iesus Christ was he. He prooued this veritie effectuallie by many testimonies of scripture, and shewed, that all that the Prophets had spoken of the Messias, was fulfilled in Iesus Christ. Some of them were conuerted, and others said they would aduise, and thinke better thereof. Then the Apostle preached vnto the Gentiles, and very many of them were conuerted and baptised.

S. Peter said once vnto Apollinaris these wordes: what doest thou here with me? Thou art sufficiently instructed in all points of the Christian faith. Receaue then the Holy Ghost, I ordeine thee Bishop (by imposition of my hand) go

go and preach in the citty of Rauenna, where thou ſhalt find much people, yea many ſoules do expect thee in that place, who by thy meanes ſhall obtayne eternall life. S. Appollinaris as an obedient diſciple, determined to goe thither, though it greiued him to depart from the company of the Apoſtle, who laid his hand vpon his head (which was to conſecrate him Biſhop, for he was made Prieſt before) and bleſſing him, diſmiſſed to him go on his iorney.

When S. Appollinaris came nere vnto Rauenna, he lodged in the houſe of a ſouldier called Ireneus, who had a ſonne, which was blinde, and S. Appollinaris reſtored his ſight vnto him, with the ſigne of the Croſſe. This miracle cauſed Ireneus and all his houſhould, to bee conuerted to the faith of Chriſt, and Baptiſed in a riuer neere vnto Rauenna. The Captaine or Coronel vnder whome Ireneus ſerued, dwelt within the citty, and had his wife (called Tecla) ſicke many yeares. On a time Ireneus ſaid to the Coronel, that Appollinaris had cured his ſonne, and that if he called him home vnto his houſe, he would cure his wife alſo. The Coronel reioyſed much hereat, and cauſed S. Appollinaris to be brought to his houſe. After he had talked a while with him, they went into the place where the ſicke woman was. S. Appollinaris tooke her by the hand, bid her to riſe vp whole and ſound, in the name of Ieſus Chriſt, & to belieue in him, and ſerue him. Forthwith Tecla roſe vp perfectly wel, and ſaid with a loud voice: There is no other God but Ieſus Chriſt only, whom Appollinaris preacheth. The Coronel being much amaſed and aſtonied hereat, ſaid: Truly, that God is very potent, we will receaue his faith and ſerue him, that we may haue his fauour, and helpe in battaile. So S. Appollinaris baptiſed the Coronel, with his houſhold, and many of his ſouldiers.

In that houſe he ſecretly preached the faith, to all thoſe that came vnto him: He alſo baptiſed them & ſaid Maſſe, and this was his continual exercice, twelue yeares together. He gathered a good number of diſciples, and many of thē he inſtructed perfectly in his doctrine. Of theſe he ordered two prieſts, the one called Aderetus, and the other Calocerus. Two others, whoſe names were Marcianus, and Lentadius, he made Deacons, and gaue inferior orders to ſixe others, and called them Clarckes. With al theſe (at certaine appointed houres, both in the day and night) he prayed, prayſed, and ſong Pſalmes and Himnes vnto God.

Theſe things came vnto the eares of Saturninus, gouernour of that cittie, who ſent an officer to bring S. Appollinaris before him, and in the preſence of the Prieſts of the Capitol, in the tēple of Iupiter, the gouernour ſaid vnto him: Who hath ſent thee hither to diſturbe the quiet of this citty, & to diminiſh the worſhip of our Gods? knoweſt thou not that herein is the temple of Iupiter, who is preſident, and hath care and regard vnto the aduauncement therof? If thou wilt ſaue thy life, thou muſt of neceſſity do him reuerēce, & offer ſacrifice

vnto him. S. Appollinaris answered: I doe not acknowledge Iupiter for God, & much lesse do I knowe where his temple is. Thou shalt knowe that (saied the Priests) and thou shalt see his figure: and at these words they tooke the holy saint, and led him vnto the temple.

When S. Appollinaris entred into it, seeing much richesse therein, he smiling said: It were better all these riches were distributed among the poore, the remaine here for a shew afore the diuels. The Priests hearing these wordes, in a great fury, giuing him many blowes, dragged him out of the citty vnto the sea side, and there left him for dead. His disciples went to fetche him, and brought him into the house of a widowe, who was a good deuout Christian. There the holy saint remained sixe monethes to take Phisicke, and at the end thereof, he was perfectly cured.

There was in the citty of Chiusi in Tosoane, a noble man called Bonifacius, who in a sodaine had lost his speach, & so he remained certaine dayes. He vnderstanding that S. Appollinaris was yet a liue, sent one to entreat him to come and visite him. The holy Bishop went thither, and found in that house, a woman possessed with an euill spirit, who seeing S. Appollinaris, said vnto him: depart from hence, thou seruant of the liuing God, if thou do not, I wil cause thy handes and feete to be bound, and thy body to be beaten and dragged out of the citty. The holy Saint menaced the diuel, and comanded him to depart out of that womá, whereupon he forthwith departed, and she remained whole and sound. Then S. Appollinaris went vnto the place where Bonifacius was, and found him dombe, & very feeble. He made a very deuout praier for him, desiring God to helpe and heale him, and al the Christians that were presen, said: Amen. This praier being ended, Bonifacius was restored vnto his health, and he spake, and praised God, saying; that there was not any other true God, but he whom Appollinaris preached; on that very day there was conuerted about 500.

A fewe daies, after, the Gentiles by the instigation of the diuel, tooke Saint Appollinaris, and beate him most cruelly with staues, compelling him also to walke with his bare feete vpon burning coales, but he still praising and glorifying God, supported all with great patience. These ministers of the diuell, were most content herewith, but they drew him out of the citty also, & threatened to kill him, if euer he returned into the same againe. Then this holy Saint remained in great affliction, & many Christians went to seeke him, both to giue him consolation, and to comfort them selues with him. He withdrew him selfe into certaine caues, and cottages of shepheardes, and in that place, he preached to all that came vntó him, and said masse, Baptising many that daily were conuerted, in the name of the Father, and of the Sonne, and of the Holy Ghost. Shortly after S. Appollinaris passed through the prouince of Emillia,

millia, and preached therein, but without any great proffit ensuing therof.

Then returned he to Raueuna, where Calicerus whom he had made priest, had gouerned the Church in his absence. S. Appollinaris was receaued by all the Christians with great ioye, and it befell, that a Consul of the citty of Rauenna (though some authors say it was in Emillia) called Ruffus, had one only daughter, which was at the point of death. When Ruffus vnderstood of the returne of S. Appollinaris, he sent for him, to the end, that he together with his Priests, should pray for the recouery of his daughther. As S. Appollinaris was going thither, and came vnto the gate of the house, the daughter of the consul departed this life; wherfore the consul said vnto him: would to God I had not caused thee to haue come vnto my house, for I thinking thou shouldest haue healed my daughter, thou hast bene the cause of her death, since I see the Gods (being offended that I haue called thee hither, and that I trusted in thy God) haue taken her out of this life. These words spoke Ruffus, weeping bitterly. S. Appollinaris comforted him saying: this is befalne for the more glory of God, and if thou wilt promise, that she shall confesse and serue Iesus Christ all her life, she shall be raised to life againe; Ruffus promised all that he requested, so that he might see his daughter aliue. The holy Saint prayed for her, together with his cleargy, and hauing ended his prayer, he said vnto the dead damsel: Arise vp thou creature of God, and confesse thy creator. The damsel foortwith arose aliue, & stood on her feete, being perfectly whole saying: Great & mighty is the God whom Appollinaris preacheth. This miracle caused great ioye among the faithfull, and it was the occasion, that the damsel and her mother were baptised, and many other people also. Then the damsel was consecrated vnto God, and liued chast all her life.

This thing being diuulged through al the prouince, the ministers of the Idols, sent a messenger vnto the Emperour at Rome, certifying him of all that which Appollinaris did, craving remedy of him, least the people should wholly, and altogether, abandon the adoration of their Gods. The Emperour sent one Messalinus, for Liuetenant and commissioner in this cause. He sent to apprehend S. Appollinaris, who being brought to his presence, had with him long conference. Messalinus said: It was not a thing conuenient, that Christ (whom the holy Saint confessed to be God) should be crucified. S. Appollinaris shewed him the reason thereof, saying: It was a thing conuenient, for the help of mankind, and that Christ dyed not on the Crosse in that he was God, but as he was man only; and for that he was God and man in one person, therefore it is said that God dyed.

When S. Appollinaris thought he had conuinced him, Messalinus for a resolution said: Although all that thou sayest should be true, yet I will not adore him, whom the Romaine Senate doth not approoue for God. Therfore he

ſaid, that Apollinaris muſt reſolue himſelfe to adore Iupiter, for to that end was he come from Rome vnto this citty, otherwiſe he was to chaſtice him with ſeuere tormentes. To this S. Apollinaris anſwered: Thou canſt neuer compell me withall thy torments thou haſt, to offer ſacrifice to the Idols. The Iudge chafing hereat, cauſed the holy Saint to be ſtripped naked, and to be beaten with knoted ſtaues, & then to be put vpon the Racke. The bleſſed Biſhop praiſed, and praied vnto God inceſſantly, in theſe torments. Meſſalinus ſaid vnto him: what reward doeſt thou expect of thy God, for theſe torméts which thou ſuffreſt for his loue? S. Appollinaris anſwered: He that perſeuereth vnto the ende, ſhalbe ſaued, and he that dyeth for the loue of Ieſus Chriſt, ſhall haue giuen him, eternall life. This is the reward that the Chriſtians expect, at the hands of their Lord and Maiſter whom they ſerue.

The Chriſtians which were preſent, rendered thankes vnto God, ſeing the holy Prelate was ſo couragious, and more ready to ſupport and ſuffer the torments, then the Iudge and the officers were in tormenting him. For they were wearied, and he was cheerfull. Then the Iudge commanded, that he ſhould be beaten againe, and that they ſhould poore hote boiling water into his wounds. Into one of the executioners (who was very diligent to performe the commandement of the Iudge, and who tooke pleaſure and delight to torment the holy Saint) the diuell entred, and on a ſodaine killed him. When S. Appollinaris ſaw this, he ſaid vnto the Iudge: ôh, wretched mã, that haſt not dread of that which thou ſeeſt, ſince God hath chaſticed him, as his crueltie hath deſerued. Take heed thou haue not the like chaſticement, conuert thy ſelfe vnto God, and flie from thoſe eternall torments of hell. The Iudge hearing theſe wordes, was inflamed with rage, and furie, and commanded the officers to ſtrike him often on the mouth with a ſtone, ſo that it was all bloudie.

The Chriſtians that were preſent at this ſight, and ſeing the mouth of their Paſtor (from whence they had heard the wordes of eternall life) to be ſo vſed (of their loue toward him) raiſed an vproare, and running ſodeinly vpon the officers, vſed them rudelie, and tooke the holy Saint out of their hands; and Meſſalinus him ſelfe was enforced to retire into a more ſafe and ſecure place. But when the garriſon of ſouldiers that kept the gates, were gathered together into that place, the tumult ceaſed, and S. Appollinaris was committed againe to priſon, and ſhortly after was put into a barke, and ſent in baniſhment into Greece. The barke ſonke, and all thoſe that were within the ſame were drowned, but S. Appollinaris with the two Prieſts that accompanied him eſcaped, and two Pagan knights, who ſeing they had beene miraculouſly deliuered by S. Appollinaris, were conuerted to the Chriſtian faith.

This good Biſhop, preached the Goſpel in ſome parts of Greece, and trauailing on foote from one place to an other, at laſt he came into Thracia. There

was

was a citty in that prouince, which had an Idoll in the temple of Serapis, who gaue answere, after the manner of an Oracle. This Idoll remained dombe certaine daies, at the end whereof he said: Whilest a disciple of Peter the Apostle remaineth in this prouince, I will not giue any more answere: The holy Saint was forthwith sought out, and compelled, to enter a shippe readie to take saile, for Italy.

S. Appollinaris sailling with a prosperous winde, returned vnto his sea of Rauenna, hauing beene three yeeres in Grecia. The holie Prelate was receiued by the Christians, with exceeding great ioye, praysing God that had restored vnto them their Doctor and maister. S. Appollinaris, followed his accustomed exercise of preaching, and conuerting soules, and had a house in the possession of a Senator named Cyreneus, which was without the cittie. There the holie Saint said Masse, and much people resorted to that place. The Idolaters his enemies were certified hereof, and went thither with armed men, and taking him prisoner, led him through the high streete of the cittie, and put him to many torments. Lastlie, they drew him to the temple of Apollo, and threatned that he should suffer greater torments, if he did not sacrifice. As Saint Appollinaris entred the Temple, he fell downe on his knees to make his prayer vnto God, and as he prayed, the Idoll of Apollo (which was a great statue) brake, and fell into powder, which made the pagans to rage, and the Christians to reioyce.

After this, the holy Saint was brought before a certaine Iudge called Taurus, that he should giue sentence of death vpon him. This iudge caused the holie Saint to be led into his Pallace, where he healed the Iudges sonne, that was borne blind, and this was the cause that the iudge deliuered S. Apollinaris out of the handes of his enemies, and sent him secretlie by night vnto a farme of his, sixe miles from the cittie. The blessed prelate remained in that place foure yeares, exercising himselfe in prayer, meditation, and instructing of those that came from sundry countries to visite him, & curing al sicke that were brought vnto him.

This was also told vnto the ministers of the Idols, who now knowing where S. Appollinaris was, sent vnto the Emperour Vespasianus at Rome, certifying him of all that which befell with Appollinaris, how he despised the Gods, and had turned the statue of Apollo into dust, and all this (said they) he had done by art Magicke. The Emperour returned vnto them this answere: If the Gods haue bene wronged by any man, they be potent & able, let them reuenge themselues on him, for it is not iust that we mortall men, should reuenge the wronges done vnto them; but if he cause any vproare among the people, or haue committed other offences, let him be banished.

They that were sent vnto Rome to complaine of the blessed Saint, returned

with this answere, and because the Emperour had said: that if he caused any tumult or mutiny among the people, they should send him into exile, the charge to enquire of his offence, was committed to one Demosthenes, a Senators sonne; He caused S. Apollinaris to be brought before him, who was now old, and very weake, by reason of the torments, and many other afflictions he had suffered for the loue of Iesus Christ, and his Church. When the Idolaters saw him, they cried out and said: That Apollinaris should be cast out of the cittie, for they had seene him commit offences which wel deserued that punishment. Demosthenes speaking vnto the holy Saint, said vnto him very arrogatly: Come hether thou wretch, inueterate in wickednes & deceipt, of what place art thou? what hath brought thee vnto this cittie? and what hath caused thee to do such offences therein as thou hast done? The blessed Apollinaris answered: It is not fitte that I, who am at the end of my life, should hide my selfe, much lesse ought I to deny that, which I haue alwaies confessed, and acknowledged; I am a Christian, and of Antioch, disciple of the Apostle S. Peter, and he sent me vnto this citty to preach Iesus Christ, that those which shall beleiue in him, may be saued. Demosthenes said: It were better for thee to leaue thy blindnes in which thou art, since thou seest they selfe neere thy death, & to adore the Gods (whom thou hast vnto this present little regarded, yea, thou hast much offended) lest they chastice thee as thou deseruest. S. Apollinaris answered: That which thou saiest shalbe quite contrary, for they only, which beleiue in Iesus Christ, shalbe saued, and they that say he is not God, and adore the Idols, shall perpetually burne in hel fire. Demosthenes hearing these words was exceedingly enraged, and committed the holy Saint to prison, and appointed a Centurion, who was secretly a Christian, for to guard him.

This Centurion brought him to his house, & there kept him certaine daies, but when he heard that they entended to put him to death, he said vnto him: Father Appollinaris, and my Lord, thy life is very important and necessary to be lengthened, for the benefit of many, therefore, seeing that now thou maist conserue and keepe it, doe not put it in danger. My desire and request is, that this same night thou depart out of the citty, vntill the furie of thine enemies, be mitigated and aswaged. The holy Prelate did euen as he was aduised, but his flight being knowne, his enemies pursued, and ouertooke him, not farre from the gate of the citty, where they gaue him so many woundes, and blowes with cudgels, that they left him for dead; and so they returned home. Some of his disciples went thither, and seing him yet aliue, they carried him to a certaine house, where the keepers were lodged.

There he remained seuen daies, exhorting them continually to be firme and constant in the faith, by the which (if it be liuely and accompanied with good workes) they might receaue remedy for, and in all their afflictions, as he himselfe

selfe had done. He told them also, that the Church should endure many afflictions and tribulations, but that the time would come in which it should enioy peace. Hauing said these, and the like thinges, the blowes and wounds that he had receaued, for the loue of Iesus Christ and the profession of his faith, did so aggreeue him, that he rendered vp his spirit vnto God, when he had bene Bishop of Rauenna 20. yeares, one month, and 4. daies.

He died on the 23. of Iuly in the raigne of the Emperour Vespasian, as Petrus Damianus saith. His body was honorably buried by his disciples. Petrus Crisologus, maketh mention of S. Apollinaris in his 182. sermon, and so doth Hierome Ruben, in his first booke of the historie of Rauenna, and others.

The life of S. Christine Virgin and Martyr. *Iulie* 24.

THe Prophet Dauid talking with the iust man, saith: Our Lord will keepe thy soule, thy going out, & thy coming in, now, and at all times. *Augustine in declaring or, expounding this verse, saith: That Dauid in the name of the Church, requested that God would keepe all his faithfull people, when they fell into any great affliction or tribulation, such as the martyrs did, when they were persecuted by the Tyrants.*

This same sence I draw as fit vnto the blessed Virgin and martyr, S. Christine, and say of her: that she geuinge her life for the loue of Iesus Christ, the Church requesteth for her before her martyrdome that God would keepe her soule. He doth not say: that he should keepe the body because that, the Tyrant vsed as pleased him, and afflicted it with sondry torments, but he said: that keept the soule vpon which the Tyrant had no authority or power at all. He said also: he would keepe their going out, and their coming in. Therein he speaketh of their entrance into their martyrdome, and their going out of the same; because many for feare of torments were daunted in mind, and as cowards, and abiects, denied Christ. Others hauing begon their martyrdome, were wearied, and tyred, and lost their merits, and their God, because to auoide the torments, they denyed him.

But so did not S. Christine, God kept her soule, for though the Tyrants, tormented the bodie, they came not neere vnto her soule, God keeping the same, both at the comming in of her martyrdome, and at the going out thereof, since she began it valiantly, and finished it gloriously, giuing her life for, & vnto Iesus Christ her spouse. This holy doctor speaketh not of her any other particularity, wherfore, we must of necessity take out of other authors, what is said of her. S. Isodore, venerable Bede, Ado, and Vsuardus, write her life in this manner.

SAint Christine was borne of an honorable stocke, being daughter vnto Vrbanus, of the order of the Patricij, or Senators. He was sent by the Emperour Diocliesianus, to be gouernour of Tyrus a citty in Italy, not farre from the lake Bolsenus. S. Isidore saith, she tooke the name Christine of Christ, be-

cause

cause she was a Christian. Her father endeauored to change her minde, and to that end he vsed all diligence, he said affectionatlie vnto her: My most beloued and tender daughter, doe not offer sacrifice to one God only, least the other Gods be wroth against thee. The holy damsell answered: my deere Father, know that I adore the Father, the Sonne, and the Holie Ghost, the which be three persons, but one God. Her father replied: if thou adore these three, adore also with them Iupiter, and Apollo, with the other Gods that our Emperours doe adore, and consider that they be very rigorous against them, that will not adore them. S. Christine answered: The God that I adore, will haue no fellowship with any other Gods. He is one God in essence, though he be three in person. Him doe I adore, and no worldly feare or threats, shall make my hart to alter from him. Know thou my daughter, said Vrbanus, that if I find thee still stubborne & obstinate, in continuing as thou hast begon, our Emperours shall not need to giue remedy in this case, I will doe it my selfe, and without regard that thou art my daughter, I will make thee to endure sharpe tormentes, and if those will not serue, very death it selfe shall. At these wordes, her father departed leauing her alone.

The couragious damsell was not dismayed, neither shewed she any signe of feare, though she saw her father to be angrie and wroth, but turning her face vnto the windowe toward the street, and seing there certaine poore men expecting almes, shee with a vertuous zeale, entred the roome where her fathers Idols of gold, and siluer were, and breaking them in pieces, called the poore men vnto her, and distributed them amongst them. It was a pretie sight, to see one to carry away the head of Iupiter, an other the hand of Venus, to this mans lot, fell the harpe of Apollo, to an other the Trident of Neptune.

The father of the holy Saint being returned home, & coming into the roome to visite and adore his Idols, was much amased and agast, when he found them not, and not knowing whom to charge with the theft, he examined the matter very narrowly. It was at last told him, that Christine with her waiting maides, had broke them in pieces, and giuen them to poore men. It can not be expressed, how furious Vrbanus was, when he heard this: wherefore in a rage, he ran vnto the place where Christine was, and gaue her many buffets and blowes on the face, and spurned her with his feete. When he had wearyed himselfe therwith, he commaunded his seruantes to strippe her, and (in his owne sight) to beat her with all crueltie. The seruants obeied readily, and beat her as long as they could lift vp their armes. Christine speaking to her father, said: Oh man without honour, and despiser of God, behold thy seruants that beat me, quite tired, request thy Gods to giue them new strength, if they can.

Her father sent her to prison, and the next day she was brought before him, he sitting as iudge, hauing about him diuers officers and attendants. When the holy

holy virgin came, her father demanded of her, if ſhe would continewe in her Chriſtian faith? She ſhewing her ſelfe conſtant, & reſolute, he ſaid vnto her: To the end it may be ſeene that I will execute the commandement of our Emperours, and how zealous I am of the honour of our Gods, though this damſell be my daughter, yet will I vſe her as if ſhe were mine enemy. Then he cõmaunded ſhe ſhould be ſtripped, and her body to be torne with hookes of iron, in ſuch cruel ſort, that not only the blood, but alſo the pieces of fleſh fel to the ground. The holy damſel ſtooped, and tooke ſome of them in her hand, and ſaid: Thou cruell tyrant, eate the fleſh thou haſt begotten. The tender virgin could no longer ſtand on her feete, for the great aboundance of blood that ſhe had ſhed, and ſhe was ſo wounded, that in many places the bones lay open to the viewe.

Then her father commanded ſhe ſhould be put vpon a wheele of iron, which turned about a little diſtance from the earth, vnderneath it they made a fire of coles, and powred oyle thereon. This torment did not any hurt vnto the holy virgin, but vnto thoſe that were preſent by, it did, for the oyle which boyled, leaped out of the fire, and burned them. After this, her father ſent her againe to priſon, where ſhe was viſited by Angels, and cured of her ſtripes, and wounds. The next day they tyed a great waight about her necke, and ſo threw her into the lake Bolſenus, but ſhe was deliuered, and guided to land by the hand of an Angell. Her father ſeing this (exceedingly enraged) committed her againe to priſon, that he might inuent, & deuiſe ſome new torments for her, but God diſpoſing otherwiſe, the next day he was found dead in his bedde.

The bleſſed virgin remained in priſon certaine daies, vntil there came one to ſucceede in the place of her father. The newe iudge being informed, how all matters had paſſed with Chriſtine, quickly deuiſed new meanes, to afflict and torment her. He cauſed a great cauldron of Iron to be made, and the ſame to be filled with pitch, oyle and roſen. They ſet it ouer the fire, that theſe mixtures boyling, the virgin might be caſt into the ſame. She perceiuing it, in ſteed of feare, and dread, ſhewed a pleaſant countenance, and merilie ſaid: they would put her into a cradle, like a litle child, newly regenerate by Baptiſme. Whē the officers were about to put her into the ſame, ſhe made the ſigne of the Croſſe, and ſhe was forthwith deliuered from that puniſhment. Then Dion the new iudge (for ſo he was called) commanded her head to be ſhauen, and that ſhee ſhould be led naked through the citty, and laſtly to be brought to the temple of Apollo: When the holy damſell came into the temple, ſhe turned her eyes toward the Idoll of Apollo, which fel forthwith to the ground, and was broken to powder. This miracle cauſed an earthquake, & ſuch feare in the iudge, that ſodeinely he dyed therewith. The one and the other of theſe miracles was cauſe, that many Pagans were conuerted vnto the faith of Chriſt, for the ſodaine death of Dion the iudge, and the tumbling downe of the Idoll, did ſo trouble

and feare thē, that many did leaue their errors, and the worship of those Idols and adored Iesus Christ, by vertue of whose name, Christine did such wonders.

There was sent vnto that citty, an other iudge or gouernour, called Iulianus, who succeding his predecessors, not only in office, but also in cruelty, caused a great furnace to be heated, and the holy virgin to be cast into it. She remained therin fiue daies (and all that time the fire did her not any hurt) praying and praising God continually. Then she was taken forth of it, and put into a darke dongeon, where many vipers, serpents, and other venimous creeping vermine were, who walked before the holy saint, holding downe their heades, showing vnto her, in the best manner they could, subiection, and obedience. The iudge seing that by this meanes neither, he could not hurt the holy damsel, he cōmaunded them to cut out her tong, for he could not endure, to heare her yeald such laudes and praises vnto Iesus Christ, as she did for her deliuerance, from her great torments. Though the holy virgin was depriued of her tong, yet ceased she not for this, yea, rather she was better vnderstood in her praising of God. Lastly, the peruerse iudge commaunded her to be tyed vnto a post, and to be shot vnto death, and with this martirdome, the holy Saint yealded her soule vnto God.

Her death was on the same day, that the Church holdeth her commemoration, to wit: on the 24. of Iuly 295. (the Spanishe booke saith 300.) in the tyme of the Emperours Diocleſianus & Maximinus. It is said, that her body in processe of time, was caried to Palermo, a citty of the Isle of Sicilia, (the Spanishe booke saith vnto Venice) and her soule ascended to heauen, where it was receaued of the heauenly hierarchies, who had behelde her martirdomes, and praised God, that had giuen such force vnto a childe, to vanquish three tyrants. God graunt that he make vs such conquerors against our spirituall enemies, & against euery one that hinder vs, to proceed in the way of vertue, to the end that we walking therin, may obtaine euerlasting felicity (which is God) enioying him in eternall glory, Amen.

The Romaine martyrologe saith of this holy Saint, and signifieth, that she was eleuen yeares old. S. Antonius wrote of her. p. 1. tit. 8. cap. 1. See Cæsar Baronius in his martirologe.

The life of S. Iames the great, Apostle. Iulie 25.

HOly Scripture in the booke of Iudges recounteth, that our Lord God moued with indignation against the Philistins (for that they left to worship him, and adored stockes and stones) determined to chastice them. To this end he elected a noble Warr-

riour

viour, valiant, and courageous, called Sampſon. He made him Captaine of his people, and ſent him in perſon againſt the Philiſtins. Sampſon held continuall warre with them, and alwaies droue them backe, with reproach and loſſe. This victorious captaine, was enamoured of a falſe, and deceitfull harlot, called Dalila, by whoſe meanes he was at laſt taken priſoner by the Philiſtins, and loſt his life amongſt them, which was in this manner. Many of them being gathered together in a Temple, Sampſon ſtood by the two chiefe pillers which ſuſteined the houſe: and pulling them with all his force, he threw them to the ground, and the houſe fell on his enemies. The text ſaith: that more were they that Sampſon killed at his death, then thoſe that he killed all his life.

This figure ſitteth right well S. Iames the Apoſtle, patrone of Spaine. For God being wroth with the Gentils, for that they worshipped Idols, found a Sampſon to chaſtice them, an honorable knighte, which was S. Iames, who is holden for patrone, and principall guide of the knights, and nobility of Spaine. God, I ſay, ſent this captaine to make warre againſt the Gentils, by his preaching, life and miracles. He had ſome encounters with the Gentiles, and conuerted ſome of them to the faith of Ieſus Chriſt. This good captaine was enamoured of a falſe, and deceitfull woman, which was the Sinagogue: he deſired much to conuert that nation to the faith of Chriſt. For as a king to diſpatch ſome matter of importance ſhould chooſe for that purpoſe, and ſend ſome noble man who is married, and hath his lady at home, whom he entierly affecteth & loueth, he will vſe ſpeciall diligence to diſpatch his buſines, that he may returne to ſee his beloued lady: ſo the Apoſtle S. Iames, being ſent of God, to preach vnto the Gentiles, deſired to make diſpatch, and to returne vnto Ieruſalem, to behould his loue, the Sinagogue, but ſhe more falſe and treacherous then Dalila, procured his death, deliuering him into the hands of the Philiſtins.

Herode cauſed the Apoſtle to be beheaded, and at his death, hapened the ſame which hapened before in Sampſon; for as Sampſon being dead, killed more Philiſtins, then euer he killed in his life: ſo S. Iames after his death, conuerted in Spaine (whether his diſciples caried his body) more Gentils, then he conuerted in his life time. The life of this glorious Apoſtle, collected out of that which is written of him in the ſacred Scripture, and out of ſundry and graue Authors, is in this manner.

THe glorious Apoſtle S. Iames, was of the prouince of Galely, ſonne of Zebedee, and of Mary Salome, and elder brother to S. Iohn Euangeliſt. He was coſine to Ieſus Chriſt, according to the fleſhe. Zebedee his father, was a fiſher man, a trade much vſed in hauen townes. S. Ierome ſaith: that Zebedee and his wife were of noble bloud, for that ſpeaking of S. Iohn in the paſſion of our Sauiour he ſaith: that S. Iohn, for that he was of noble bloud, had familiaritie with the prince of the Ieweſ.

Nicephorus Calliſtus alſo affirmeth: that Zebedee was a man of account, & maiſter and patron of one barke, in which he followed his trade of fiſhing, and ſet his two ſonnes, to the ſame trade. S. Marke ſaith particulerly that they had

seruants, and hired workmen which serued them: these two brothers S. Iohn and S. Iames, our Sauiour called to follow him, as S. Mathewe saith: they forthwith without staye, or studie, and not making regard of any thinge in this life, forsooke and left their barke, their netts, and their father, who was then with them, and followed Iesus Christ, not only in body, but also in minde, S. Marke saith: that when our Sauiour called them, he gaue them a new name, calling them Boanerges, which is to say: sonnes of thunder.

And although this name seemeth perticularly to belong to S. Iohn, whose gospel and writing was like to thunder; as those wordes, *In principio erat verbum, &c.* doe sufficiently declare, for that these wordes terrified humane vnderstanding, in that they penetrated the highe and profound misteries of the deuine essence; yet the Apostle S. Iames, being protector and defender of the Spaniards in the warre, merited this name also, since that more fierce, & sterne thē thunder, he terrified, confounded, and discomfited the armies of the Mores, and all the other enemies of Christianitie.

Nicephorus alledgeth Euodius (who was successor of the Apostles) that he should say, that S. Peter did baptise these two brethren, and they baptised all the other Apostles. They were very much fauoured by our Sauiour, among the other Apostles, as he shewed by the misteries he did in their company. He tooke them with him to the raising of the daughter of the cheife man of the Sinagogue, and also shewed them a glimpse of his glory and diuinitie, in his Transfiguration: and moreouer the neere kinred that was betweene them and Christ Iesus, might moue their mother (for that he fauoured them so much) to demand the most high places in his kingdome for her sonnes. For she and they belieued, that Christ was to raigne vpon the earth. The two brethren shewed a very couragious mind, when our Sauiour demanding of them, *Can you drinke of the cup that I drinke of?* which was asmuch as to say: Can you shed your blood? Can you offer your selues to die, as I will offer my selfe? They with a stout and resolute mind, answered vnto this sharpe demand; We can.

They shewed also great zeale, in the earnest desire they had, to reuenge the wrong done to Iesus Christ by the Samaritās, who would not receiue him, nor let him come into their country. S. Iames and S. Iohn, saying to Christ: *Lord wilt thou haue vs to make fire come downe from heauen, and consume all this people.* But we may say vnto S. Iames: If thou be so desirous to make a slaughter and massacre of the enemies of Christ, stay a litle while (ô thou valliant Saint) for the time will come, that with thy brandishing sword, thou shalt make warre for thy maister, and kill infinite Moores his deadly enemies.

The fauour that S. Iames had with his maister, endured till the end of his life, for he led him with him to his prayer in the Garden, and in his agony before his passion he desired to haue the company of his friend and kinesman.

After

After the resurrection of our Lord, he was present with the other Apostles when he appeared to them in the absence of S. Thomas, and eight daies after also, when Thomas was present. He went with our Lord vp to the mount when he ascended into heauen, and was present at the comming of the Holie Ghost, receiuing him as the other Apostles did. Then went he to preach the Ghospel in diuers countries, & although some authors say, that he preached only in Iewrie, and in Samaria, yet it is sure (and no man can with truth deny it) that he was in Spaine, and preached there the Gospel, and though there were no other testimonie, yet the very auncient tradition, which all the Churches of Spaine hould thereof, might be sufficient: And especially the tradition of the Cathedral Church of Sarragosse, called, Madonna de Pillar, which giueth sufficient testimonie, that the Apostle was in that place, as is prooued by the originall, and miraculous beginning of that Church, which was thus.

S. Iames being come to Sarragossa, and going out in the night with his disciples to the flood Ebro, that he might better instruct, and exercise them in praier, there appeared vnto him, the blessed virgin Mary, vpon a Pillar of Iaspar, enuironed round about with a great number of Angels, who song the mattens with sweet melodious harmonie. The Apostle fell on his knees to doe her reuerence, and she said vnto him: In this place thou shall build a Church to my name, for that I know this part of Spaine, shalbe vnto me, very deuout, and from this houre I take it into my protection: with this the vision vanished away, and the Apostle vsing all diligence and meanes, built a chappell, & left within it the Piller of Iaspar, which at this present, is held in great veneration and reuerence, and giueth name to that Church. This is conserued and kept in memorie, by the Christians of that cittie, from those most ancient times. Doctor Antonius Beuterus saith in his Chronicle, that he found this written of great antiquitie, in the conuent of la Minerua in Rome.

The Church of Braga, celebrateth with great solemnity, the feast of S. Peter martyr, her first Bishop, ordained and placed ouer them by S. Iames when he was in Spaine. And so it is read in the lessons of the mattens, and the other Churches of the kingdome of Portugall, followe them. Moreouer, S. Isidore affirmeth: that S. Iames came into Spaine, and so doth Antoninus Archbishop of Florence, Vincentius historiographer, and the Bishop Equilinus. It is said that Pope Leo the 3. affirmeth the same, in a letter which he wrote to the Bishops of Spaine. The same saith the breuiarie of Pius Quintus.

Although it be thus certaine, that S. Iames was in Spaine, yet there is no particuler notice of any thing he did there, except that report of Sarragossa, and of some disciples which he had there, which were only seuen, as Pelagius Bishop of Ouiedo writeth (who liued in the time of Don Alfonso) that conquered Toledo. The names of the disciples of Saint Iames, where these, Calo-

cerus, Basilius, Pius, Chrisogonus, Theodorus, Athanasius, and Maximus. The Apostle was much displeased, to haue laboured so much and profited so litle in Spaine, for wich cause hauing bene there fiue yeares (as some authors say) he returned to Ierusalem, with those disciples which went with him into Spaine, which were S. Torquatus, and his companions, with those that in Spaine were to him adioyned, which were the aforenamed seauen.

The Apostle preached in Ierusalem, and all the country about, the Iewes being thereat exceedingly wroth, and almost madde with indignation against him, they searched out one Hermogenes, a man cunning in magique, and a disciple of his called Philotus, whom they appointed, either to conuince the Apostle in disputation, or els to do him some notable mischiefe by the ministerie of the diuels, whome they had to aide them. But the Apostle so behaued himselfe toward those inchaunters, that first Philotus, and then Hermogenes his maister, became Christians. The conuersion of Philotus was by hearing the Apostles doctrine, so that from being his aduersary, hee put his defence vpon him, wherevpon Hermogenes entended to trie the strength of his inchantments, but the Apostle gaue vnto Philotus a napkin, whereby he was defended from the power of Hermogenes. At last, he also being conuerted, the diuels would haue vsed their power against him, for that he was made a Christian. Vnto him also S. Iames gaue a staffe, wherwith he was defended from the furie of those hellish fiendes.

When the Iewes saw, that the inchauntments preuailed not any whit against the Apostle, they went vnto to two Centurions, (who had vnder their charge the Romaine souldiers, that lay there in garrison for the keeping of the cittie) with them they agreed for a good sōme of mony paid in hand, to take and imprison the Apostle, when he preached. And to the end they might haue more colour to do it, they promised to make a tumult, and vproare among the people. The appointed daie came, when S. Iames preached to the people. His speach was concerning the occasion of the death and Passion of Iesus Christ, & of his glorious resurrection, & this he did with such feruency of spirit, & with such testimonies of scriptures, that many of them which listened to him, were mooued to belieue, and to be conuerted. At this Abiathar, who was high priest that yeare, and was come to see this put in practise, could beare no longer, but gaue the signe agreed betwene them, and one of the Scribes called Losia, rushed vpon the Apostle, and cast a rope about his necke, and forthwith the two captaines, Lasias and Theocritus, with their souldiers came in, and in this sort, the holie Saint was led, or rather dragged before King Herod, sonne to Archelaus. The King seing the rage and furie of the Iewes, and how much they desired the death of the Apostle, he to please the people, commanded his guard to apprehend the other Apostles, and the disciples which were in Ierusalem, and

that

that S. Iames ſhould be beheaded.

As the holie Apoſtle was led vnto his death, he did a miracle, by healing a man ſicke of the palſey, who lying in the waie as he went, recommended him ſelfe vnto him, and begging health of him, obteined it. Loſia (who was the firſt that caſt the rope about his necke) ſeing this miracle, was conuerted, and confeſſed Ieſus Chriſt to be the true God. This diſpleaſed the Iewes much, and the rather, for that Loſia was a man of good accompte amongſt them, neuertheleſſe, he was taken & bound, and yealding the reaſon of his conuerſion before King Herode, he was by him ſentenced to death. Loſia verie humblie asked pardon of the Apoſtle (as S. Clemens Alexandrinus ſaith) and Euſebius rehearſeth the ſame alſo.) The Apoſtle yet did not denie him pardon, but ſhewed that he pardoned him with his hart, and with kinde wordes he kiſſed him. Some ſay, he craued water, & baptiſed him, and that then they were both beheaded, the perſecutor on a ſodaine becomming a martyr. All theſe thinges rehearſeth Clemẽs Alexandrinus, except the miracle of the ſicke man of the palſey, which S. Iſidore recounteth. The death of S. Iames was moſt glorious, for that he was the firſt among the other Apoſtles, that dyed for the loue and profeſſion of Ieſus Chriſt.

Euſebius ſaith, that this was in the 44. yeare of our ſaluation, and this ſeemeth to be taken out of S. Luke. For he hauing finiſhed the report of the prouiſion of monie, made by S. Paul, & S. Barnabas, and ſent from Antioch vnto Ieruſalem, to helpe thoſe neceſſities which the diſciples endured there, by reaſon of the dearth, which vexed not only Ieruſalem, but alſo the whole world, as Agabus foretold (and as the ſame S. Luke ſaith) which was in the time of Claudius the Emperour, and in the third yeare of his raigne (as al writers ſay) forthwith S. Luke ſetteth downe the death of S. Iames, and the impriſonment of S. Peter, which were both at one time. So that the yeare being the third or forth yeare of Claudius, it cometh to be eleuen yeares after the aſcenſion of Chriſt into heauen, which is about the 44. yeare from his natiuity.

Of the month & daie all authors agree, that it was in the month of March, on the 25. day, as appeareth euidently by S. Luke, who ſaith: that S. Iames being beheaded, S. Peter was impriſoned, and that they put him not to death forthwith, becauſe they would that the feaſt of the Paſche ſhould be paſt, which they celebrated in the month of March. And although the Church doe celebrate the feaſt of S. Peter *ad vincula*, on the firſt day of Auguſt, yet doth it not contradict this verity, for that feaſt was ordeined, to be kept in memorie of the finding of the chaines of the Apoſtle, on that day, as in due place ſhall be ſaid. Neither is it any contradiction, for that the feaſt of S. Iames, is celebrated on the 25. of Iuly, for on the 25. day of March, the Church doth ſolemniſe the feaſt of the Annunciation of our B. Lady, and therefore tranſlated the feaſt of S. Iames to the

25. day

25. day of Iuly, which was the day that his holy body was brought into Spaine, as the Breuiarie of Pius Quintus saith.

After the Apostle was beheaded, his disciples tooke his body by night, and caryed it to the hauen of Ioppe, and putting it in a barque (which some say was sent vnto them by miracle) returned with it into Spaine. It is moste assured, that those that brought the blessed body into Spaine, were Spaniards, to wit, Calocerus, with the other beforenamed, and that S. Torquatus with his other compagnions remained in Ierusalem, and went after with S. Peter when he was deliuered out of prison, and were by him sent from Rome into Spaine, as people that had beene already there, & he did consecrate them Bishops, that they might aide, and helpe the other disciples of S. Iames, to preach and teach the faith of Christ, which was their exercise, and cheife charge.

The forenamed then that brought the body of the holy Apostle, for that they came from Syria, entred Spaine on the east side thereof, neere that coast where Catalona ioyneth with France, but they staied not in that place, nor in all the coast, about the streights of Gibraltar, but went round about two partes of Spaine, to wit, from the East, and South, and lastly, entring the Ocean, arriued all the other borders of the land, which is called Galitia, and there the holy disciples of the Apostle, entered the hauen. They disimbarked in the cittie of Iria Flauiana, which now is: *Il padrone*, and from thence it was brought to the place, where now is Compostella (as the historie of Compostella affirmeth) and laid it in a chest of marble, as S. Isidore also affirmeth, in a particular briefe historie he wrote to this Saint.

Many historiographers recount great difficulties, the disciples of the Apostles passed and indured, before they could bring his blessed body to that place, and it is an hard matter to accord them together, for they make mention of the King of Spaine, and of the Queene called Lupa, that persecuted them, and yet at that time, there was no King in Spaine, for the most part thereof, was subiect to the Romanes. It may bee true, that there was some Spaniards Lords of perticuler landes, and territories, and these may perhapps be called kings. That which may be said for certaine is: that the disciples of the Apostle preached the Gospell, and that God assisted them, and (as we may belieue) the rather by the intercession of S. Iames, who was their aduocate in heauen, praying vnto God that their preaching might be fruitfull, so that they conuerted the greater part of Spaine.

After this S. Torquatus and his fellowes, arriued there also to helpe them, being sent from Rome to that end, by S. Peter the Apostle, and by this meanes the affaires of the Church encreased daily more & more. But the ensuing persecutions against the Christians, caused the memory, and reuerence done to the Apostle, to be forgotten in Galitia, and vtterly to perish. This came to passe, for

for that the Christians piously hidde the holy body, doubting lest the Gentiles would not giue it due reuerence, but rather despise, and contemne it. The body of the Apostle lay thus hid 500. yeares, which was about 100. yeares, after the destruction of Spaine: and neere the time of Don Alfonso, surnamed the chast, this pretious treasure was discouered, and in this manner, as the histo-rie of Compostella recounteth.

There was sprong and growne in time, a great wood, vpon the place where the body of the Apostle was hidden, being the same place, where it is now buried vnder the great Aulter of his Church: and it pleased God, when he would shew this fauour vnto his people, that some men saw on a night, a great light ouer that place. This being seene two or three times, they resolued to go to the Bishop of Iria called Thodomirus, to acquaint him with what they had seene. The holy Bishop went by night, to see this wonder, who taking good notice of the place, caused all that part of the hill, to be pulled downe in his sight. As they opened it, there was discouered a litle hole made with hands, and it seemed to be a chappell, wherein was the arke or tombe of marble, which conteyned the holy body of this glorious Apostle, so much reuerenced, and respected. The Bishoppe rendered due thankes to God, for shewing him so singuler a fauour, acquainting the King, Don Alfonso the chast therewith, in whose time it happened.

The king hauing heard hereof, went with all speed, to possesse the sight of so pretious a treasure. He visited, and adored it, he made vnto him an honorable Church, and gaue to it many guifts, as is apparant by the priuiledges, the same Church holdeth at this present, in which the Inuention of the holy bodie is recounted. This was in the yeare of our Lord 855. and in the 121. yeare, of the beginning of the recouery of Spaine, from the Moores, which Kinge Roderigo lost, in the yeare 714. Forthwith the holy Saint began to shew his fauour and helpe to the Spaniards, in the warres they had against the Moores, in this manner.

Ramirus the first of that name, succeeding in the Kingdome Don Alfonso the chast, S. Iames the Apostle appeared vnto him all armed, on horsbacke, and aided him against the forces of the Moores of Spaine, and Affricke. The occasion of this warre was, for that the Christians were accustomed to giue euerie yeare a 100. damsells (whereof 50. were of the nobilitie, and the other fiftie of the cominaltie) as tribute to the Moores, and Don Ramirus of a holie zeale, denyed the paiment of so sorrowfull and so infamous a tribute, whereupon the Moores raised warre with al the force they could. Although Don Ramirus, was in euident danger in the beginning, yet by the aide of S. Iames (who was seene by many to fight on a white horse armed on all partes) he obtained the victorie, as the same king affirmeth in an other priuiledge, which he gran-

ted to the Church of S. Iames, with a paiment of bread & wine, thorough all the kingdome, & is paid in māner of first fruites; by which meanes the Church afterward became verie rith.

From those times, the Spanirds haue vsed to calle on S. Iames, to their aide in battaile. After this, Don Alfonso the third, called the Great, builded the Church of S. Iames, more sumptuously then it was before, as he himselfe saith in his priuiledges. For the Church that Don Alfonso the chast made, was verie meane, made onlie of stone and earth. The kings succeeding stil amplified, and adorned this Church and house, and the Popes also granted many graces and priuiledges vnto it, which is proofe sufficient and certaine, that in that place, is the bodie of S. Iames the Apostle, since in all the priuiledges it is said: that these graces are graunted to that Church, in respect of the body of the holy Apostle that is therein.

Pope Iohn the eight, graunted by a Breue, that the Church should be consecrated. Pope Vrban the second, translated the Episcopall Sea of Iria, to Conpostella: and exempted it from the Iurisdiction of the Metropolitane of Braga. Pope Paschalis the second, by a Breue dated on the 30. day of December in the yeare of our Lord 1101. confirmed vnto them the liberties, which Pope Vrban his predecessor had graunted: and moreouer, added twelue Cardinalls, who endure to this present in that Church, to the end, the Aulter which is ouer the bodie of the holy Apostle, might be more worthilie serued. The date of this Breue, was in the month of May, in the yeare 1102. These Cardinals are chosen out of the other Channons of this Church, for they say solemne Masse vpon the Alter of the Apostle, and none may say, which is not a Bishop (they weare Miters in the processions, and vse them in the solemne Masses) and in other things they be as the other Channons. The same Pope in the yeare 1104. in the moneth of October, graunted the Pal to the Bishop of Compostella, which is only vsed by the Archbishopps. Callistus. 2. made the Church of Compostella an Archbishoprike, attributing to that, the Metropolitan Church of Merida, and this was in the yeare 1120.

After this time, they begane to vowe Pilgrimages to S. Iames from al parts of Christendome, and the Popes made acceptation of that vowe, as of that of Ierusalem, which is no smal authority of that Church. A certaine thinge befel in the time of King Don Ferdinādo, the first of that name, in the yeare 1045. which augmented the deuotion to this saint in Spaine, and was as followeth: The said king with his campe, had inclosed and inuironed the citty of Conimbria, to recouer it from the Mores. The same time came a Pilgrime as far as Grecia, to visit the bodie of S. Iames: some authors say he was Bishop, and called Stephanus, this man heard them say in Compostella, that S. Iames appeared to the Christians in Spaine (when they were in battel against the Mo-

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res) and fought armed on horsbacke, in fauour of the Christians, the Bishop scoffing therat pleasantlie said: that S. Iames was a fisher, & no knight nor soldier. The holie Apostle entending to shew vnto his Pilgrime his errour, appeared that night vnto him all in rich armour, on a goodlie horse, with two keyes in his hand, and said to him. To the end thou shalt not doubt any more that I am a man of warre, & that so I fight against the Moores in the defence of my friends the Spaniards, I haue desired, that thou shalt see me in this manner. I giue thee also to vnderstand, that to morrow I wil open the gates of the citty of Conimbria, to King Ferdinando, with these keyes. The next day the Bishop told this his vision in Compostella, and afterwards it happened so indeed, by which the verity of this vision was confirmed, and the deuotion of the Christians toward the holy Apostle, was increased.

You must also vnderstand, that vntill the time of Don Alfonso the sixt (who conquered Toledo) the bodie of the holie Apostle stood vncouered, in the arke of marble, wherein it was found, & set vnder the great Aulter, so that it might be showed to kings, & other men that had a desire to see it. But the first Archbishop, Don Diego Gelmirez, a man of great prudēce, builded the sumptuous Church which now is seene, and in such sort inclosed the chest of marble, with the hōlie bodie of the Apostle, in a vault vnder the great Aulter, that it could not by any meanes be seene any more. This prelate did this thing by mature aduise, and with deuout reuerence, to the end, euerie one should not see, and handle, that pretious reliquiary without due respect and honour, which questionles is diminished, when such holie bodies, and their sepulchers, may be seene ordinarilie of euerie one.

The same historie of Compostella saith: That at that time was brought the head of the holy Apostle, from Ierusalē into Spaine by the direction of Donna Viracca, daughter of the same King Don Alfonso, & that there was a reuelation, by which it was vnderstood, that it was indeed the head of S. Iames, & he who had the reuelation, was the Archbishop himselfe aboue-named, who also ioyned the head to the bodie (fitting one an other) with great sollemnity.

Great was the grace that God shewed to the kingdome of Spaine, in sending thither his holy body, not by humane meanes, but after a miraculous manner, and when the memory of his sepulcher was lost, to discouer it againe in such a wonderful sort. He made also S. Iames who was a fisher in his life, to be a valiāt Champion after his death, to defend Spaine from the hideous plage & fury of the Moores, to appeare oftentimes visibly in the aide of the Spaniards, vnto whom al nations beare a holie enuie, for that they enioy so pretious a treasure, and do also come from the vtmost borders of the world, to visite & to acknowledge the great good that Spaine hath, by hauing such a Patrone. Let Spaine, therfore praise their God for euer, & pray vnto him, that he wil stil vouchsafe

to blesse it, for the singuler grace he hath done vnto it, in geuing it his holy Apostle, first: for an instructor in the Christian faith in earth: and then for aduocate, and protector in heauen. Vnto which place, God of his infinite mercie bring vs all. Amen.

The life of S. Christopher Martyr. Iulie. 25.

1. cap. 7. *SAint Paul writing vnto the Corinthians, āduiseth them:* that euery one remaine and continew in the state & vocation vnto which God hath called him, without labouring for any other. *S. Augustine expounding this place, saith: that S. Paul speaketh of the exercises, and manner of liuings, which doe not withstand or impugne faith or good manners, and that with these exercises, and estates, euerie one rest contented, with that which God hath giuen and bestowed on him, without searching any other. If this doctrine should be accepted of all those that liue in the world, perhaps it would not be in so badde estate, neither should we haue so many discontented men as their be.*

It was (vndoubtedly) the great prouidence of God, to giue to men different inclinations of minde, and abilities of body, for it had not bene conuenient for the good gouernement of the vniuersall world, that euery one should follow the study of learning, or that all should be imployed in mechanical exercises, neuertheless, it is needfull, that there be artificers, souldiers, and learned men; yet if he that is inclined, and apt, to be an artificer, will be a souldier, and he that hath personage, inclination, strength and aptitude to fight, will studie diuinity, law, or Phisicke, and he that is apt for this, will employ himselfe in handycraft, it is apparant, that the one shalbe a bad artificer, the other a naughtie Phisition, a worse lawyer, and a meane diuine, and the other shall hardlie proone a good souldier.

For that in the world, there be but few that follow that which is fittest for them, leauing that meane which is most agreeing to their state, to follow other courses, for which they are neither apt, nor fitte, hereof it cometh, that this world hath nothing but disorder, and contrarietie, in her proceedings, yea, this is the cause, that so many are found discontented, and remedilesse. S. Christopher considering this, had regard to his vocation, and to that wherto he saw himselfe most inclined. Wherefore perceiuing he had a strong, and able bodie, he said to himselfe: In what thing may I exercise my selfe, and serue God best? Then he bethought him of a riuer, where many people (compelled by necessitie to passe) perished. There being neither bridge, nor ferrie boat thereto, he appointed himselfe to serue for bridge, and ferry boat of that riuer, and made a cottage vpon the bancke thereby.

Remaining in that place, he carried ouer euery one that came on his shoulders, safe without perill. And though I haue not seene any very approoued author that saith this, yet it sufficeth to giue credit thereto, for that it is the ordinarie, and generall forme, with which the Church painteth him in all Christendome, to wit: passing the riuer, with Iesus Christ, on his shoulders. For our Lord to shew, that this his labour and imployment was acceptable,

and

and gratefull vnto him, would himselfe be caried ouer the riuer vpon his shoulders.

But because there is extant hereof no important testimonie, besides the common picture of the holy Saint, I will not stay longer herein, nor say more, but that I thinke S. Christopher, by counsell of some certaine holy person, or els inspired by the Holie Ghost, ceased not to serue God in this exercise, vntill it was his pleasure, to take him from this place, and to make vse of him, in some more worthie service, which was, to preach the Gospell, as may be seene in his life, collected by Laurentius Surius out of approoued authors, in this manner.

SAint Christopher was by nation a Chananean, and came into the countrie of Lycia, to preach the Gospell, guided thither by our Lord Iesus Christ. He spent long time in praier, requesting Gods helpe and ayde, to performe his office as he ought. He was very bigge of body, and talle of stature, and caried in his hand a great staffe agreeable vnto his strength. On a time he assembled many people together, and preached vnto them Iesus Christ, and in testimony that his doctrine he preached was true, he set his staffe in the ground, and it presently waxed greene, and brought forth leaues, floures, and fruit, which thing was cause of the conuersion of many.

God did many other miracles, by the handes of this his seruant, in such sort, that the fame therof came vnto the eares of Dagnus, king of Licia, vnto whom it was very displeasing, that the worship of his Goddes, should be in any sort diminished. He therefore sent armed men with charge, that they should apprehend Christopher, and bring him to his presence, which comandement of the king was speedilie performed. Being brought before him, the king assaied with all the courteous, and milde wordes he could, to draw him from his religion. But S. Christopher, who had a mind equall to his body, confessed freely and boldly, Iesus Christ to be true God, & the Gods of the Gentiles to be false. Be aduised said Dagnus, for thou art blind. S. Christopher answered: thou art rather blind, that adorest those Gods that haue eyes, and doe not see. The king commanded the holy Saint to prison, that he might determine what torments to put him to.

First, he deuised to send two wemen, of lewd life and behauiour to him, that might prouoke, and entise him to commit sinne with them, for he hauing committed that sinne, he thought it an easie matter then to draw him to Idollatry. Assoone as the two wemen (the one called Aquilina, and the other Nicera) were entered the prison, and neere the holy Saint, they were illuminated by God, and they acknowledged their former sinnes, falling on their knees before S. Christopher, & requesting him to pray vnto his God for them. The holy Saint promised them so to do, if they would abandon the adoration of Iupiter, & all the other Goddes of the Gentiles, and confesse Iesus Christ to be the true God and serue him: whereupon these wemen promised aduisedly so to do.

King Dagnus being certified how these matters had passed, sent for those women before him, and reproued them sharplie, that a man imprisoned, and shortly to be executed, could preuaile so much with them to abandon their ancient religion, and to follow his, which had brought him to the present miserie, wherin he was. Then he commaunded his officers, to bring them to a temple, where they shsuld worship an Idoll, & if they would not adore it, that they should proceed against them with all rigour. The wemen being led vnto the temple, derided the statue of Iupiter, which was the Idoll they would haue had them to worship. They pulled the Idoll downe to the ground, and tying their girdles thereto, dragged it thorough the temple, & setting their feete theron, defaced it al they could. The gentiles seing this, reproued & threatned them; they made them this answere: That they showed this their contempt, but vnto stockes, and stones, and if they esteemed them for Gods, they might well see, what base, and vnregardable things they were, since they permitted two poore wemen, to treate them so rudely. Vpon this they were put vnto diuers torments, all which they supported very constantlie, and lastlie, they were beheaded with fortie other persons, all conuerted by Saint Christopher vnto the faith of Christ.

S. Christopher was brought againe before the kinge, who reasoning with him to make him denie his faith; the holie saint returned so bold an answere, that a minister of the kings, gaue vnto him, a buffet on the face (as Marcus Marulus saith) S. Christopher looked on him very earnestly, and without any signe of disquiet, or discontent, said vnto him: I suffer thee, because I am a Christian. King Dagnus seeing that the holy Saint was constant in his faith, commaunded he should be scourged. The stripes were many, and the officers cruel, so that the paine was the more greeuous. The king commaunded to put on his head, a helmet made glowing hot, and that he should be laid flat on a bench made like a gridiron, or the grate of a window, dropping oyle and melting lard vpon him; but he was deliuered from this torment by miracle. He not ceasing to preach vnto the people that were present, conuerted many vnto the Christian faith, and those that were made Christians by his meanes and preaching, arose to the number of 48000. as S. Ambrose saith, many of which suffered martyrdome.

Then the tyrant commaunded, he should be bound vnto a tree, and shot to death with arrowes, but God deliuered him from this torment also, without any hurt. At last King Dagnus commanded the officers to behead him. Before his death, the holy Saint made his prayer vnto God, and desired him humbly, that in the place where his body was buried, or any part therof should be, that tempests, and earthquakes, might doe no harme. This (as it seemeth) is the cause, that the picture of S. Christopher is ordinarily in euery Church, more then

then the pictures of other Saints; and though his body or his reliques cannot be in euery place, yet at the least they set his Image there, that they may resort thither in time of such necessitie, and be deliuered from the rage of tempests, stormes and earthqnakes, by the merits & intercession of this holy Saint. For let vs be assured, that he hauing made request vnto God for this fauour, at the time that the hangman lifted vp his sword to cut off his head, for the loue of the same God, that he will graunt it to him. Therefore the Christians depaint him in euery Church and place, that all men may enioy that fauour.

In the martyrologe of Vsuardus, and Franciscus Maurolicus we read, that the citty where S. Christopher was martyred, was called Samos, which is in Asia the lesse. His martyrdome was on the day that the Church maketh commemoration of him, to wit: on the 25. of Iuly, and in the yeare of our Lord. 364. (the Spanish originall saith 254.) in the time of Iulianus the Apostata, as Vnicellus saith (the Spanish booke is: In the raigne of Decius, as the Romaine martyrologe saith.) We may beleeue, that according vnto the life S. Christopher led, the many soules he conuerted, & the great torments he endured, so the reward that God geueth him in heauen, is very great. Of which God make vs worthy for his mercies sake, Amen.

There wrote of this Saint, Vincentius Gallus, in his *Speculum Historiale*, in the 13. booke, and 24. chapter. S. Isidore in the himne of the Euensong of this holie Saint, that God gaue vnto him the guift of tongues, and that he preached in the al. He saith: that the wemen that he cōuerted, were called, Aquilina, and Gallonica, & that they were martyred with 10000. souldiers, which Decius put to death, whereby it apeareth, that it was in his time. (The Spanish saith) that in Spaine in S. Iames of Galicia, there is an arme of S. Christopher, and a great tooth in Valencia. Neither neede we to wonder, if S. Christopher were great of stature, for S. Augustine in the 15. booke 9. chap. *De ciuitate Dei* saith: that in ancient times, men were very taule. Plinie in the 7. booke. 2. chap. saith there be found men in Scithia of 50. cubits, S. Isidore affirmeth: that the Macrobij people of India, are 12. foote high. Strabo in the 7. booke saith: that in the sepulchre of Antheus, was found his body, which being measured, was of 60. cubits.

The life of S. Anne, mother of the mother of God. Iulie 26.

WE read in the booke of Genesis, that when God sent the vniuersall deluge, for that he would deliuer Noe with his familie from this destruction (because they only were iust in his sight) he commanded him to make an arke, after the manner that ensueth. The bredthe, was 50. cubits: in length, it contayned 300. cubits,

cubits, and 50. cubits in height. It had a Windowe aboue, which gaue light, and below, there was a dore on the one side, by which they entred into the arke. It had also within diuers roomes, and many partitions. In this arke mankind was saued, though the arke was beaten with the rage, and furie of the deluge.

The arke aboue named, is a figure of the glorious S. Anne. The arke in length and bredth was more large, but in height not so large. Euen so S. Anne had in this World many possessions, and was riche in temporall goodes, but all these were restrained from proceedinge so farre as to sturre vp the possessor to worldly admiration, because she referred all vnto God, vsing the same wholly to his honour and seruice. The arke had a Windowe aboue: So S. Anne had faith, which is the light that came from heauen, and shee was certaine and assured of the comming of the Sonne of God into the World. The dore of the arke which was neere to the ground, signifieth the bowels of charitie, which this holy matron had, which were open for all the needie and afflicted, that resorted vnto her house, where they found relieue, and remedie for their necessities. The diuers roomes and partitions which the arke had, signifieth, that S. Ioachim and S. Anne, deuided yearlie their reuenewes into three partes. The first, they gaue vnto the temple, and to the officers thereof. The second, vnto the poore. And the third they spent vpon the neede and affaires of their house and familie.

The arke was tossed with the waters of the deluge, and yet in it mankind was preserued. Euen so S. Anne was afflicted, because she had no children (liuing many yeares with her husband) which thing in those daies, was a great reproach. But when it pleased the eternall father, she had a daughter, that was mother of God, and brought forth the Sauiour and redeemer of mankind. The life of this blessed Saint, collected out of that which S. Ierome, S. Iohn Damascene, S. Epiphanius, and other authors write, is in this manner.

SAint Anne, mother of the glorious virgin Mary, was daughter vnto Stolanus (otherwise called Gazarius) and Emerentiana, of the citty of Bethleem; and was the wife of Ioachim, who dwelt in Nazareth. They were both, of the tribe of Iuda, and of the royall blood of Dauid. They liued together twenty yeares, exercising themselues continually in good workes, and especially in giuing almes; in which they spent one part of their reuenewes which they deuided into three partes. One they bestowed on their houshould affaires: an other they gaue vnto the temple, and the officers therof: and the third they bestowed vpon the poore: yet liued they dismaide, hauing bene so long time maried, and had no child. The griefe hereof also somewhat increased, for that Ioachim being at the feast of the dedication of the temple, which the Iewes solemnized in Ierusalem (whither many people resorted from sundry parts) when he would haue made his offringe, according to the vse and custome, Isachar the Priest, would not accept nor receiue the same, alleadging this for the cause, for that he was barraine; and told him: that perhaps it befell vnto him, for some secret offence or other, for the which it pleased God, not to send him children. Ioachim

him at this reproach remained aſhamed; and being returned to Nazareth, reſolued not to ſtaie any longer there, but to goe liue among his ſheepheards, in the champion countrie.

After a few daies, an Angel of our Lord appeared to this good man, which comforted him, becauſe he did nothing but ſorrowe and lament, after that reproach had bene giuen him. The Angel tould him, that his praiers had bene heard, that his almes deedes had beene preſented before the throne of the heauenly maieſty, & that it was granted vnto him, that Anne his wife ſhould conceiue, and bring forth a daughter, which ſhould be called Mary, who from the time of her conception, ſhould be ful of the Holie Ghoſt. The Angel alſo ſaid vnto him: To the end thou maiſt belieue that my ſaying is true, and that ſo it ſhalbe, thou ſhalt goe vnto Ieruſalem, to render thankes vnto our Lord in his holie temple, for this fauour ſhewed vnto thee, & at the entrie of the golden gate, thou ſhalt find Anne thy wife, who ſhal haue the ſame reuelation. All befel as the Angel had ſaid; and Ioachim and Anne met at the golden gate, and ſaluted each other kindlie, declaring the one vnto the other, the reuelations they had from God. They both entred into the temple, and praiſed the diuine maieſtie, for the fauour graunted vnto them, & expected to ſee the effect thereof. After this they returned to Nazareth where they dwelt, and Anne conceiued, and at her time brought forth the Queene of Angells, to wit, the glorious Virgin Mary.

Then Ioachim died, and S. Anne was left widowe, being 36. yeares old; and by particuler ordination of our Lord, tooke an other husband, who was called Cleophas; by him ſhe had another daughter, whome ſhe likewiſe called Mary. The ſecond husband died, and S. Anne by diuine diſpenſatiõ, tooke the third husband, which was Salome, by whom ſhe had the third daughter, which ſhe alſo called Mary. She loued ſo the firſt, that if ſhe had had more, we may belieue ſhe would haue named them ſo alſo. The firſt daughter, was the ſpouſe of S. Ioſeph, who conceiued by the Holie Hhoſt, and brought forth Ieſus Chriſt, true God, and true man. The ſecond Mary daughter of Cleophas, was wife to Alpheus, by whome ſhe had foure ſonnes: Iames the leſſe, Iudas Thaddeus, and Symon Zelotes, which were all three Apoſtles of Ieſus Chriſt. The fourth was Ioſeph ſurnamed the iuſt, who likewiſe was a diſciple of Ieſus Chriſt. The third Mary, was maried to Zebedeus, by whome ſhe had two ſonnes, to wit, S. Iames the great, and S. Iohn the Euangeliſt.

It is ſaid, that S. Anne died (haning firſt ſeene Ieſus Chriſt her nephewe borne, being a child of a yeare old) in the time of Octauian, on the 26. day of Iuly. Her ſoule was borne into the boſome of Abraham, & at the time of the Aſcenſion of Chriſt, was caried into heauen, where ſhe hath a moſt honorable place, being ſo holy a woman, and doth there enioy the glorie of God. As we ſay of

the moſt bleſſed virgin, that ſhe hath in her ſuch graces, and fauours, & of ſuch valewe and merit, that God was pleaſed to haue her for his mother: ſo the ſame virgin glorieth, to haue S. Anne, for her mother. Yea, the ſame God diſdaineth not (as he is man) to acknowledge her for his grād mother, for her great vertues, merits, and deſerts, which were not meane nor fewe.

As the water is purer, the neerer it is taken from the fountaine; ſo S. Anne did gather to her ſelfe the more putitie, and in a higher degree, for that ſhee was more neere vnto the fountaine of al vertue, that is to ſay vnto Ieſus Chriſt, ſhe being in the third degree from God; For the firſt was, of Ieſus Chriſt as man: the ſecond of the virgin Mary; and the third was hers. This holie woman then being of ſuch merit, and ſo neere vnto God, let vs pray vnto her, that ſhe would be our interceſſor vnto God, that we may obtaine his Grace. Amen. (In the Spaniſhe.) Of S. Anne wrote S. Iherome in his 10. Epiſtle. S. Iohn Damaſcene in his 4. booke and 1. chap. *de fide Orthodoxa*. S. Epiphanius in the 78. and 79. hereſie: So doth the authors of martyrologes, and the Romaine martyrologe alſo. In the which ſaith Baronius, Pope Gregory the 13. by his Breue (dated in the yeare 1584.) commanded her feaſtſhould be celebrated with the title of a double feaſt, throughout all Chriſtendome.

The life of S. Pantaleon, Martyr. Iulie 27.

HE that attētiuelie cōſidereth the ſundrie torments, with which the tyrants depriued the martyrs of their liues, shal finde, that ſome were caſt vnto the wilde beaſtes to be deuoured, but they did not hurt them. Vnto others, they tyed great ſtones about their necks, and threw them into the ſea, and yet they came ſafe vnto the shore. Others were caſt into burning ouens, and the fire ſpared them, and burned not one haire of their heades. But if they were ſentenced to be beheaded, none of them eſcaped that death.

There ſeemeth heere a hard queſtion to ariſe, Why the ſword did not ſpare them, as wel as the other torments? In this caſe, I had rather heare, then ſpeake mine opinion: neuertheleſs I will ſay what I thinke herein. I ſay then, that God might deliuer the martyrs from the death of the ſword, as well as he deliuered them from other deathes, but he did it not, to the end, it might be vnderſtood, that all creatures be more obedient vnto God, then man is. If the water droweneth, if the wild beaſtes deuoure, they do in that the wil of God, and diſſent not from the ſame, onlie man is he that is contrarie vnto him. God willeth one thing, and man will do another. Man proceedeth on with his owne will, and God hath patience, euen as though he ſaw it not. And becauſe the death with the ſword, or any other weapon, is death effectuated by man, by this may be ſeene his rebellion, and that he is more diſobedient vnto God, then any other creature, therefore the wilde beaſtes, water, and fire, pardoned the ſaints of their liues, when the ſword did not ſpare them.

Bat:

But for that it might be ſeene, that God is able to empeach, and hinder death ſometime by the ſword alſo, and make that the ſword or knife, ſhould not cut, hence it did befall, that the executioner lifting vp his arme to ſtricke the bleſſed martyr, he became weake and feeble and could not ſtricke. This we ſee to be done, in the glorious martyr S. Pantaleon, whoſe life being before pardoned of the wild beaſtes, of the fire, and of the water, at the laſt, the ſword ſpared him alſo; for when the executioner would haue ſtricken him, it became like waxe and loſt the edge. And if it had not beene the pleaſure of God, the holy martyr had not bin ſlaine by any meanes, as Symon Metaphraſtes ſaith, who wrote his life in this manner.

THe blindnes of Idolatrie hauing poſeſſed the greater part of the world, at ſuch time as Maximianus gouerned the Romaine empire, Pantaleon liued in the cittie of Nicomedia, which is in the prouince of Bithinia in Aſia the greater. He was the ſonne of Euſtorgius, a man verie riche, and of a noble linage, but yet an Idolatour: His mother was called Eubula, and ſhe was a Chriſtian, which had beene a great helpe vnto him, if vntimely death had not taken her away, whileſt he was a litle childe. When he grewe in yeares, his father ſent him vnto the ſtudy of Rethorique, where he profited much in a ſmale time, and became famous amongſt his companions, for he had a delicate, and ſharp witte: Moreouer, he was of a modeſt, and ſtaid behauiour, and of good quallities; for which cauſes he was of all men beloued and highlie eſteemed. Maximianus himſelfe (who reſided a certaine time in that cittie) bore vnto him great affection, and being informed who he was, recommended him vnto a famous Philoſopher, vpon whom his father had beſtowed him, to the entent he ſhould teach him Phiſicke.

At the ſame time there was in the cittie a venerable old man, a Prieſt, and of holie life, who for dread of Maximianus, lay hid in a litle houſe, among many other Chriſtians. This good man ſawe ſometimes Pantaleon, when he went vnto the houſe of his maiſter, and his grauity, & modeſt countenance pleaſed him exceedingly. On a time calling him, and talking with him, he demannded of him what he was, of what houſe, & of what religion? S. Pantaleon anſwered him to euerie queſtion, and told him: that his mother had bene a Chriſtian in her life time, but that ſhe was now dead. He told him alſo; that his father was yet aliue, and was a Gentile. The old man ſaid vnto him; and which of them (my ſonne) doeſt thou entend to followe? He anſwered: when my mother liued I was perſwaded, and did verilie intend to be a Chriſtian, but ſhe is dead, and now my father will haue me to be a Gentile, and ſo I meane to be.

The old man asked him alſo and ſaid: What ſtudy doeſt thou followe (my ſonne?) Pãtaleon anſwered: I ſtudy Phiſicke. And if I can attaine to that excellency therein, that I can helpe & cure all diſeaſes, I ſhalbe highlie eſteemed, & ſhal get great ſtore of wealth and riches. Beleeue mee my ſonne, ſaid Hermolaus

laus (for so the Priest was called) the study of Esculapius, Hippocrates, and Gallen, can smalle auaile (and much lesse those Gods which Maximianus doth adore) if the helpe come not from aboue, because the author of all health, is Iesus Christ our Lord, who is God, with the Father, and the holy Ghost, whom if thou beleeue, thou shalt cure all the infirmities that bee, thou shalt restore sight vnto the blind, yea, thou shalt also raise the very dead vnto life: many things to like effect said the oldman vnto Pantaleon, who gaue attentiue eare vnto him, and went sundry times after to conferre with him.

It fell out whilest this familiaritie passed betweene them, that S. Pantaleon saw a dead child, neere vnto which was a viper, which as it might well seeme, had committed that slaughter. When S. Pantaleon saw her, he was somewhat afrighted, but comming to himselfe he said: now will I proue if that which the old man said vnto me be truth. And so he came neere vnto the childe, and said vnto it: arise aliue, in the name of Iesus Christ, & thou venimous beast, endure thou the same euill thou hast comitted. S. Pantaleon said so not onely with his mouth, but also in his heart he desired God it might be so; and forthwith the litle child rose aliue, and stoode vpon his feete, and the viper remained dead. Pantaleon seing this euident miracle, purposed in his mind to be a Christian, and yeelded thankes vnto God, that had enlightened him, and pulled him out of the darknes wherein he was.

Then Pantaleon went vnto his maister Hermolaus, and made relation vnto him of the matter how it befell, and desired Baptisme of him. The good old man Baptised him (with great ioy) and kept him seuen daies in his companie, and instructed him in the faith he had receaued. Then excused he himselfe vnto his father, for his long stay, telling him he had bene with his maister, meaning Hermolaus, whom he reputed for his true maister. And being desirous to draw his father from the blindnes of his Idolatrie, and to regenerate him spiritually, that had generated him carnally, he propoũded vnto him some doubtes of his Gods, vnto which his father was not able to answere, and among other this was one.

Why doe the Gods (said Pantaleon) which sit, neuer rise vpon their feete, & they that stand on their feete neuer sit downe? This seemeth vnto me a signe, that they be stockes, and stones, and that we may better call any other liuing creature God then they, since others haue life, and walke vp and downe. These reasons, made the father of S. Pantaleon doubtfull, and disturbed in mind, and he could not resolue whether it were better to sticke vnto those his Gods, or to leaue them. The yong man reioyced much to see his father thus troubled, and so it befel, that at that instant there entred into the house a blind man, who had consumed the greater part of his substance vpon Phisitions, for the cure of his eyes, and all that he gotte thereby, was this: that at the first he saw a litle, and

now

now he had loſt his ſight altogether.

S. Pantaleon vnderſtanding this, ſaid vnto the blind man (before his father) what wouldeſt thou giue to him, that ſhould cure thee, and reſtore the ſight of thine eyes vnto thee againe, that thou mighteſt ſee the ſonne, the beautie of the heauens, with all other creatures? The blind man anſwered: I will giue vnto him all the goods I haue lefte, for I regard and eſteeme my ſight, more then them. S. Pantaleon ſaid: giue ſome of them vnto poore men, & I will cure, and helpe thee. His father reprooued him, ſaying: Peace good ſonne, and ſay not ſo, for what canſt thou doe, after ſo many cunning Phiſitions haue aſſaied, and failed therin? S. Pantaleon anſwered: They can not find, nor do not know, the ſoueraigne medecine that I can apply. At theſe wordes with his finger, he touched the eyes of the blind man, and called on the name of Ieſus Chriſt, deſiring him humblie in his heart, to reſtore ſight vnto this man, who forthwith opened his eyes, and recouered his perfect ſight.

This miracle cauſed the ſame blind man, who had recouered his corporall ſight, to get alſo the ſame in his ſoule, for he was made a Chriſtian, and ſo was the father of S. Pantaleon alſo. After a fewe daies, vnto his father, hapned the death of his body, but he auoyded the death of the ſoule, becauſe he was Baptiſed, and ſpent the reſt of his life (which was but ſhort) very religiouſly. The Phiſitions which had the blind man to cure, ſeeing him whole and ſound, were in a great amaze and wonder thereat, and asked him, who had bene his Phiſition? he confeſſed the truth, and ſaid: Pantaleon. Hereupon the Phiſitions bore him enuie, which alſo increaſed, when he cured diuers others, ſicke of ſundry infirmities.

Theſe Phiſitions had got knowledge, that Pantaleon (among others) had cured ſome, that had bene tormented by the Emperours commandement, becauſe they were Chriſtians, and of this they tooke occaſion to accuſe him to Maximianus, ſaying: that Pantaleon did litle regard him, in that he cured the Chriſtians, which were his enemies, and that he alſo him ſelfe perhaps, was a Chriſtian. The Emperour had a deſire to ſee the man that had bene blind, who was forthwith brought to his preſence. He demanded of him, how Pantaleon had healed him? & he anſwered: with calling on the name of Ieſus Chriſt. What thinkeſt thou (ſaid the Emperor) was it Chriſt that healed thee, or Eſculapius, one of the Gods whom we adore? He that had bene blind anſwered: you may ſee the truth, by the worke it ſelfe. All the Phiſitions that be here preſent, gaue me Phiſicke (calling on the name of Eſculapius) & ſuch medicines as they thought beſt for my diſeaſe, yet they haue not done me any good at all, but they haue made me looſe the litle ſight that I had, and to ſpend the greateſt part of my goodes; Pantaleon calling only on the name of Ieſus Chriſt, hath cured me perfectly, now iudge you, to whom the guift and benefit of my ſight which I haue

recouered, muſt be attributed? For, that a blind man may ſee, it muſt be attributed to Ieſus Chriſt.

The Emperour not knowing well what to anſwere, ſaid: that he had recouered his corporall light, and loſt the light of his vnderſtanding, ſince he denied the power, and authoritie of the Gods. The blind man whoſe ſight was reſtored, ſaid with great feruour and boldnes: that the Emperor was blind that ſaid: that blind men were the reſtorers, and geuers of ſight, & did not acknowledge Ieſus Chriſt to be God, who with his name only called vpon by his ſeruantes, was able to giue ſight vnto the blinde, and life vnto the dead. The Emperour was with this, mooued to ſo great indignation, that he commanded him to be beheaded, ſaying: Let him be put to death for his friendſhip, and acquaintance with the Chriſtians, and ſo it was forthwith done. S. Pantaleon bought the body of the officers, and buried it neere vnto his fathers ſepulchre.

S. Pantaleon vnderſtanding that the Emperour had notice of him, and that his life and goodes were in danger to be loſt, gaue vnto all his fathers ſeruants freedome, and a great part of his goodes. The remnant he diſtributed among the poore and needie, which were cured by him, and he alſo prouided for their other neceſſities, ſo that they called him, the Phiſition of their infirmities, and neceſſities alſo. His fame encreaſing more and more among the people, all the other Phiſitions had nothing to do, and he alone had all the patients, and buſines. For which cauſe, the other Phiſitions accuſing him againe vnto the Emperour, he ſent for him.

When S. Pantaleon was come before him, he ſaid vnto him: Many thinges haue bene ſpoken of thee, vnto mee, which I cannot beleeue. I deſire, and wiſh that thou wouldeſt ſhew in my preſence, that they be reported only of enuie, by thoſe that wiſhe thee euill, and not becauſe there is in thee, any thing euill, or worthy of reproofe. S. Pantaleon anſwered. My Lord, if it hath bene told thee that I am a Chriſtian, they haue told thee the truth, becauſe I am one indeed, and I glory in worſhipping one God only, who created heauen, & earth, who raiſeth the dead to life, giueth ſight to the blind, cureth the leprous, and all this he doth only by his will, and by his word. I am aſſured, that thoſe whom thou calleſt Gods, did not at any time the like. And if thou doeſt not belieue me, cauſe a ſicke body to be brought (whoſe life is in deſperate eſtate) and aſſemble the prieſts of thy Gods, and let them call on them (as long as they will) to cure and heale him, and I will call on Ieſus Chriſt my God, and let him that ſhall heale him, be taken for the true God.

This pleaſed the Emperour, and a man ſicke of the palſey was brought, who had bene ſicke a long time. The Prieſts of the Idolls called, one vpon Iupiter, an other on Eſculapius, an other on Diana, but all in vaine. S. Pantaleon ſcoffed at them, and they willed him to call vpon his God alſo. He lifting vp his

eyes

eyes and hart vnto heauen, said. *O Lord heare my praier, and let my crie come vnto thee. Shew, o Lord, that thou only art the true God, that these men, who will not acknowledge thee, but doe adore false Gods, may be confounded.* Hauing said this, he tooke the sicke man by the hand, and said vnto him: *In the name of Iesus Christ, Sonne of the liuing God, arise vpon thy feete and be whole.* At this word the sicke man arose, and stood on his feete, whole and strong, and for excessiue ioy, leaped and skipped, and went home to his house, with a iocund, and merry hart.

Many which beheld this miracle, were cured and healed in their soules, denying to be Idolaters any more, and confessing Iesus Christ to be the true God. The Emperour himselfe remained confounded, and knewe not what to doe or say, the matter was so cleare, and manifest. The Priests of the Idolls, and the Phisitions (enemies vnto S. Pantaleon, more hardened in crueltie then before) came vnto the Emperour, and said vnto him: If thou doest not dispatch this inchaunter & magitian, be assured, that thy Empire, & the worship of the Gods, will perish and end together. Why shouldest thou make doubt, or question of their power, being most apparāt that it is very great? Nay, because thou doubtest the same, or hast but such a thought in thy mind, thou giuest occasion vnto them, to leaue thee in blindnes, and to let thee runne, and fall into the errours of the Christians, who worship a man that was crucified.

These wordes sufficed to make the Emperour more wroth, and inraged then before; who looking on S. Pantaleon, threatned to put him vnto death, if he did not worship his Gods. Saint Pantaleon answered boldly, that he should not thinke to terrifie him with threates, for he feared not tormentes, nor death it selfe; but he should rather repute it a great losse, to suffer but litle for his maister Christ his sake. Remember you the torments that I caused to be giuen to Artenius, said the Emperor? S. Pantaleon said: yea, I remember them right wel, and my mind giueth me, that I can suffer the like vnto those, and greater also, because I am yong and strong which he was not, for he was at that time aged. Let vs leaue wordes (said Maximianus) and let vs come to deedes.

At these wordes he caused the holy Saint to be led into a great streete, and there to be stripped, and to be tyed to a winch, or pullie, and his flesh to be rent and torne with hookes of iron, & burning torches to be set vnto his sides. The holy martyr lifted vp his eyes to heauen, and desired Iesus Christ to helpe him; who in that place appeared to him in the shape of Hermolaus, who was the Priest, that instructed him in the faith, and baptised him. He made him selfe knowne vnto him, and told him: that he would continewe alwaies by him, to helpe him to endure his torments, & to ease them. And so it befell, for sodainelie, the cords wherewith the holy Saint was tyed, did slacke, the torches were put out, and the officers, were feebled, and tired.

The Emperour caused him to be taken from that place (not for that he had

any

any pitty on him, but for that he was not resolued what punishement to inflict vpon him) & then said vnto him: Tel me Pantaleon, what art or cunning doest thou vse, that the torments do not hurt thee, since thou shewest, as if thou didst not feele them? That art that I vse (said the holy Saint) is Iesus Christ, who doth helpe me to endure them. The Emperour replied. But what if I giue thee yet more greeuous torments? The holy Saint answered: I will support them with a better will, for the greater reward I shall reape and haue by them.

Then the Emperour commaunded a great cauldron to be filled with lead, & that being melted, he caused the martir to be cast into the same. He recommended himselfe to Iesus Christ, who appeared vnto him in the shape he did before, and entred into the cauldron with him, and the lead lost all its force, and became cold, and on a lumpe, as it was at first. This miracle caused great wonder and astonishement, in all them that were there present, only the Emperour became more cruell. He therefore commanded, the holy martyr should be cast into the sea, with a great stone tyed vnto his necke, and forthwith it was done. The Saint called on Iesus Christ, who appeared vnto him the third time, and tooke him by the hand, like an other S. Peter, and (the stone not hindring him any thing at all, but as it had beene a feather) walking on the water, brought him safe to shore.

The Emperour being certified hereof, on the next daie, caused him to bee throwne among the wilde beastes, to the end they should deuoure him, whilest the holy martyr was in the theater, Iesus Christ was seene by him in the shape of the old man Hermolaus (as at other times) wherewith he was much comforted, and said vnto him: *If thou Lord be with me, of whom shall I stand in feare?* Our Lord answered him: *Feare nothing.* Behold, the fierce and sauage beastes issued out, and enuironed the holy Saint on euery side, and then fel flat on the ground in very humble manner, to the great wonder of the people that were present, who were mooued to compassion, to see so comelie, and so gratious a yong man, and of whom the whole citty had receaued benefitte, to be without cause, put and set, in so perilous, and euident danger. But when they saw the beastes to vse such meeke behauiour toward him, abbandoning their accustomed cruelty, many of them were conuerted, and said with a loud voice: *Great is the God of the Christians. Let the iust man beset free.*

The Emperour inraged against the wild beastes, for that they had spared the holy martyr, discharged his wrath vpon them, causing them all to be slaine. And God permitted (for the greater honour of his martyr) that although they remained dead in the streete certaine daies, yet no other liuing creature, came to feed on their flesh. The Emperour being certified of this, caused them to be cast into a ditch, and to be couered with earth. Then he caused a most cruel engine to be made (which was a very heauy wheele, ful of points of needles) vpon which

which S. Pantaleon was tyed, to be tumbled downe from an high mountaine, to the end, that partly with the points of the needles, and partly with the stones that lay in the way, the Saint ſhould be rent in pieces, and die a moſt grieuous death. But God freed his faithfull ſeruant from this torment alſo, for he vnlooſed him from the wheele, ſo that he remained without any hurt. Yea the wheele turned by an other vnexpected way, and coming among certaine Idolaters, killed many of them miſerably.

This put Maximianus into ſome feare, ſo that he ſpoke mildly vnto S. Pantaleon, demāding of him, who had bene his maiſter, to inſtruct him in the faith of Chriſt? Though the holy Saint knew with what entent the tyrant asked the queſtion, yet to haue Hermolaus companion with him in his martyrdome, he (knowing he would not be diſpleaſed therewith) diſcouered him vnto Maximianus, and alſo where he remained. The Emperour cauſed him forthwith to be brought before him, together with his two brethren. When the good ould man vnderſtood of them wherefore he was called, he ſhewed to be well pleaſed, & (that he might haue his brethren in his company) he declared alſo that they were Chriſtians. They were likewiſe of the ſame minde, for that ſame night Ieſus Chriſt had appeared vnto them, and told them, that on the next day, they were to enter into heauen.

When the old man came before the Emperour, he asked him, what his name was, and he anſwered, Hermolaus, though he had an other name that pleaſed him much better, to wit: a Chriſtian. Maximianus ſaid vnto him: art thou he that haſt deceiued Pantaleon, & brought him that he will not adore our Gods? I haue not deceaued him (ſaid Hermolaus) but drawen him out of the darknes in which he liued, as thou and all the Gentiles doe, by adoring falſe Gods, not worthy of that name, and leauing the worſhip of Ieſus Chriſt, the true God. As Hermolaus ſaid this, he lifted vp his eyes toward heauen, and forthwith the earth began to tremble and quake, wherat the Emperour ſaid: The Gods haue made this earthquake, for the blaſphemie thou haſt ſpoken againſt them. The holy martyr ſaid? The truth of this ſhall appeare if their ſtatues ſhall remaine ſtanding on their feete, and be whole and ſound. Theſe wordes were ſcarce ſpoken, when a meſſenger came, who with a pale countenance, and trembling voice, ſaid: Know thou, ô Emperour, that thy Gods in all the temples be fallen vnto the ground, and broken to pieces.

This might haue beene ſufficient, to make him open his eyes, and to know that he was blind, in adoring ſuch like Gods. But on the other ſide, it made him to be more fierce and cruel (after the manner of another Pharao) and more and more to torment, and afflict the ſeruants of God. Firſt, he cauſed S. Pantaleon to be led backe into priſon. Afterwards hauing talked a while with Hermolaus and his two brethren (whereof one was called Hermippus, and the other Hermocrates)

mocrates) and hauing tormented them afrer ſundry ſortes, he cõmanded them to be beheaded. Then he called out S. Pantaleon, and ſaid vnto him. Do not thinke to deliuer thy ſelfe out of my handes, vnleſſe thou ſacrifice vnto the Gods. Hermolaus, Hermippus, and Hermocrates thy maiſters, haue already ſacrificed, & I haue receiued them for my ſeruants into my houſe, do thou alſo the ſame, and thou ſhalt want no grace, nor fauour, otherwiſe, thou ſhalt haue nothing but torments, and puniſhments as long as thou liueſt.

Then ſaid Pantaleon: Call them hither then, that I may ſee that which thou ſaieſt to be true. Maximianus anſwered; I haue ſent them to a great citty where they haue honorable offices. Againſt thy will (ſaid S. Pantaleon) and without conſideration of that which thou ſaieſt, thou haſt ſpoken the truth, for thou haſt ſent them to a great, and cheife citty indeed (which is the heauenly Ieruſalem) where they haue honorable offices, for that they be honored as martirs. The Emperour hearing this (not for that he thought he could draw him vnto his deſire, but for reuenge, and to exonerate his wrath and furie, to ſee a yong man ouercome him) cauſed him to be ſtripped, and cruellie beaten. And when he ſaw the blood runne downe from euery part of his body, then he commanded them to cut off his head. The holy martyr was carried, with a great number of officers, with criers, trompets, and other thinges, as the Gentiles vſed at the death of malefactors.

Being come to the place of execution, S. Pantaleon was ſo faint, and feeble, with the former torments, that he could not ſtand on his feete; for which cauſe the executioner, that he might better ſtrike off his head, bound him vnto an Oliue tree. Forthwith the executioner ſet his hand on his ſword, and not only he, but all the officers, euery one ſtroue to be the man, that ſhould cut off the head of the holy Saint, thinking he ſhould haue ſome thanks or preſent at the handes of the Emperour.

But there befel one thing ſeldome ſeene in the like caſe, which was this: The ſwordes, & weapons of the officers were feebled, vnapt to cut, and ſoft as waxe. This put the officers into a great feare, and cauſed the which before iudged him vnworthy of life and ſtroue to kill him, now fell on their knees before him, and craued pardon for that they had done. The glorious Saint on the one ſide, deſired God if it were his pleaſure, not to depriue him of the crowne of martyrdome, and on the other ſide, requeſted the officers to doe their duty. They refuſed often, fearing to lay handes on him, but the holy Saint requeſted them with great inſtancy. So at lenght, the officers (at the requeſt of the martyr) kiſſing his body often, and alwaies fearing, and doubting, at laſt cut off his head. It is euident and apparant hereby, that if the holy Saint had not willed it, they could not haue had power, to haue put him to death.

Another matter moſt admirable fell out alſo, which was: that from the bodie

die of the glorious martyr, issued milke in steed of blood, which running on the ground, and wetting the roote of the Oliue tree, vnto which he was tied, was forthwith loade with fruite. This came to the eare of the Emperour Maximianus, who commanded it should be cut vp by the rootes; and that the body of the holy Saint, should be consumed with fire. The burning of the body was not so soone effected, for the officers vsed when they put any Christians to death, to keepe their bodies, vntill the Iudge appointed how it should be disposed of, or els they sold it vnto the Christians.

They being much disturbed in minde, at the great things they had seene in the holy martyr, and beinge penitent for the torments they had put him to, were gone to bewaile, and be sory for their sinnes; so that some Christians had time to take away the body of the martyr, and to bury it in a farme ground of one Adamantius. The death of S. Pantaleon was on the day that the Church keepeth his feast, to wit, on the 27. of Iuly, in the yeare of our Lord 301. in the raigne of Diocletianus, and Maximianus. Vsuardus putteth the martyrdome of the Saint, on the 28. of Iuly, Nicephorus writeth the martyrdome of this Saint, in his 7. booke and 14. chapter.

(In the Spanish.) It is said, that the body of S. Pantaleon, remained a good while in Rome, and that it is at this present in Porto, a citty of Portugal. There wrote of this Saint Vsuardus, Vincentius, S. Antonius, and the Romaine martyrologe, which reciteth his martyrdome very particulerly.

The life of S. Nazarius and S. Celsus Martyrs. Iulie. 28.

KIng Dauid considering the omnipotent power, and goodnes of God, how infinite he is, and what vnspeakeable graces and faueurs he sheweth vnto his creatures, he calleth them all to praise and blesse him. First, he calleth the Angells, as the most noble creatures. Then he calleth the sonne and moone, and the starres; He calleth the serpents of the earth, and the fishes of the sea, the fire, the snow, the tempests, the windes, the hills, mountaines, and the trees, and by name the Cedars. He calleth the beasts of the field, and the foules of the aire. He calleth Kinges and Princes, Iudges, yong men and maides. And lastlie, he concludeth it, with calling old men and children, to the end, all may praise, and laude our Lord.

This last is seene to be fulfilled, in the two holy martyrs S. Nazarius and Celsus, one of the which was very old, and the other in a maner a child; yet both of them together praised God, since for his sake and honour, they lost their liues. Simeon Metaphrastes wrote of them in this manner.

AT such time as Nero gouerned the Romane Empire, the blessed old man S. Nazarius, shined in Rome as a starre in the firmament, & Rome it selfe glo-

glorieth, to haue had in her, ſuch a liuely paterne of al vertues. His father was of Africa, and his mother was a Romane, both of them being of noble blood, and alſo very rich. S. Nazarius was the diſciple of S. Peter, and was Baptiſed by Linus his Coadiutor. As he increaſed in age, ſo he alſo increaſed in vertue, and came vnto ſuch perfection, that his houſe was alwaies full and repleat with people, that came to conferre with him, of matters tending to the ſeruice of God, and benefit of their ſoules. Though theſe his exerciſes were very good & commendable, yet that he might more freely imploy him ſelfe in praier and meditation, and alſo to auoid vaine glory (which was vnto him no ſmale trouble, ſeeing himſelfe ſo highly eſteemed, and regarded by all men) he determined to retire himſelfe into a place, where ſuch account & reconing, ſhould not be made of him.

He collected together a great ſomme of mony (made out of his goodes) and departed out of Rome not ſtaying lõg in any place as he paſſed by, yet leauing ſtill behinde him, a good report for his charitable deedes, alwaies preaching Ieſus Chriſt, by which many were Baptiſed. He came vnto Placentia, and thence vnto Millane, where he vnderſtood that S. Geruaſius and S. Protaſius were in priſon, for profeſſing the faith of Chriſt. He viſited them, and talked ſweetly with them of heauenly matters, encouraging thẽ to ſupport al torments cheerfully, for the loue of Chriſt, yea and death it ſelfe alſo, if neede were. They alſo perſwaded him, to go preach the faith of Chriſt inceſſantly, through the world, if he were not hindered by ſome croſſe accident or aduenture.

The preſidẽt who kept the two holy brethren in priſon, was called Anolinus, who hauing notice giuen him of Nazarius, cauſed him to be ſent for, and with all the perſwaſions that he could vſe, he ſought to draw him to adore the Idols. But perceiuing that he could not preuaile, he commanded he ſhould be buffeted on the face, and then thruſt out of the citty. The more the Idolaters eſteemed this for a reproach and infamie, ſo much the more (on the otherſide) the Chriſtians eſteemed it for an honour, and glory. S. Nazarius departed from Millane, reioicing that he had ſuffred ſomething for the loue of Chriſt. He had a reuelation to go into France, & being in that kingdome, he came into a citty called Melia, where he preached the Ghoſpell, and conuerted many people.

A noble Lady called Marianilla, one of the chiefe of the citty, came vnto S. Nazarius, with a little child of three yeares of age, and giuing it into his armes, ſaid: This child ſhall follow thee whither ſoeuer thou goeſt (euen through the world) vntill that he and thou together, be preſented, before the iudgment ſeat of God; After theſe wordes, ſhe left him the child and departed. S. Nazarius was well pleaſed with that litle childe, & he tooke him alwaies with him, and had him in his company whereſoeuer he went; he Baptiſed him alſo, and named him Celſus.

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The gouernour of the country, called Dinouatus, cauſed S. Nazarius to be brought before him, and asked him, who he was, and what was his name? S. Nazarius anſwered: I am by nation a Romane, and I profeſſe the Chriſtian religion, and acknowledge Ieſus Chriſt crucified, for the true God. The gouernour ſaid: I thinke the diuell be in thee, what an anſwere haſt thou made; I aske thee of what linage and name thou art? S. Nazarius anſwered: I am not poſeſſed with the diuell, if I were, I ſhould not be ſuch an aduerſary vnto thy Gods as I am. The iudge ſtormed hereat exceedingly, and would haue reuenged him ſelfe on him inſtantly, but he durſt not, for that he heard him ſay, that he was a cittiſen of Rome. Yet to ſhew his malice in all he could, he cauſed the yong child Celſus, to be taken out of his armes, and to be extreemlie ſcourged in his ſight. The bleſſed child endured it with a man-like courage, and ſaid in the beſt manner he could: *God whom I ſerue, will iudge thee.* Then the iudge commanded, that they ſhould be both put into priſon, yet on the third day after, at the deſire of his wife (who as the wife of Pilate had done before, when ſhe beſought her husband to deliuer Ieſus Chriſt, for that he was iuſt) fearing he might come into ſome diſgrace, ſet them free, & commanded them to depart out of the cittie.

S. Nazarius departed from-thence with Celſus, & went to a citty called Cemero, where he preached Chriſt, and conuerted many people. He that was gouernour of that citty (by the inſtigation of the diuel, who was diſpleaſed with the good Nazarius) wrote vnto the Emperour Nero, how he diſſwaded the people from the adoration of the Gods, & brought many to receaue the Chriſtian faith. The Emperour commanded they ſhould be apprehended, and vnder ſafe cuſtodie ſent to Rome, which was ſo done. The Emperour hauing them before him, perſwaded them earneſtly to adore the Idolls, but ſeeing he preuailed nothing, he commaunded they ſhould be both caſt into the Sea.

S. Nazarius and S. Celſus were conducted vnto Oſtia, and put into a barke, which being launched into the ſea, they threwe them both into it. Forthwith aroſe a great and huge ſtorme, and the officers which were in the barke, ſaw the holy Saints walke on the water; which they ſeing, beſought them to pray vnto God for them, which they willingly did, and the ſtorme ceaſed, and in this ſort the officers went by ſhippe vnto the hauen, and the Saints walked vpon the water to the ſhore. Theſe men wondred much, at the ſight of this great miracle, and without turning backe to Nero, they kept company with S. Nazarius, taking him for their maiſter, and hauing him now in great veneration, whom before they deſired to kill as a malefactor.

S. Nazarius returning, went to ſome citties of Italy; and laſtly, he ſtaied at Millane, where the inhabitãts, not permitting him to preach Ieſus Chriſt, deliuered them vnto Anolinus, who put thẽ into the priſon againe, where they had

bene before, in the company of S. Geruasius, and S. Protasius, brethren and martyrs. Great was the ioy of the Saints when they mette againe, they also animated one an other, to suffer and endure all torments cheerfully for the loue of Christ, but especially, they encouraged Celsus, who was very yong: yet he in suffering death did not shew himselfe as a child, but as a valiant & couragious man. Anolinus wrote vnto Nero, that he had imprisoned Nazarius, who was a citisen of Rome, and that he had done it, for that he publickly preached Christ, in contempt of the Gods, and he desired to know his pleasure, what should be done with him. For he durst not giue sentence of death against him, being a citisen of Rome.

When Nero vnderstood that Nazarius was aliue, he raged out of measure, imagining, that the officers, vnto whom he had giuen commandement to cast him into the sea, had let him escape. He tooke on like a madde-man, wishing he had them in his handes, that he might abate and discharge, his choller, and furie vpon them: but not hauing them in his handes, he returned for answere vnto Anolinus, that he should behead them, and so it was done: yet the execution of this sentence of Nero, geuen against S. Nazarius and S. Celsus, and the proceeding against S. Geruasius and S. Protasius (for they were all foure put to death together) was comitted vnto an Earle or captaine, called Astasius (as is said in the life of S. Geruasius and S. Protasius) who went vnto a certaine warre in the behalfe of the empire; & by the way would do that seruice vnto his false Gods, that they might fauour him in his enterprise.

These foure martyrs went out of the prison, with as great ioy, as if they had gone vnto Rome to triumphe. They strooe which of them should die first: and lastly, they all receiued their deathes couragiously and comfortably, and their bodies were buried by deuout and pious people. They lay hid some certaine time, but they were afterward reuealed and found, and Churches were built vnto their honour, in the cittie of Millane, and called after their name. The Church of S. Geruasius, and S. Protasius, was builded by Saint Ambrose, who found their bodies; and though S. Ambrose found also the bodies of S. Nazarius and S. Celsus, yet their Church was built by the Emperour Theodosius the second of that name, who was sonne vnto Arcadius; in whose time, and of his brother Honorius, they were found, as saith Paulinus in the life of S. Ambrose. Theodosius was mooued to build the Church vnto the blessed martyrs, by this occasion.

As he passed on a time by Millane, he tooke some of their reliques and caried them with him, & in a great battaile he had against the Scithians, he saw them visibly to helpe him, and were the meanes, that he got the victory ouer his enemies. To gratify this fauour receiued, he caused a sūptuous church to be built, in honour of them. And when he laid the bodies of the blessed martyrs therin,

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our Lord ſhewed many miracles for their ſakes.

After this, in the time of Pope Paulus, the firſt of that name, in the yeere of our Lord. 775. Grodegandus Biſhop of Mentz, tranſlated (with the bodies of other Saints) the body of Nazarius, or part thereof, and laid it in a monaſterie called Loreſahin. Theſe Saints were martyred on the 19. day of Iune. The (Spaniſh ſaith the 19. of Iuly) about the yeare of our Lord 64. in the raigne of Nero. The Church celebrateth their feaſt, on the 28. of Iulie. Vſuardus putteth them on the 12. day of Iune. This variation ariſeth, for that in ſome places they celebrate their martyrdome, in others their tranſlation. I haue put them on the ſame day, that Saint Geruaſius and Saint Protaſius were martyred, for that Simeon Metaphraſtes, whom I haue followed, in recounting their liues, ſaith ſo.

The life of S. Victor, Pope and Martyr. Iulie. 28.

SAint Paul writing vnto the Hebrewes, calleth the ould law, a shadow, for the shadow departeth away when the light cometh: So also, the old law vanished away, when the light and cleerenes of the law of grace (which was brought by Ieſus Chriſt, who is the the true light) appeared in the world. When a belfounder, would caſt a bell, he firſt maketh the mould, and imprinteth the ſame, into which he powreth the mettall, and when the bell is made, then the mould is broken, and no account nor reconing made thereof. So, the old law was like a mould, in the which was prefigured the law of grace, which when it appeared in the world, the old law was broken aſunder.

One of the principall ceremonies of the ould law, was, the Paſche, which was kept, when the moone in March was 14. daies old. This ceremony was wholy broken by Pope Victor, who ordained, that our Paſche should be celebrated on the ſunday, and that it should neuer agree, nor accord, with that of the Ievves, as we may ſee in his life, written by Damaſus, Euſebius, and other authors in this manner.

SAint Victor was borne in Africa, and was the ſonne of one Felix. He was a very learned man, for the which, as alſo for his holy and vertuous conuerſation, he was elected Pope, after the death of Eleutherius. In his time was peace and quiet in all the Church, free from any perſecution of tyrants. There liued in his time, many famous learned Biſhops, namelie, in the Church of Alexandria, Ieruſalem, Epheſus, and Corinth, among whom, a great queſtion was diſputed, about celebrating the feaſt of Eaſter. For though Pope Pius had commaunded, that it ſhould be ſollemniſed on the ſunday, yet many Biſhops remained obſtinate in their opinion, that it ſhould be celebrated on the 14. day of the moone, after the equinoctial of the ſpring. Many were ſo wilfull in their opinion

opinion touching this matter, that they were compelled to gather counsells in sundry partes.

One was kept in Palestina, in which was president, Theophilus Bishoppe of Cæsarea, and Narcissus Bishop of Ierusalem. The Bishops of Pontus gathered an other, in which was President the Bishop of Palma. In Fraunce, and in other prouinces were councels gathered also. And in Rome Pope Victor him selfe assembled also a councell; and as great doctors say, this was the second councell celebrated in the Catholike Church, accounting that which the Apostles kept in Ierusalem for the first.

In all these prouinciall councels, and in the generall councell at Rome, the same which Pope Pius had decreed, was also determined, to witt: that Easter should be celebrated on the day, on which our Lord Iesus Christ arose againe, which was on the sonday; and that there should end, the fast of Quadragesima or Lent. And partly, that they should conforme themselues to the ancient vsage, it was decreed, that Easter should be celebrated on the first sonday that cometh after the fourteenth day of the first moone, after the Equinoctium vernall, which is ordinarily that of March. So that the lowest Easter should be on the 25. day of April: yet this excepted, that Easter should not be celebrated on the 14. day of the moone (to the end, we should not seeme to obserue the Iewish order) but on the next sunday that followeth.

All the Church of Asia were of a contrary minde, and one Policrates a great learned man, was leader of them. He, to found his opinion the surer, said: that S. Iohn the Euangelist, Philip the Deacon, Policarpus, Melitus, and many other holy men, had obserued that custome. All this notwithstanding, Pope Victor commaunded, they should obserue the determination of the councel, and would haue excomunicated Policrates and his followers, if Ireneus Bishop of Lyons in Fraunce, and other holy Prelates, had not by intreaty obtained the contrary. This canon is read in the decretals, euen vntill this present. He also commaunded, that solemne Baptisme should be administred on the holy satterday, or Easter eue, and on the satterday next before the feast of the Holie Ghost. For many yeares this was obserued; so that none was Baptised but vpon those daies, but only in case of necessity. A token hereof remaineth; for that on these two daies, people goe on procession to the fontstone in Cathedrall Churches, and there some ceremonies be vsed. He commanded also, that in case of necessity, euery one may be Baptised at all times, either in the sea, or flood, or fountaine. One part of this Canon concerning Baptisme, is abrogated by custome, the rest, for the obseruation of Easter, was afterward confirmed in the councell of Nice, and hath bene obserued euen vntill this present.

The Catholique Church remaining thus in peace, the Emperour Pertinax died, & to him succeeded the cruell Septimus Seuerus (after that likewise died

Didius

Didius Iulianus, who raigned but one yeare) and among other his cruelties, he perſecuted the Chriſtians mortally. In this perſecution, which was the firſt that the Church endured after ſo longe peace, there died many holy martyrs, and among them the holy Pope Victor, after he had gouerned the Church of God. 10. yeares 2. months, and 10. daies. (Baronius ſaith: 9. yeares. 1. month and 28. daies.) He died in the 8. yeare of Septimius Seuerus, which was in the yeare of our Lord: 206. (Baronius ſaith: 203.) S. Victor gaue holy orders twiſe, in the month of December, and in them he ordered 4. Prieſtes, 7. Deacons, and conſecrated 12. Biſhops in ſundry places. He died on the 28. of Iuly, and on the ſame day the Church celebrateth his feaſt, with other holy martyrs. His body was buried in the Vatican.

The life of S. Innocentius Pope, and Confeſſor. Iulie 28.

OVr Lord God determining to deſtroy Sodome, did firſt take out of it, the holy man Loth, as the ſacred ſcripture affirmeth. God did it, for that Loth had not bene partaker of the ſinnes of the people, but they were very diſpleaſant vnto him, and he reproued them sharplie for them. Wherefore, no part of the punishment that God laid vpon them, fell on him. Some authors ſay, that God did the ſame with the holy Pope Innocentius, when he would chaſtice Rome for her greeuous ſinnes. For she was become a new Babilon, as S. Peter calleth her in one of his Epiſtles.

God permitted a tyrant to beſeige it, who at the end, tooke it by force, and in a manner deſtroyed it. When this was to come to paſſe, God tooke out of the cittie, the holy Pope Innocentius, and would not ſuffer him to be partaker in her ſinnes. The life of this Pope, taken out of the Romane Pontificall, and out of other good authors, was in this manner.

IN the time that the two brethren Arcadius & Honorius ruled the Romane Empire, in the yeare of our Lord 407. (as Proſper ſaith) by the death of Pope Anaſtaſius, Innocentius, the firſt of that name (borne in Alba, a citty of Italy, and ſonne to one Innocentius) was placed in the chaire of S. Peter. The ſpirituall affaires of the Church, were very proſperous, at the beginning of his Papacie; and all the ſacrifices of the Iewes, were in a manner ceaſed, through the whole Empire. By this tranquillity, veneration, and reuerence vnto the Popes encreaſed, and they were obayed, and honored of euery one. They attending to nothing more, then the augmentation of deuotion in the faithfull, & furniſhing them with holy counſell, that they might the better ſerue God, & attaine to the heauenly glory.

Agreeable vnto this, Pope Innocentius commanded, that all the ſatterdaies ſhould be faſted, though now we content vs, with the only abſtayning from

flesh one those daies. The occasion that he had to commaund it, was: that we solemnizing sondaie, for that Christ Iesus was raised from death on that day, and on the friday we eate no dainties, nor delicacies, for that our Sauiour died on that day; it is fit, that on the saterday also, we should make some remembrance, it being the day which doth mediate betweene ioy and sorrow. We know that on that day the Apostles were sorrowful and sadde, and lay hidde, for which cause, there is no proper Masse, for the holy saterday.

Also Pope Innocentius cōmanded, that after the consecration by the Priest, the Pax should be giuen vnto the people, before the Priest receaued. And that he that had done publike penance, should not be a Priest. And that none should be so audatious, as to accuse the Pope. He also ordained, that all the faithfull Christians, might haue the vse of ordinary oyle consecrated by the Bishoppe, for the good and health of the sickly, in extreame vnction: and that the Priest with such oyle should annoint the sicke, that be at the point of death, as the ordinary minister, of the Sacrament of extreame vnction.

Some heretikes that were in his time persecuted him extremely, and he condemned the heretikes with their heresies; as Pelagius, Celestinus, & Iulianus. Against the heresies of those times wrote S. Ierome, S. Augustine, and some others, that liued in those daies. The comonwelth of Christendome being in good estate, for spirituall affaires, there befell most cruel warres, which were the cause of the ruine of the Romane Empire.

The principal warre was of the Gothes, who at that time entred Italy, with great fury, hauing deuided their forces into two parts. Of the one part, was captaine Radagaisus, who had in his army. 200. thousand men. And of the other part, Alaricus was gouernour. Against Radagaisus was opposed Stillicon, who was tutor vnto Arcadius and Honorius Emperours of Rome. After certaine smale skirmishes, they came to a set battaile, wherein Stillicon was victor, and slewe the captaine of the Gothes, with the greater part of their army. Alaricus defended him selfe better, yet he was vanquished diuers tymes, and was forced to retyre into Fraunce, hauing made peace with Stillicō; who might easily and vtterly haue vanquished him, but he would not, for that he he entended, to make Eleutherius his sonne Emperour.

Hauing made this dissigne, it was not for his purpose, vtterly to distroy the Gothes, to the end, that the warre continuing, he should haue the commaund of the forces. Therefore, when the Gothes had made peace, and went quietlie toward Fraunce, Stillicon sent one Saul, a Iewish captaine, with a great army, to vexe & molest the hinder part of the Gothishe army, by this inciting thē, that they should not depart out of Italy. The Iewe did as he was cōmaunded, and assaulted them sodeinly on Easter day, they being out of feare, & doubting nothing, trusting to the accord of the peace that was made. The Gothes (though

though they were of the Arrian sect, yet for that they would not violate the holy day of Easter, and shed blood thereon) at the first made no resistance, but seing stil more cruelty, they laid aside their patience, & tooke them to armes; so that Saul with all his people were discomfited, & he was forced to saue him selfe by flight.

Alaricus who remained victor, tooke such indignation at the treachery of his enemies, that he left his already begunne voyage, turning back againe, & neuer staied, til he was fast by the walles of Rome; and at the last, he tooke the citty, & vsed great cruelty vpon the miserable cittizens. Amongst these cruelties, Alaricus made this proclamation: that none of his people should iniurie any that had withdrawne them selues into any Church, & in especiall into the Church of S. Peter.

When the Emperour Honorius had intelligẽce of the treason of Stillicon, he caused him to be put to death. But yet he vsed not due dilligẽce, in prouiding to make resistance against the furie of the Gothes, in appointing another generall in the place of Stillicõ. It is thought this was ordained by God, as a punishment to the city of Rome for her sinnes. Some authors say, that Alaricus, ful of wrath & indignation walking through Rome, met in the street with a holy Hermite, who bad him remember, that he was a mortall man, willing him to moderate his rage & furie (that ruled him) and wished him for his best, to returne homeward. Alaricus answered him: father to returne home, is not in my power, because I am solicited, & vrged to spoile, and destroy this citty of Rome. That miserable citty was taken by Alaricus, on the first day of April, in the yeare of the foundation thereof 1164. and of our saluation. 412.

On the day that the Gothes entred Rome, Pope Innocentius was not there, because God would shew him that fauour (as Paulus Orosius saith) that he should not see the most miserable calamity of his people, but tooke him out of Rome, as before he tooke Lot out of Sodome, when he would burne it, with fire, and brimstone. Pope Innocentius was at that time in Rauenna, with the Catholique Emperour Honorius, with whom he treated, to write to his brother Archadius, that S. Chrisostome might be restored vnto his dignity, since he had banished him, for his bold reprooving, & sharpe chastising the faultes of the Priestes & of the laimen also, whereby he had among thẽ many enemies, & among the other few friends. His principal aduersary was the Empresse Eudoxia, who persecuted him, & at last, caused him to be banished out of the city.

She knew wel, that Pope Innocentius would take in euill part, this her rigorous dealing, & presumptuous boldnes; wherefore, she wrote vnto him a letter in which she excused her selfe, and accused S. Iohn Chrisostome. Pope Innocentius did not admit her excuses but excommunicated her, and caused Honorius to write againe to Archadius, who was Emperour in the East. The

Pope wrote also, reprooving him sharply for it. He wrote also vnto the Church of Constantinople, and commanded them, not to admitte any other Prelate but Chrisostome, as long as he liued: and he declared, that the sentence giuen against him, was vniust, and of no force. He wrote also vnto S. Chrisostome himselfe, comforting, and encouraging him, to suffer those afflictions patiently, being for the loue of Christ. Also Pope Innocentius, appointed a Councell to be kept at Thessalonica, to proceed against Theophilus and other Prelates, that had condemned S. Chrisostome vniustly. But the short life of S. Chrisostome, was the cause the councell went not forward, for he died in exile; and the Empresse his aduersary, died shortly after. Which was accounted as a iust iudgemēt of God vpon her, the sanctity of S. Chrisostome being so wel knowen to all men.

There are extant many epistles of Pope Innocentius, repleat with holy doctrine, and out of them are taken some decrees. In one of them he declareth: that the Bishop only, is the true minister of the Sacrament of Confirmation; and that he only may consecrate the oyle of the Chrisme, to the end, the Priest may anoint therewith them that be baptised. He declareth also: that extreeme vnction, is one of the Sacraments of the new law, and that the proper minister thereof, is the Priest, so likewise is the Bishop also. For it is to be vnderstood, that he that is Priest only, can not doe any thing that belongeth to the office of a Bishop, but a Bishop may do whatsoeuer belōgeth to the office of a Priest, as being superiour in degree, and so many things may be done by the Bishop, which he that is Priest only can not do.

At this time was celebrated, the second councell of Toledo; the fathers assembled in the same, receaued a letter from Pope Innocentius, in which he reprooued some abuses, which were at that time in Spaine, in cōsecrating Priests. This Pope built a Church in Rome, in honor of the holy martyrs S. Geruasius and S. Protasius, with the goodes of Vestina a Romane matron, who left him heire of all that she had. He gaue vnto the same, many vessels of God & siluer, & endowed it with great possessions. At this day, it hath the title of Cardinall, and is called by the name of Vestina. He gaue holy orders foure times in the month of December, and in them he made 30. Priestes. 15. Deacons, and 54. Bishops. He gouerned the Church of God fiftene yeares, one month, & ten daies, & passed out of this life, the day that the Church celebrateth his feast, togethes with other Saints, which was on the 28. of Iuly, in the yeare of our Lord 418. (Baronius saith 417.) in the raigne of Honorius, as Onuphrius saith.

S. Ierome maketh mention of this holy Pope, writing vnto Demetrias, counselling her to keepe the faith, that he taught & preached. S. Basile also praised him exceedingly, for his sanctity, in the Epistles which he wrote. This holy Pope Innocētius, was a mutuall neere friend vnto S. Augustine, & in the second

yeare.

yeare of his Papacy, he approoued, and confirmed the rule he had giuen vnto the Hermites, which liued in his company, and granted them Indulgences, and priuileges, that they might build other Hermitages. Finally, he confirmed the decree of Pope Siricius, that Prieſts ſhould be continent, and not marry. He commaunded alſo, that the child borne of a Chriſtian mother, ſhould be Baptiſed, although the father being a Pagan, did contradict it. God graunt, that by the merits of this Saint, we may be all regenerate vnto a new life. Amen.

The life of S. Martha, Virgin. Iulie. 29.

AT the day of Iudgement, one of the thinges which Ieſus Chriſt will obiect againſt the miſerable damned (and for which he will depriue them of the ioyes of heauen, and ſend them vnto eternall tormentes) will be this: I was a ſtranger, and a pilgrime, and you did not lodge me in your houſe. The Patriarches of the old law, had this in remembrance, for they gaue lodging, and harbour vnto pilgrimes, willingly. Abraham ſtoode at his dore wayting, and attending, that if any pilgrime paſſed by, he might come into his houſe, and there receaue harbour and entertaiment. Loth his coſen did the ſame, and both the one and the other of them (by this their great charity) merited to lodge Angells.

No leſſe was the charity of S. Martha, who being exerciſed in this good worke, had for her gueſt, not only Angells, but the Lord and Creator of all the Angells, Ieſus Chriſt, true God, and man. Not one time only, but many times, she harboured, and lodged him in her houſe, ſeruing and cherishing him in the beſt manner she could. So he alſo now, harboureth her with all kindnes in heauen. The life of this Saint was written in this manner.

SAint Martha was daughter of Syrus, and Eucaria, perſons of noble linage, and alſo very rich. She was the ſiſter of Lazarus, & Mary Magdalene. Some ſay, ſhe was the woman that Ieſus Chriſt, healed of the bloody fluxe, though it be not knowne for certaine, that it was ſhe. They ſay alſo, that ſhe was the meanes by which her ſiſter Magdalene was cõuerted. This is not the leaſt thing that may be ſaid in her praiſe; for that ſhe being a virgin, and very chaſt, and the other a publike offender, yet ſhe did not refuſe, to acknowledge her for her ſiſter, neither deſpiſe her, but rather greeuing at her reproach in the world, and much more no doubt for her offence toward God, ſhewed her good countenance, admoniſhing her, and perſwading her, not to runne headlong into perdition, by ſo lewde a life. She aduiſed her to haue regard to the nobility of her blood, and the ſorrow her brother Lazarus tooke, to heare ſuch thinges reported of her. Theſe, and ſuch other wordes might this holy woman ſay, to put her in ſome feare, and that ſhe might enter into due conſideration of her life.

Laſtly, ſhe perſwaded her to goe one time to heare Ieſus Chriſt, telling her:

that he was a very gracious man, discreete, and prudent in his speaches, and pleasing in all other thinges. Hauing brought her sister Mary thither, she was cõuerted (as is said before in her life.) If as our Sauiour saith, it were better that he which scandalizeth his neighbour, and is the occasion of his offending of God, had a milstone tyed vnto his necke, and to be throwne into the sea (which was the greatest punishment inflicted on any offender in the country of Palestina, as S. Ierome saith) what reward shall God giue vnto him, who is the cause, that one that is already falne, should rise on his feete, and that the sinner should amend, and doe penaunce? There is no doubt but his reward shalbe very great. She being then the cause of the conuersion of her sister, Mary Magdalene, who was soe lewde a woman, and became afterwardes so glorious a Saint, yea shee being not only the cause of her sisters conuersion, but also of many others, it is cleere, that this notable action, is highly esteemed, and honored by our Sauiour, and bountifully rewarded.

S. Luke maketh mention of S. Martha, and saith: that she lodged the Sonne of God in her house. And though it may seeme some reprehension towardes her sister, accusing her, because she stayed, and sat at the feete of our Sauiour, yet if you consider the matter aright, she is to be excused, and the wordes doe inferre, that such and so great was the affection and desire she had to serue and entertaine Iesus Christ, that not trusting to her handmaides & seruants, whereof she had many, she attended in person, to dresse the meate, wishing that her sister also should haue done the same, and that all the world should be imploied in no other sort, but in seruing and honoring so reuerend, and worthy a person, as she had then in her house. This seemeth to be so, by the answere our Sauiour gaue her, to wit: that she was too carefull and solicitous in that thing, which was not much necessary, for he did content himselfe with any thing; & that only one thing was necessary aboue all, to wit: the fruition and possession of almighty God.

S. Iohn the Euangelist saith: that in the time of the infirmity of Lazarus, (whereof he dyed) Mary, and Martha, sent vnto our Lord, giuing him information of the sicknes of their brother. And when he was dead, our Sauiour coming thither, Martha went to meete him before Mary Magdalene, and said vnto him that, which shewed she had faith, but yet imperfect. Her words were: *Lord, if thou hadst bene here, my brother had not dyed.* Which was, as if she had said: thou wentest out by one gate, and death came in at the other. She shewed faith in confessing Iesus Christ was able to defend her brother from death, but she shewed imperfection, in saying, that it was necessary, that Christ should then be present, for he though he was absent, was able to doe the same.

After some speach, Martha went to cal her sister, who was accompanied with diuers Iewes, that had come from Ierusalem to comfort her. This calling was,

as

as if she had said: Mary leaue these people, that can doe thee no good, & come & receiue him kindly, that can doe vs good, and helpe vs both if we desire it. After this, Christ raised Lazarus to life againe. And although the rulers, and cheife of the Sinagogue had commaunded, that vnder a great penaltie, none should harbour Iesus, or receiue him into their house, yet she did both receiue him and lodge him, not fearing, or making any account, of the danger that might happen. Hereof it came, that the Iewes awaiting an occasion (after the ascension of Christ into heauen, and the coming of the holy Ghost) tooke her, Lazarus her brother, and Mary Magdalene her sister, and confiscated all their goodes. Then together with Maximinus, & other persons of their house, they put them into a barke, without oares, or sailes, & launching it into the maine sea, there left it, that those persons within it, might be drowned & perish without remedie.

The barke guided by God, arriued at Marsiles, where the people of the cittie, accounting their coming for a miracle (as it was indeed) entertained them courteously, and willingly harkened vnto the faith of Iesus Christ, which they preached in such sort, that all the citty of Marsiles was conuerted, and another citty called Acques also. S. Lazarus staied there, and was Bishop in Marsiles; and Maximinus who was one of the 72. disciples of Christ, was Bishoppe of Acques. S. Mary Magdalene withdrew her selfe into a caue, in a craggy, and vnpassable mountaine, where she remained 3. yeares, in continuall praier and meditation. S. Martha, with an handmaid of hers, called Marcella, builded a monastery in a desert place, and with many other damsels, which voluntarily did follow her life and institution, serued God therein many yeares. So that it seemeth, that S. Martha was the first in the law of grace (after the mother of God) that made the vow of virginity, and the first that assembled women together, to serue God in congregation, and in a monastery. It is said that S. Martha killed a dragon, which did much harme in those countries.

S. Lazarus (as I haue said) was Bishoppe of Marsiles, and Maximinus Bishop of Acques. After S. Martha had liued a long time a recluse Nonne, her happy passage out of this life approached. She being certified from heauen of the houre of her death, caused her self to be borne into a place, where she might see the skie, and the Crosse to be laid before her. She caused also the passion of our Lord, written by S. Luke, which she had by her, to be read. Hereof came that laudable, and commendable custome among Christians, to haue the passion of our Sauiour to be read, when one is at the point of death. It is also said, that our Lord Iesus Christ appeared, and said vnto her: *Come my loue, and my hostesse, thou shalt be lodged in my kingdome.* When the reader of the passion, came vnto the place where our Sauiour saith; *Father, into thy handes I commend my spirit*, she rendred her soule vnto God.

Some

Some authors affirme: that Frontonius (a very holy Bishoppe, and much deuoted vnto S. Martha) saying Masse in the citty of Pettagorke, there appeared vnto him an Angel, who bid him to go and bury S. Martha; & carying him to Tarrascon, where she dyed, was there present, and did helpe the funerall office. The Deacon that song the Ghospel, seing the Bishop to make a very long pause, staied a while, thinking he had bene in a slumber, & at the last, he tooke him by the arme and awaked him. The holy Bishop said vnto him: why hadest thou not a litle patience? I was burying S. Martha in Tarrascon. Let some discreet person go thither, and bring me the ring, and the gloues, which I could not take, for the hast I had to returne so soone againe. Then they sent one, who found that Bishoppe Frontonius wordes were true.

This holy Saint, is a sure and certaine aduocate, to helpe those persons, that recommend themselues vnto her, that they may get out, & depart from their sinnes, euen as she did helpe her sister, S. Mary Magdalene. The Church doth solemnize the festiuall day of S. Martha, on the day of her death, which was on the 29. of Iuly. In the yeare of our Lord 84. In the time of the Emperour Domitian. The Spanish hath, and Galesinus in the annotations of his martyrologe, that Marcella the handmaide of S. Martha, wrote her life in Hebrew, and that Sinticus translated it into Latine. S. Antoninus. part. 1. tit. 6. maketh mention of her; and so doth Vsuardus, Canisius, and others.

The life of S. Simplicius, S. Faustinus, and S. Beatrix Martyrs. Iulie 29.

WE read in the booke of kings, that king Achab had a great desire vnto a vineyard, which belonged to Naboth, a priuate vertuous man. The king spoke vnto him, requesting him to sell him his vineyard, or to exchange it. And because Naboth would not depart from it, the king was very pensiue, and sorrowfull. When the Queene his wife, called Iesabel, vnderstood thereof, she caused Naboth to be accused, that he had spoken blasphemy against God, and also to the dishonour of the king, and for that, caused Naboth to be stoned. After this, his goods and possessions were confiscated, and the vineyard came vnto the king. But the false witnes, and the vniust death of Naboth, cost them both deere, for the King dyed mischieuously in the warre, and the Queene was cast downe out of a windowe of her chamber, and the dogges did eate her body.

The same befel vnto a wicked man, a Romane President, who desirous to get away a vineyard from S. Beatrix (wherwith she, and her two brothers, were maintained) made the Ladie, and owner, to be depriued of her life. But he hauing taken possession therof, died an euill death also, as it is reported. The life of this holy Saint, with Simplicius and Faustinus hir brothers, collected out of the Romane, and other martyrologes, is in this manner.

In

IN the time of the Emperour Diocleſianus, the Church of God endured a very ſore perſecution, and it laſted a long time. There liued at that time in Rome, two brothers called Simplicius and Fauſtinus, with their ſiſter Beatrix. They liued priuatly, maintaining themſelues with a vineyard, which was their patrimony; yet for that it was knowne they were Chriſtians, they were apprehended. The Emperour thought to compell them to forſake their faith, but he ſeing them conſtant therein, after he had put them to ſundry torments, commaunded that both their heades ſhould be cut off, and that their bodies ſhould be caſt into the riuer. Two holy Prieſts, the one called Criſpus, and the other Iohn (guided by S. Beatrix, ſiſter vnto the Martyrs, who had a reuelation therof) ſought their holy reliques, and hauing found them, buried them in the way called Portuenſis.

Not long after, Lucretius was preſident, and deputy for the Emperour, who had a vineyard, neere vnto the vineyard which had belonged vnto S. Simplicius, and S. Fauſtinus, and now was come vnto the right of Beatrix their ſiſter. This Lucretius, coueted to haue the vineyard, to ioyne vnto his, and the diuell deuiſed and ſhewed him the manner how he might haue it, which was, to trie Beatrix, if ſhe would ſacrifice vnto his Gods; for though it was not certainlie knowne that ſhe was a Chriſtian, yet by likelyhood it might bee preſumed that ſhe might be one. The bleſſed damſell, being demaunded to ſacrifice vnto the Gods, confeſſed freely, and boldly, that ſhe was a Chriſtian, and ſaid: that ſhe would not ſacrifice to the diuells, for ſuch were the Gods, that they adored. The deputy vpon theſe wordes, cauſed her to be put in priſon, and the next night to be ſtrangled, and in this ſort, the holy virgin and Martyr, departed out of this life vnto the eternall ioyes. Her body was buried beſide her brethren, by Lucina, a noble Romane matron.

After Lucretius had taken poſſeſſion of the vineyard, he went thither with ſome of his friends, to whom he made a ſolemne banquet. Whileſt they were at the banquet, Lucretius laughed exceedingly, and ſcoffed, and ieſted at the bleſſed martyrs. There was preſent at that time a woman that had in her armes a litle child, to which ſhe was nurſe, and gaue ſucke. The child lifted vp his voice, and ſaid diſtinctly, that all might heare: Lucretius, thou haſt put Beatrix to death, and her brethren alſo, and thou haſt wrongfully taken poſſeſſion of the vineyard; therefore, I giue thee to vnderſtande, that the diuell will preſently take poſſeſſion of thee. At that very inſtant, Lucretius began to rowle his eyes, and to make ſtrange countenances, like a poſeſſed perſon; and for three houres ſpace, he was continually pulled, and tormented by the diuell, and then died miſerably. Though his death brought deſtruction to himſelfe, yet it was beneficiall to many that were preſent; who ſeeing this ſtraunge accident, were con-

uerted vnto God, who reuengeth the wrongs done to his seruants vpon earth, and giueth them full possession of his glory in heauen.

The Church solemnizeth the feast day of these Saints, on the day of their martyrdome, which was the 29. of Iuly, about the yeare of our Lord. 300. in the time of Diocleſianus & Maximianus, Emperours of Rome. The bodies of these holy Saints, be at this present in Rome, in the Church of S. Maria Maior.

On this day the Catholique Church celebrateth the feast of S. Felix the martyr. Vsuardus called him Pope; and Franciscus Maurolicus (taking it out of the Romane Martyrologe) saith: that he was the second of that name. Damasus writeth of him, that he was a Romane borne, sonne of Anastasius; that he was Pope, one yeare, three months, and three daies, and that he was put to death in the persecution of the Arians, who by the fauour of the Emperour Constantius, daily put to death, and martyred all sortes of Catholiques. He saith also, that the death of this holy Saint was in Corone, or Corona, together with manie other Priestes, and seculer men. Some also say, that this holy S. Felix, was an other martyr, of whom vsuardus writeth on the first day of August. The Roman Breuiary saith onely, that he was called Felix, and was a martyr.

The liues of S. Abdon, and S. Sennen, Martyrs. Iulie. 30.

THe holy doctors doe highly praise, and commend the charity of the Patriarch Tobias, who being a captiue, and in bondage in the land of the infidells (with many other Hebrewes) he had a care to bury all them of his nation which dyed, notwithstanding in doing of this, he knew himselfe to be in danger of the law, and to loose all his goodes. For the very like cause, the charity of the holy martyrs S. Abdon, and S. Sennen, is commendable, and praise worthy, who imployed their time and themselues also, in burying those Christians, that were put to death and martyred, for the profession of the name of Christ, and the Catholique faith; and they for that good worke, lost not only their goodes, but their liues also. The history, and manner thereof (taken out of the life of S. Laurence) was in this sort.

AFter that the Emperour Decius, had gotten a noble victory against the Persians, and taken some of their citties, he thought himselfe much obliged to his Gods, beleeuing that he had obteined the same by their fauour, and helpe. For this cause, desiring to gratifie, and do them seruice, he persecuted the Christians that would not adore them. He martyred many of them in diuers contries, and being in Babilon he apprehended Parmenio, Elymas, and Crisotelus, Priests, and Luke, and Mutius Deacons. After he had tormented them in most cruell sort, he caused them to be beheaded, and commaunded vnder great

great paine, that none ſhould bury their bodies. There was in that citty two noble Lords, of great riches and power, who were Chriſtians. Theſe noble men, that were accuſtomed to bury the bodies of all thoſe that were put to death, for the profeſſion of the name and faith of Chriſt, gaue theſe holy martyrs buriall alſo. The Emperour being certified hereof, was exceeding wroth, & commanded that thoſe men ſhould be apprehended & brought before him, which was preſently done.

Decius ſaid vnto them; Why haue you bene ſo bould, to breake our Imperiall commaund? I haue charged, that none be ſo hardy, as to bury the bodies of thoſe, that be put to death, for refuſing to adore our Gods, & you haue done contrary; for you haue buried them, and haue ſhewed plainly, that you are of their opinion, making ſmall account of our Gods, euen as theſe men did, and I feare you adore the God crucified, as theſe men did. S. Abdon and S. Sennen, anſwering with free liberty, and Chriſtian modeſty, ſaid: True it is that we buried the Chriſtians that were put to death, although we knew the ſame was forbidden by the Emperours decree; for we hould, that the commandements of ſuperiours which are contrary to the Lawes of God, are not to be obeied. And if thou thinke vs to be Chriſtiás, for that we did ſuch deedes, in that thou thinkeſt the truth alſo.

Decius ſaid vnto them; You know that your life is in my power, and if I be diſpoſed, I can take it from you. The holy Saints anſwered; we know that our liues are in the handes of Ieſus Chriſt, he can giue vs life, and he hath power to take it from vs. If thou ſhalt take our life away, it is becauſe he is pleaſed it ſhould be ſo, otherwiſe, thou haſt no power, nor canſt not take from vs one haire of our head. Decius commaunded they ſhould be put in priſon, with the others that he had taken in the warres of Perſia, intending to enter Rome with them in triumph, for his greater glory, for that they were Lordes of great, and high dignity, and were apparailed in rich and coſtly raiment, conformable vnto their eſtate. Decius indeed entred the citty of Rome in manner of triumph, and led therein, theſe two holy Saints priſoners, as if he had taken them in the battaile.

Afterward, Decius aſſembled the Senate (Valerianus the Gouernour being alſo preſent) and cauſed S. Abdon, and S. Sennen, being gorgeouſly apparailed, to be brought into the Senate houſe; but vpon their garments, they had chaines like priſoners. Then made he a ſpeach vnto the Senatours, in which he rehearſed the manner, and order of his victories; And laſtly, he ſaid, to ſhew himſelfe thankful to his gods, he thought it conuenient, to perſecute the Chriſtians, enemies vnto them; alſo, for that theſe two men were perſons of great account in Perſia, and Chriſtians, he had brought them vnto Rome, and his will was, that they ſhould offer ſacrifice vnto the Gods before the Senate, or

ells to be put to death.

The Senators, and all other that were preſent, fixed their eyes on the holy Saints, the ſight of whom did moue them to compaſſion (for ſuch was the fauour of God toward them, that all that did behold them, did pitie their eſtate) conſidering withall, that perſons of ſuch great eſtimatiō ſhould be loaden with fetters and ſhackles, their contenance alſo ſhewing that they had euill intreatinges, and much affliction in their longe iorney, all which mooued them to more compaſſion.

Decius cauſed Claudius the high prieſt of the Capitol, to bring an Idol into that place, and hauing ſet it before them vpon an altar, he ſaid vnto the holy Saints: Doe ſacrifice vnto theſe Gods, and offer incenſe vnto them, and you ſhalbe fauored by the Senat and people of Rome, & enioy your titles of Princes, and great Lordes, withall your poſſeſſions and your riches, if you will not, be aſſured that you ſhall ſuffer moſt greuous torments. The glorious martyrs made anſwere: We haue offred ſacrifices vnto Ieſus Chriſt, of our bodies and ſoules; ſacrifice thou vnto thoſe falſe Gods, if thou wilt. Decius ſaid; Remember well, that here in Rome be fierce lyons, and beares. Let there be what there will (ſaid the holy Saints) nothing ſhall make vs to alter or change our purpoſe, and faith in Chriſt Ieſus. Then Decius turning toward Valerian, ſaid: See that theſe men doe either ſacrifice vnto the Gods, or let them be put to the moſt cruel torments you can deuiſe.

Valerianus put them in priſon, and on the next day, cauſed them to be led vnto a place neere the Amphitheatre, whither the ſtatue of the Sunne beinge brought, he commanded his ſouldiers to make the holy Saints kneele by force before the ſame. As they endeuoured to enforce them, they ſpitte vpon the ſtatue, and ſaid vnto Valerian: Doe thou that which thou oughteſt, and doe not deſire to haue thy Gods adored in this forcible manner. Yet Valerian commaunded they ſhould be ſcourged, with certaine cordes, which had plumets of lead tied to them, which weakened, and bloodied the bodies of the holy Saints, though they ſupported this torment with great patience, and courage.

Then were they put into the Amphitheatre, wounded as they were, & ſtarke naked (but clothed with Ieſus Chriſt, and beautified with his heauenly grace) and two fierce Lyons, and foure terrible Beares, were let out vnto them; all which ruſhed forth with wonderfull furie. But when they aproached neere vnto the bleſſed martyrs, they became lowelie, and humble, and falling at their feete, ſhewed vnto them, a manner of reuerence. Valerian, who was preſent at this ſpectacle, ſaid: In my opinion, theſe be magitians, or enchāters, but it ſhall doe them ſmall good. At theſe wordes came into the Theater, certaine ſwordplaiers (who were people that fought and killed one an other) to kill the holie Saints, who gaue them ſo many woundes, that their bodies were mangled, and bathed

bathed in their owne bloud, but their innocent soules, passed vp to heauen, to enioy God in his glory.

The Church celebrateth the feast of these Saints, on the day that they were martyred, which was on the 30. of Iulie, in the yeare of our Lord. 253. (Baronius saith. 254.) in the time of Decius the Emperour. It is said, that their bodies be in Italie, in the cittie of Parma.

AVGVST.

The feast of S. Peter ad Vincula. August. 1.

IT is said in the booke of Genesis, that almighty God, beeing moued by the many teares that Abraham and Sara his Wife shed, gaue them a sonne. He thought in this, that God had turned his fauorable eyes towards him, for that he was a sonne truly giuen by God. But what did he after this. One night he called him, saying: Abram, Abram? The holy old man knowing who it was that called him, said: What is thy Will Lord? behold, I am readie to doe thy commaundement. God said vnto him: take thy only begotten sonne Isaac, whom thou louest so well, and goe with him vnto a mountaine which I shall shew thee, and offer him there a sacrifice, and burnt offring vnto me.

Origene pondereth and considereth of all these wordes, for that euery one of them augmented the griefe, and sorrow of Abram. This good old man might say: Lord, Wilt thou haue me sacrifice to thee? I am well content, and willing so to doe. Wilt thou haue it of sheepe or of bullocks? no said God: It must be of mankind. Abram answered: Lord, if thou wilt haue any humane creature to be sacrificed, shall it be some Idolater which is thine enemie? If so, I will make lawfull warre vpon them, and commaund my seruants to kill them, for my selfe will not kill any man. God replyed: Thou must kill them, and it must not be mine enemie, but thy greatest friend, euen thy owne sonne. If it be thy will (ô Lord) that it shalbe my sonne, let it be Ismael, the sonne of the bond woman, for thou knowest well howe deere Isaac is vnto mee. God said: I will not haue it Ismael, but Isaac thy first begotten. Abram said: if that be thy will, so be it, but let him be killed forthwith, for the differring of his death, shall euery moment encrease sorrowe in my soule. Nay, I will not graunt that, said God, but my will is, that thou trauell with him three daies iourney, that thou maist at euery steppe feele the griefe of death. Abraham said: if it be thy will so (ô Lord) let it be done, but yet giue me leaue to tel Sara my Wife thereof, least otherwise she complaine and afflict her selfe and me with greife and discomforte. Nay, said God, my will is, that thou go forthwith to performe this my commaundement, and speake not thereof to any person.

At this we may imagine how good ould Abraham bowed his head, and taking his sonne with him, trauailed three daies, and then came to the mount. Vnto that place Abram had brought two seruants, with a beast loaden with wood, whom he commaunded to stay there, and vnloading the Asse, laid the wood on the shoulders of Isaac, who mildly demaunded of his father, saying: Father I cary the wood, and thou carriest the fire, but where is the beast to be killed in sacrifice? Abram answered (we may thinke not without teares) God will prouide an offring for vs, my sonne. We may certainly beleeue, that although the old father wept aboundantly, yet that he couered and dissembled his teares, asmuch as he could, that his sonne should not perceiue them.

Being both come to the toppe of the mountaine, and hauing made an Altar, and laid the wood thereon. Imagin that he tooke his sonne Isaac, and bound his handes, saying to him. My sonne, the will of God is: that I sacrifice thee to his maiesty in this place. Thou maist wel thinke what an exceeding griefe it is to me, but I must needes do Gods commaundement. Now the afflicted father could dissemble no longer, nor hide the teares, that fell apace from his eyes. We may well imagine that Isaac wept also, yet as a wise, and prudent childe, hee said nothing to moone more compassion, because hee would not augment his fathers griefe. Onely let vs suppose hee said thus vnto him: My louing father, if this bee the will of God, I would not haue you to make stay, but execute his commaundement, although it cost me my life. This one thing only I desire of you, to wit: that you will hide mine eyes, least I seeing my father, lift vp the knife to kill me, I might perhaps haue some indignation in my mind. Oh how these wordes pierced the hart of the afflicted father! yet he couered his eyes, tooke his knife in his hand, but lifting vp his arme, and the blow coming downe, an Angell staied him, and said vnto him: That he had sufficiently satisfied the commaundement of God, that which he had done sufficed, that God did remit him of this seruice, graunting vnto him, that of his stocke, his only begotten sonne should take flesh, and should be made man in the wombe of a virgin, and discend of his seede.

Out of this figure, we may see for our purpose, how God sometimes permitteth afflictions, and troubles to endure, euen vntill the last pinch, and then sendeth helpe, as it happened to S. Peter, who remaining in prison, and all the Church making praier vnto God for him, the night before the day he should haue bene put to death, an Angell by the commaundement of God, tooke him out of prison, and set him at liberty. How this came to passe, it is recounted in the actes of the Apostles, in this manner.

KIng Herode Agrippa, sent a band of armed men, to persecute some of the cheife Apostles, and disciples of Iesus, who preached the Gospell in Ierusalem, and the country adiacent. This was eleuen yeares (litle more or lesse) after the ascension of our Lord into heauen. The Apostles were gone to preach in diuers countries, but they were all returned to Ierusalem at a certaine time, and were assembled to conferre of that which euery one had done.

S. Iames the Apostle had bene in Spaine, and there he had preached. Then retur-

returned he vnto Ieruſalem, where he conuerted many. Yet God (becauſe very few in Spaine had receaued his doctrine) granted vnto him after his death, that which he denyed him in his life, to wit: the conuerſion of the Spaniſh nation. The Scribes and Phariſes had great indignation againſt him, agreing among themſelues, to hyre ſome of the Romane ſouldiers, which kept garriſon in Ieruſalem, to take him while he preached, and to deliuer him to Herode, who was lately returned from Rome, with the inueſture of his kingdome. He ſeeing the great deſire the people had, to haue S. Iames put to death, without long ſtudy thereon, like Adam, who to pleaſe Eue, depriued vs all of originall Iuſtice, or like Pilate, that to pleaſe the Iewes (although he knew he did vniuſtly condemne Ieſus Chriſt) ſo condemned he Saint Iames to looſe his head. The Iewes thought good to gratifie him in the beſt manner, not only in wordes, but alſo with deedes, ſending vnto him goodly preſents out of the reuenewes, deſigned for the building, and repairing of the Temple (out of which they gaue the 30. pence to Iudas) eſteeming it a thing lawfull, to ſpend the reuenewes of the Temple, in ſuch workes. Herode, to keepe him ſelfe ſtill in their fauour, and to binde them more vnto him, cauſed S. Peter the Apoſtle (who was then in Ieruſalem) to be apprehended, and to be put into priſon, loaden with fetters, and vnder a ſtrong guard. And for that the Paſche was at hand, he put him not to death, but ſtaied to haue that ſollemnity paſt. The Scripture ſaith plainly: that the Apoſtle was tyed with two chaines, and lay betwene two ſouldiers, within three doores, and at euery doore was a guard of keepers.

Out of theſe thinges, we may take ſome conſiderations. One of them ſhalbe: that Herode hauing beheaded S. Iames, he tooke S. Peter alſo. One ſinne draweth on an other: ſo doth one vice, and one miſchiefe drawe on an other. In S. Iames ſlaine, and S. Peter taken, you are to vnderſtand; that S. Iames (which is by interpretation, a wreſtler) is a figure of the morall virtues, which helpe againſt temptations, and preſerue vs, againſt falling into mortall ſinne. Take theſe away, and let theſe vertuous actions ceaſe, and then Peter (which ſignifieth faith) is forthwith apprehended, by the perſwaſion of the diuell, and is in danger of death; which ſheweth plainly to vs, that vice, is the author of hereſies. When a man ceaſeth to doe good workes, and committeth ſinnes, he is in the way to looſe his faith, and become an heretike. Neither do I know what can be more dangerous in this reſpect, then for a man to commit a mortal ſinne, which is a diſpoſition to him that committeth it, to looſe himſelfe.

S. Peter was head of the Church, and cheife of the Apoſtles; Herode taking him after the death of S. Iames rather then any other, repreſenteth vnto vs, the vſage of the diuell (who mooued Herode to doe this wickednes) for he is alwaies moſt malicious againſt thoſe which are heades and guides of the reſt; ſo, if the principall be taken away, all the reſt runne to confuſion. The hauke

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when ſhe would preie, firſt aſſaulteth the guide of the other birdes, that flocke together, becauſe the guide being dead, ſhe can preye vpon the other at her pleaſure.

S. Iohn Chriſoſtome ſaith in an homily vpon this ſolemnity, that Herode and the Iewes, hauing ſeene how among the Apoſtles, S. Peter did the firſt miracles; that he alwayes anſwered firſt; yealded reaſons of his doings; and that he was obeyed in his commaundements by all the diſciples, they ſaid among them ſelues: Let vs firſt take this man away, and all the buildiug of theſe men will fall to the ground. In that Herod did not kill, S. Peter forthwith, we may note, what the diuell doth ordinarily in ſuch a caſe. For when he hath put a man in priſon by mortal ſinne, though he deſire to carry him preſetly to hell, yet (God not permitting him) then he endeauoureth to bind him with more chaines, making him to committ diuers ſinnes, that he may become thereby ſo chained, that he can not be freed, but with great difficultie.

The Euangeliſt ſaith alſo, that Herod deferred the death of the Apoſtle, vntill their Paſche was paſt. Whence commeth it, that Herod being a moſt wicked man, hauing no regard of God (for he was as proude as Lucifer, as appeared by his death ſhortlie after) was yet deuout, and had regard vnto the Paſche? This is alſo a deceiuing craft of the diuel, ſometimes to ſhew ſignes of pietie or truth, that he may be better credited, when he lyeth. S. Iohn Chriſoſtome ſaith: that S. Peter endured moſt grieuous afflictions, all the time that he remained in priſon: for that, the ſouldiers that kepte him, entreated him verie euilly, not only in wordes, but telling him, that he had left his trade of fiſhing, becauſe he could not abide to take paines, & that he went vp and downe the country, to deceiue the people, with the new doctrine which he preached. They aduiſed him to be warned by his maiſter, who was put to death for a malefactor, & hanged on a Croſſe. They asked him alſo, how he became a preacher, hauing neuer ſtudied; and whether he thought he ſhould die in his bed, or ſome ſhamefull death in the ſight of the world? Thus they vexed him with wordes, adding alſo euill vſage of blowes, and other reproaches, keeping him ſtill tyed with two iron chaines.

Theſe things the Apoſtle indured patientlie, in the time of his impriſonnement. And in the meane ſpace, the whole Church, and the other Apoſtles and diſciples beinge aſſembled in the Cenaculum, where Chriſt had celebrated his ſupper, the eueuing before his death (which was in the houſe of Iohn, ſonne to Marie, who after the opinion of diuers graue authors, was S. Marke the Euangeliſt) made praier vnto God, to deliuer his Apoſtle, out of the eminent perill and danger, wherein he was. God could wel haue deliuered him, without any interceſſion of others, and although he had determined to releaſe and free him, yet would he do it by meanes of the prayers of the Church. Al-

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ſo, God would haue vs to be vnited together, and that we ſhould pray for the Heades that rule, and gouerne vs, eſpecially, if they be in troubles, or affliction. And if we had that care, to pray for the cheife and principall perſons of the Church, which we haue for our owne priuate good (as health, credit, and ſuch like) doubtleſſe, our affaires would goe better then they doe. The Church ſhould not be reſtrained, not kept in one corner of the world, as now it is. The enemies thereof, ſhould not be ſo potent, nor ſo able to diſquiet it.

S. Chriſoſtome ſaith: God would not deliuer his Apoſtle forthwith, that the miracle might be more manifeſt, & that they might not calumniate it, which they could not well doe, for that he was in the priſon bound in chaines, and vnder a ſtrong guard. God ſtayed a while in the deliuerance of S. Peter, as he did with Abram, when he was to ſacrifice his ſonne; for he ſuffered him to fetch his blow vnto the necke of Iſaac, and in that inſtant he ſtayed his arme. So did he alſo with the children of Iſrael, when they fled out of Ægypt; for thus was their caſe: On there ſide, they had moſt high hilles; before them the red Sea; and at their backe, Pharao with an army followed to kill them; but when they thought they had no remedie, then God deliuered them, cauſing the ſea to deuide it ſelfe, through which they paſſed as on drie land. When Ioſeph was in priſon in Ægypt, and looked euery howre to die, God ſent him remedie vnexpected. So happened it alſo vnto S. Peter, God ſtayed vntill he was in extreeme neceſſity, & then euen in the night next before the appointed day of his death, he deliuered him in this manner, S. Peter ſleeping, bound with his chaines, betweene two ſouldiers.

It is not without a miſtery, that S. Peter ſlept being ſo nigh his death: ſo he ſlept when he was vpon mount Thabor, where Chriſt was transfigured: alſo, when he was in the company of Chriſt in the garden, where the Iewes tooke him. This ſignifieth: that he that ſleepeth, and ſlumbreth in his life, ſhall alſo be drowſie in his death. In this alſo, that there came an Angell (ſent by God) and touching him on the ſide, bid him ariſe, and gird himſelfe, and that he ſhould take all his garments, leauing nothing in the hands of his enemies, but to follow him, we may note firſt, the ſtriking of him lightly on the ſide, for by that is ſignified, that God ſometimes (to awake vs out of the ſleepe of our ſinnes) ſtriketh vs but lightly. When Saul purſued Dauid, and pitched his tent at the foote of the mountaine, where Dauid lay hid, it happened, that Saul with all his company, were faſt a ſleepe, Dauid deſcended from the mountaine with one ſouldier, and might haue killed him, but would not, only taking away a litle veſſell of water, and a Iaueline, that ſtood at his beds head. Then calling him, he awaked; and Saul beinge much aſhamed, determined, not to purſue him any more, but asked him forgeuenes of that which was paſſed. God doth the ſame with ſinners ſleeping in their ſinnes: he cometh and taketh away their

launces, to wit: their bodily ſtrength, and ſendeth them ſome infirmitie. He taketh away alſo a veſſell of water, which ſignifieth, their temporall riches and goodes, which runne away like water. Then he calleth them, and maketh them to awake, and in this manner to remember themſelues, to lament, and bewaile their ſinnes, and to craue pardon. This doing of his, is a ſoft touching, as the Angel touched S, Peter. Secondly he bid him alſo, take all his things with him, and to leaue nothing in his enemies hands; for that God would not haue in vs any thing to remaine, that might be vnto vs occaſion to returne to the ſeruice of the diuell. Thirdly and laſtly, the Apoſtle was vnlooſed; it is conuenient that the rigour of a mans penance, be ſomewhat mitigated, when one is in tribulation and affliction, leaſt the great waight, oppreſſe the whole body, and beare it to the ground.

S. Peter vnderſtanding what the Angel bid him doe, tooke vp his garments, and ſaw, that inſtantly, his chaines fell from him to the ground, and that the two ſouldiers which were beſide him, for feare of the Angell (if they ſaw him) or for that they were fallen into a dead ſleepe, mooued not at all. The firſt gate opened of it ſelfe, and gaue him free paſſage, and that was by the meanes of the Angell that guided him. The ſame did the other two gates alſo. The guarders are not ſpoken of, for that they were ſilent, and continewed the ſleepe in which they were holden. S. Peter departed out of the priſon in the companie of the Angell, who hauing brought him a good diſtance from it, left him in a ſtreete, and vaniſhed away; for God doth helpe vs in that we can not doe, and willeth vs to helpe our ſelues in that we can doe. The Apoſtle ſeeing him ſelfe alone, full of ioye, he ſaid. *Now am I aſſured, that God hath ſent his Angell, and hath deliuered me out of the handes of Herod, and of the Ievves*, who thought to haue made a feſtiuall day at my death.

Then went he vnto the houſe of Iohn, whoſe ſurname was Marke, where he imagined the Apoſtles, and Diſciples were aſſembled together. He knocked at the gate, and a maide called Rhode, anſwered him from the windowe. Rhode knowing S. Peters voice, ran vnto the place where the Apoſtles and Diſciples were in prayer (not opening the doore) and tould them, that Peter was at the gate. They ſaid vnto her: why ſaieſt thou ſo? thou art fooliſh: yet ſhe ſaid it was true, for ſhe knew the Apoſtles voice very well. Then the Apoſtles ſaid: that it was his Angell keeper, who had taken his ſhape, and voice on him. All this while, S. Peter knocked ſtill at the gate; and at laſt, they opened the gate, and knew him, euery one being aſtonied, and amaſed; and he with them rendred thankes vnto God.

The Apoſtle departed forthwith from Ieruſalem, and tooke with him S. Torquatus and others, who had bene diſciples of S. Iames, and had bene in Spaine with him, for that his other diſciples, which were Spaniards, had taken his bo-

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die, assoone as he was behedded, and were departed, to returne into Spaine. Then S. Peter made S. Torquatus Bishop, and his fellowes also, and sent them into Spaine, knowing, that they being men expert in that coũtry, might helpe forward with so good a worke, as the conuersion of the Spaniards, and so they did. Herod, vnderstanding that S. Peter was gotten out of prison, made diligent search for him, and not finding him, discharged all his choller, and furie vpon the guard (and as S. Luke seemeth to insinuate, and S. Iohn Chrisostome affirmeth) he put them to death. This is the storie, of the imprisonment of S. Peter.

Concerning the festiuall day of his Chaines, you must vnderstand, that S. Alexander the Pope, being prisoner in the house of Quirinus the gouernour, and hauing done some miracles, by curing diuers persons of sundry infirmities, Quirinus brought his daughter to him to be healed, who had the kings euill; promising, if he sawe such a thing done, to be made a Christian. The damsell was led vnto the Pope, and she kneeled before him on her knees. Then he bid Quirinus take the chaines wherewith hee was bound, and put them about the necke of the damsell. Quirinus did as he was commaunded, and his daughter was presently cured, and she for ioy kissed the chaines wherewith the Pope was tyed. But he said to her: daughter, kisse not my chaines, but seeke for the chaines of S. Peter the Apostle, with which he was chained in this citty, in the time of Nero, for those deserue to be reuerenced, and esteemed more then mine. The damsell by her fathers meanes, caused them to be sought for diligently, and at last found them, and not only she, but other Christians also of those times, did highly regard and esteeme of them, and laid them in an oratory, which afterwards was a famous Church in Rome.

It happened, that in the time of the Emperor Theodosius the second, which was in the yeare of our Lord. 450. the Empresse Eudoxia, his wife, went to Ierusalem, to performe a vow she had made. Many thinges were presented vnto her, and amongst other, a Chaine of iron, adorned with pearle, and gold, and as they said, was one of thẽ with which S. Peter was chained by Herods apointment. This Lady, brought it to Rome, and shewed it to Pope Sixtus the third, who knowing that there was an other Chaine in Rome, which was said to be S. Peters, caused it to be brought thither, and hauing vewed them both together, they were found to be very like one vnto the other. Gods will being, that they should be so, for that the same Apostle, had bene chained with either of them, for one, and the selfe same cause, that is to say, for preaching of the Gospell. And because it should be manifested, what honour God doth vnto his Saints in heauen, he would that the instruments of their torments, should be honoured in earth; euen as these Chaines were, which from that time to this, are had in greater estimation by Christians, then before, by reason of some miracles,

which God wrought by their meanes.

Amongſt which ſurely, that which happened a longe time after, to a great Lord (very priuate with the Emperour Otho) was very notable, and worthy to be kept in memory. He was poſſeſſed by a diuell, who made him often madde and furious, ſo that he tore, and broke in pieces with his nailes, and with his teeth, all things that he could come by, or lay hold on. This wretched creature, was led into the Church where the Chaines of S. Peter were, which were put about his necke, and at the ſame inſtant, the diuell departed, and he was perfectly freed.

The day on which the Empreſſe Eudoxia brought the Chaine to Rome, and matched it with that which was already there (and was found to be of the ſame greatnes and making) was the firſt day of Auguſt, on which day the Romaines made a feaſt, for a victory obteined by Auguſtus Cæſar, againſt Marcus Antonius, and Cleopatra. Pope Sixtus commaunded that the feaſt ſhould be kept, but ſo that it ſhould be changed; And whereas before, it was kept in the honor of Auguſtus Cæſar, from thensforth it ſhould be celebrated in the honour of the Chaines of S. Peter, and of his impriſonment, which was not at this time, but in the month of March. For the Hebrewes celebrated their Paſch (to which Herod had regard, and would not put S. Peter to death) in that month. The foreſaid Pope built a Church in Rome, in which he put the foreſaid Chaines, & in that place is celebrated the feaſt, on the firſt of Auguſt.

S. Chriſoſtome in the homily he made on this ſollemnity, ſaith (and Simeon Metaphraſtes recounteth it alſo) that in his time, one of theſe Chaines, were in Conſtantinople, and that there was alſo the ſword of S. Peter, wherewith he cut off the eare of Malchus. It may be that the Apoſtle being boũd with two Chaines (as S. Luke ſaith) in the deſtruction of Ieruſalem, the Chriſtians departing thence, by aduiſe from heauen, caried them both away, and the citty being after reedified, it may be one Chaine was caried backe againe, and that the other remained in Conſtantinople, where it was alſo at the time of S. Chriſoſtome, as he ſaith. S. Chriſoſtome was in the time of Arcadius, who was father to Theodoſius, husband to Eudoxia, who brought the other from Ieruſalem to Rome. Vpon this day in Rome is kept great triumphes, we therefore hauing this citie as cheife among all other, becauſe not without the ſpeciall motion of almighty God, the Head of the Church had there placed his ſeate, it is fit we alſo make triumph this day, eſpecially this feaſt being inſtituted for our ſpirituall good. Let vs therfore deſire of God by the merits of this holy Apoſtle, that as he deliuered him from the chaines of this body, ſo he will deliuer vs from the chaines of vices, which doe fetter, and ſhackle our ſoules, that with freedome we may enioy the triumphes of heauen. Amen.

The life and Martyrdome of the Machabees. Auguſt. 1.

AT ſuch time as the Hebrewes trauailed through the deſert towardes the land of promiſe, the king of Moab, whoſe name was Balaac, fearing to looſe his kingdome (by which the Hebrewes were to paſſe) deuiſed therfore all meanes he could to conſtrue the ſame, and to doe all the anoyance, and miſchiefe he could to that people. And the better to performe the ſame, he tooke counſell herein with a Prophet called Balaam, a man of very euill diſpoſition, as may well be gathered by the aduiſe that he gaue him, which was this: He told him: that as long as the Hebrewes were in the fauour of God, no nation had power to reſiſt them, and therefore he muſt vſe ſome meanes to make them fall into his diſpleaſure, and cauſe them to offend his maieſtie; and then, they might not only be withſtood, but alſo, be very much damnified. The king ſaid: for what will their God be wroth with them? The Prophet anſwered: If they worſhip any other God in his place.

The king of Moab being thus aduiſed, by this counſell of Balaam, ſought out the moſt beautifull women of his kingdome, and to them he gaue all thinges that might adorne them for enticements. He commaunded them that in iollity and lightnes, they ſhould go vnto the campe, and lodgings of the Hebrewes, which was neere at hand, and if that any of them deſired to dallie or ſport with them, that they ſhould not by any meanes conſent, except firſt they adored Belphegor the Idol, which they adored. Theſe women did euen thus, and by this meanes many of the Hebrewes committed Idolatry.

God was exceeding wroth with them, and whileſt he ſpoke with Moyſes, to chaſtice them by executing the principall offendors, an Hebrew in the ſight of Moyſes and of all the people, went vnto a woman Madianite, and holding her by the hand, tooke her with him to lie with her. Phinees the ſonne of Eleazar (grandchild vnto Aaron, being a courageous yong man, and alſo zealous of the honour of God) ſeeing it, tooke a launce in his hand, and going into the place, where the Hebrew and the woman were, thruſt them both through at one ſtroke, and ſent their ſoules, vnto the pit of hel. This worthy acte did ſo much pleaſe God, for the circumſtances thereof, that he was appeaſed, and mittigated in pardoning the people, and gaue vnto them a litle chaſtiſement, leſſe a great deale then they deſerued.

Although many be deſirous to imitate Phinees, by doing ſuch thinges whereby they thinke to pleaſe God, yet they doe offend him, becauſe many circumſtances are required in ſuch a caſe, ſo as if one be lacking, the deed will not be good, for that God hath commanded vs, not to kill, nor to offend our neighbour, neither in deede, nor word. Yet Mattathias the Prieſt, father of the Machabees, did ſuch a like thing (which pleaſed God much) as that which Phinees did, and it was in this manner.

King Antiochus (who ſucceeded Alexander the great in Greece) hauing diſcomfited and vanquiſhed Ptolomie King of AEgypt, made warre vpon the Hebrewes, and tooke the cittie of Ieruſalem by force of armes, ranſaked the Temple, and made hauocke, and deſtruction

in the countrie. This king beinge certified of that which the king of Moab had done, against the Hebrewes, in maintenance of his estate; he also, to keepe vnder his dominion, that which by force he had taken from them, laboured to make them commit, or at least to violate, the lawe that God had giuen them, by doing that which was contrary to his commandement. One thing was, to eate swines flesh. And the rather to enforce them to commit Idolatrie, or els in something to doe contrary to the Law of God, he vsed extreame cruelties, and put many of them vnto death.

Mattathias the Priest seeing this, called to him his fiue sonnes, which were valiant men, and with others of the people, that accompanied him, he retired into the citty of Modin, and there they iointly lamented and bewailed the affliction, and misery of their country. Whervpon king Antiochus published certaine edicts, and withall sent some persons to perswade those people to adore the Idols, as others had done, promising them fauour and grace (on the kings behalfe) if they did so. But Mattathias with a resolute mind answered: that he would not doe against the Law of God, although he were to loose his country, his goodes, his children, and his life also. Whilst they were thus talking, one of the Hebrewes approached vnto an Altar thereby (whereon an Idol stood) to doe sacrifice thereon, in the sight of them all.

This thing so displeased Mattathias, that like vnto an other Phinees, he resolutely ran vnto him, and with valiant courage, thrusting him through, with his sword, killed him, and so did he the man likewise that had brought the message from king Antiochus, perswading him to adore the Idols. Yet not fully content herewith, he threw downe the Altar, and broke the Idolls in peeces. When he had done this; he bidde those that were zealous of the honour of God, that they should followe him, and so he departed from the citty. His sonnes, kinsfolke and friends with many other of the people, went vp vnto a hil, and there fortified themselues.

Then the affaires of Mattathias and his sonnes, prospered so well (and in especiall the deedes of one of them called Iudas Machabeus) that they recouered the citty of Ierusalem, and cast the Gentiles out of it, and reduced into the Temple the vse of sacrifices, as had bene in former times. God also gaue them victorie against their enemies, till at last, Iudas dyed in a battaile, and his brethren also dyed by diuers mishaps, as we read in the two bookes of Machabees, which be both Catholique, Canonical, and approoued by all the Church, as S. Augustine affirmeth in the 17. booke and 35. chapter de Ciuit. Dei. But because vnto them that reade those bookes, perhaps there may arise some difficultie, for that in the first booke, is written the death of Iudas, and some of his bretheren, and in the second booke, he returneth to speake of them as if they were aliue, and there their worthy acts, and deedes are especially recited. It is necessary to be vnderstood, that the second booke is not a continuation of the first, for the authors of them were diuers.

Of the first booke an Hebrew was author, whose name is not knowne, he wrote it in Hebrew, as S. Ierom affirmeth, in the preface to the booke of the kinges, saying: that he hath seene, and read it in the Hebrew tongue. Of the second booke the first chapter, and part of the second doth containe some letters, sent from the Senate of Ierusalem, vnto the Hebrews which did dwell in AEgypt, and to Aristobulus, schoolemaister to the king of AEgypt. And from this

this clause of the second chapter which beginneth: Of Iudas Machabeus, and his brethren, &c. a Greeke writer, made an Epitome or recapitulation of fiue bookes, which Iason Cyreneus wrote. S. Ierome saith: that he was called Iosephus, and that he was the sonne of Mattathias, not of him that was father of the Machabees, but of an other, for the former had fiue sonnes, and none of them was called Ioseph. Honorius a priest of Augustodonensis, saith in his booke of Ecclesiasticall writers: that Philo the Hebrew, wrote this second booke. I haue said this, for that I hauing vsed to cite the authors which haue written the liues of the Saints of whom I write, I would not faile to doe the same in this of the Machabees, though it be not very important so to doe, for that the bookes being canonicall, the Holy Ghost was author of them.

You must also vnderstand, that the cause why Iudas was surnamed Machabeus, and that they which followed him were called also Machabees, befell (as Isaac Benscola an Hebrew author saith:) for that Iudas, to knowe his souldiers from others, and that they should bee knowne one from an other, gaue them a name, and signe of foure Hebrew wordes, which be asmuch to say: Who is as thou, ô Lord, among the mightie? *This sentence beginneth in the Hebrew toung with this word Machabees. Moreouer, they had in their standerds, foure letters, to wit: M. C. B. I. And from hence receiued he the name of Machabeus. The time wherein Iudas and his brethren gouerned the people of the Hebrewes, was about 170. yeares before the birth of Christ.*

The feast which the Church celebrateth of the Machabees, is not of them all, though it be assuredly beleeued, that Mattathias, Iudas, and his brethren, with many others of them are saued, for doing such renowned feates of armes in the seruice of God, and were slaine for obseruation of his lawe; This feast is only of nine persons, to wit: one Scribe, and one mother, with her seuen sonnes, who suffered torments, because they would not doe against the law of God. The Catholique Church doth celebrate the feast day of these Saints, to the end, her children conſideringe what torments these holy Saints supported, rather then they would breake the obseruation of their law, they may thereby take heart and courage, to endure the like and greater also, rather then to offend God by breaking their Christian law. The history of these holy Saints is written in the 2. booke of the Machabees, and 7. chapter.

AT such time as the perfidious and sacrilegious Antiochus entred into Ierusalem, and prophaned the Temple, he was not content onely to rifle, and ransacke the citty, with the slaughter of people, but to be more famous to posterity, he laboured all he could, to bring the Hebrewes into the displeasure of God, to the end he might abandon, and forsake them. To effect this, he cast how he might bring them to Idolatry, or els to comit some act or other against their law, as was the eating of swines flesh.

Hereupon a Scribe was apprehended, called Eleazarus, a man very old, and of good accoũt. The officers bid him to eate swines flesh, for so the king commaunded, otherwise, he should be put to death. He answered: he had rather

loose

looſe his life, then to doe contrary to the law. Eleazarus was a man of a venerable aſpect, which cauſed all that beheld him to loue him, and ſo did the very miniſters which were appointed to torment him. For they hauing taken ſome affection to him (and alſo being entreated by ſome of his friendes) ſaid vnto him. Well Eleazarus, to the end thou ſhalt not die, we will doe thus much for thee, we will giue thee the fleſh of a calfe, and thou ſhalt eate before, and in the ſight of ſome perſons, and we will ſay, it was the fleſh of an hogge; By this meanes thou ſhalt ſaue thy life, and yet ſhalt doe nothing contrary to thy law.

Eleazarus hauing conſidered thereon, after a litle pauſe, ſaid: God forbid I ſhould doe any ſuch thing. For by this meanes, many without inquiring after the truth, will ſay it was ſwines fleſh, and would be ſcandalized that Eleazarus, for feare of torments or death, had done ſuch a deed, and peraduenture ſome taking example by me, would doe the ſame; therfore I will not giue this occaſion. The miniſters and officers, ſeing that he would not doe as they counſelled him, turned their fauour into fury, and put him to ſo great torments, that he ended his life in them, the bleſſed old man ſtill calling vpon God, and ſaying, that though the body endured ſharpe torments, yet the ſoule reioyced to ſuffer thē, for the loue of God his creator. Eleazarus being dead, there was brought before the king a conſtant and reſolute woman, and her ſeuen ſonnes with her. They were all commaunded to eate ſwines fleſh, or if they did not, they ſhould ſuffer moſt cruell torments.

The eldeſt of them ſpake firſt, and ſaid: Stay not, nor looſe not time in threatening vs, for we be prepared rather to die with torments, then to breake the law of our God, which he hath giuen vs. The king being wroth hereat, cauſed certaine pannes, and cauldrons of braſſe, to be made hotte, which they vſed in tormenting them. And vnto the firſt (becauſe he had ſpoken with ſuch boldnes) he cauſed his toung to be cut out, and then to ſhaue his head, and to pull all the skinne off it. Not content herewith, he commaunded his handes & feete ſhould be cut off alſo. His mother with her other ſonnes were preſent, who animated them to endure the like torments, & they iointly deſired God to helpe them, that they might endure them with patience. The firſt brother being thus vſed, the king cauſed him to be put into the cauldron without water, & there to be ſcorched vnto death.

Then they tooke the ſecond, and hauing pulled the skinne off from his head, as they had done vnto the former, they asked if he would eate that which the king commaunded, before they gaue him the other torments his brother had ſuffered. He anſwered, that he would not; and ſo he was put to death, as the former was. When he was euen yeelding vp the ghoſt, he ſaid vnto the king: Thou wretched and curſed man, thou doeſt take our liues from vs, but the king of heauen will raiſe vs vp againe vnto eternall life, becauſe we die, for that we will

not violate his lawe.

The ſecond being dead, they came vnto the third, and bid him hold out his toung that it might be cut off. He redilie put it out, and then ſpred his armes that they might be cut off alſo, ſaying: I haue receaued theſe limmes of God, & nowe I reioyce, to offer them vnto him for the obſeruation of his lawe; and I am aſſured, that farre better limmes ſhalbe reſtored to me againe in eternal glorie. The king was amaſed to ſee ſuch courage, in this yong man, who endured patiently ſo ſharpe torments, without any ſigne or token of griefe or paine.

The third being dead, they tooke the fourth, who ſupporting the like torments, with the ſame conſtancy, ſaid vnto the kinge: We haue hope to be raiſed againe to liue eternallie, in all happines, but ſo ſhalt not thou; for thou ſhalt be raiſed againe to remaine euerlaſtinglie in hel.

Then was the fifte put vnto the torments, who ſaid vnto the kinge: Thou haſt power and authoritie to torment our bodies, but do not thinke that we be forgotten of God, as thou art, for the time ſhal come, that thy houſe ſhalbe tormented more cruellie, then thou tormenteſt our bodies at this time.

When they began to vexe, and torment the ſixt, hee ſaid vnto the tyrant: We haue deſerued theſe paines for our ſinnes, but be aſſured, that thou art alſo to make a ſtrickt account of the ſinnes thou doeſt commit, by inflicting theſe paines, and puniſhments vpon vs; and that chaſticement ſhalbe greater, then this which nowe thou giueſt vnto vs.

The holie mother (worthie of eternal memorie) all the time that her ſonnes were thus tormented vnto death (ouercoming motherlie affection, with the hope ſhe had in God) did admoniſhe and comfort euerie one of them with prudent, and diſcreete ſpeaches, ſaying: Reioyce with me my children, for he which created you of nothing, wil giue you an other newe life, becauſe you contemne, and depiſe this life, rather then to forſake him, or breake his commaundements.

The ſix brethren being now dead, the king vſed many faire and gloſing wordes vnto the ſeuenth, promiſing him with an othe, to make him a rich & mightie man, if he would forſake the lawe of his forefathers. The king ſent alſo for the mother, to counſel and aduiſe her ſonne, not to die wilfullie as his brethren had done. She made anſwere: that ſhe would counſel her ſonne, to that which was conuenient. So ſhe aproaching to her ſonne, ſaid to him: My ſonne, haue cõpaſſion on me that haue borne thee nine monethes in my wombe, & haue three yeares fed thee with the milke of my breaſts, & haue brought thee vp, & maintained thee vnto this preſẽt. I deſire thee to behold the heauen, the earth, & all that is therin, and conſider, that God created al things of nothing. He alſo created thee, to the end, the inferiour creatures ſhould ſerue thee; & that thou in ſeruing him, ſhouldſt enioy the kingdome of heauen. Do

not thou in a momẽt loose all thy hopes. Endeauour to beare the tormẽts this tirant threatneth to giue thee, with a noble and resolute mind, as thy brethren haue done, that thou and I may enioy and possesse the glory of God with them for euer. Be not in doubt of me, answered the constant yong man, for I am resolued, not to obey the commandement of the king, but the precept of the law giuen by God vnto Moyses, and by him vnto vs. Then looking on the king, he said vnto him: Thou inuentor of all wickednes and cruelty against the Hebrewes, be assured, thou shalt not escape the handes of God. We suffer these afflictions iustly for our sinnes, but our Lord, though he be at this time wroth with vs, will shortly show the fatherly loue and affection he beareth vs; but it shall not so befall thee, for to thy sorrow and paine, he will make thee confesse in hell, that he is true God, creator of heauen and earth. The king was moorued with more indignation against this, then he was against all the rest, & put him to greater torments, which he supported with great patience, putting his trust and affiance in God.

The seuen brethren being put thus vnto death, the king caused the holy and constant mother to be slaine also, who was worthy of eternall memory, not onlie, for that she had bene mother vnto such sonnes, but also, for that she seeing them die in cruel sort, yet alwaies exhorted and animated them to suffer these torments.

Many holy doctors giue vnto her incredible praise, namely: S. Gregory Nazianzen, S. Iohn Chrisostome, S. Ambrose, S. Bernard, Eusebius Emissenus, and many other, speaking all to the high commendations, both of the mother, and the sonnes. Therefore I returne & say; with great reason the Catholike Church celebrateth their feast, for they suffring such torments for the obseruances, and ceremonies of the old law, would surely haue endured the like, or more, for obseruing of the law of grace, if it had bene in their time. S. Antonius in Florence saith: the martyrdome of these seuen brethren, was in Antioch where the king remained at that time.

The life of S. Stephen, Pope and Martyr. August. 2.

THe Prophet Heliz?eus, going on a time vnto the cittie of Bethel, being neere the same, certaine boyes of leWde behauiour, and euill education, cried aloud behind him in reproach: Come vp, come vp, thou old bad head. He cursed them on the behalfe of God, and forthWith issued out of the Wood tWo beares, Which sleW tWo and fortie of them. And though cursing or reuenge by our oWne authority, is not laWfull but rather sinne, yet this Which Helizeus did, Was not sinne, but rather a holy, and meritorious Worke, he hauing a particuler instruction from God so to doe. Also, he Was a Prophet, and a person dedicated to God,

God, whose will is, that such persons be reuerenced, and honoured.

God would also haue it as a warning to men of more yeares, that they seeing the punishment sent by God vpon those children for opprobrious words vsed to Helizeus, might the more feare, and refraine, to vse any misbeseeming wordes or other wise, to wardes priests, and religious persons. For God speaking of them, saith by the mouth of the Prophet Zacharie: He that toucheth you in the vesture, toucheth me in the eyes. *Againe he saith by the Prophet Dauid: Touch not my Christs, to wit, my anointed: by which he meaneth the Priests. Haue respect vnto them. Let none be so bold as to wrong them. He that shall doe them anie agrieuance, let such an one know, he doth it to me. Saul also would persecute the Apostles, and the other Christians, he went thereto well furnished, with letters pattents, and commissions, but God met him in the high way, stroke him to the ground, and if he had not humbled himselfe, it had gone much worse with him.*

This was considered by the holy Pope Stephen, who commaunded by decree, that the Priestlie vestures should be kept, with all due reuerence; as if he would say: It is not only reason, that honour and reuerence be borne vnto Priests (for the office they haue, and for that they be of so great authority, that God descendeth into their handes, as when they absolue from sinnes and administer the Sacraments) but we must also make estimation of their vestures, to wit, the ornaments, with the which according to their degrees, they serue in the Church. The life of this holy Pope was written by Damasus, but more copiously by Simeon Metaphrastes, and others. They say that.

IN the time that Valerianus and Galienus raigned in Rome, the persecution against the Church was so sharpe, that many fearful Christians, fel vnto Paganisme, for feare of the torments. Those that were constant in the faith, hid themselues in denns and caues, vnder the earth, and some in the sepulchres of dead men; finding by their company some refuge and defence, from the warre the liuing made against them. The tirants hauing knowledge hereof, made a proclamation, publishing thereby, that whosoeuer could giue notice of any Christian (that he might be taken and put to death) should haue and possesse all his goodes.

This proclamation came vnto the eares of Pope Stephen, who with manie priests and others, lay hid in the sepulchres of the martyrs, for which cause he spoke vnto them and said: You haue vnderstood (ô you souldiers of Christ and my friends) the wicked and cruel edict latelie published against vs, to wit, he that giueth notice of vs, shalbe put in possession of our goodes. I admonish you all therefore, to make smale account of earthlie riches, rather then by the loue of them to loose eternall and heauenly treasures. Feare not the prince of this world, but rather the king of heauen & earth, Iesus Christ true God. Feare him, adore him, haue recourse vnto him, and he will deliuer you from all paine and tribulation whatsoeuer. A priest called Bonus, answered: O blessed father,

we be all determined & ready, not only to looſe our goodes, but our liues alſo, for the profeſſion of the name of Chriſt Ieſus.

Then came ſome prieſts vnto the holy Pope, & told him, that certaine Gentiles deſired to be Baptiſed, and therfore requeſted to know of him, to what place he ſhould bring them. The Pope appointed it in the caue called Nepotiana, wherein were aſſembled a hundred and eight perſons, men and women, whom the Pope Baptiſed; Then ſaid he Maſſe, and gaue them the bleſſed Sacrament. He alſo preached in the ſaid caue, and expounded vnto them many high miſteries of the kingdome of heauen. Many Gretians went to heare his Sermons, and diuers of them were conuerted.

Thither went alſo a tribune, called Nemeſius, who had one only daughter, who was borne blind, and at his arriuall there, he fell at the feete of the Pope, & ſaid; Father, I beſeech thee baptiſe me and my daughter, that ſhe may recouer her ſight, and our ſoules be deliuered from eternal torment. The Pope ſaid vnto him: if thou beleeue faithfully in Ieſus Chriſt, thou ſhalt obtaine all that thou deſireſt. I beleue (ſaid Nemeſius) that he which opened the eies of the man borne blind, which was Ieſus Chriſt, is the true God. I come not to be Baptiſed by any humane perſuaſion, but called by him. The holy Pope vnderſtanding this, inſtructed him in the faith, and cauſed both of them to faſt vntill the euening. Then in a place called *Titulis Paſtoris*, where the font-ſtone was, he Baptiſed them, beginning at Nimeſius. Aſſoone as he was Baptiſed, his daughter ſaid with a loude voice: I ſee a man which hath touched mine eyes, who is enuironed with great brightnes. Then the Pope Baptiſed the young woman, who was called Lucilla (and had recouered her perfect ſight) with ſixtie two perſons, men and women, that were then Baptiſed alſo.

The holy Pope remained with thoſe people, now in one place, now in another, preaching and giuing vnto them the bleſſed Sacrament. Nemeſius the father of Lucilla, gaue good proofe of his ſincerity in the Chriſtian faith, and ſeruice of God, wherefore the Pope ſhortly after made him Deacon, and by his meanes the tribune Olimpius, and Exuperia his wife, were Baptiſed. This was procured by Sempronius the ſeruant of Nemeſius, who was a faithfull Chriſtian, and valiant ſouldiar of Ieſus Chriſt. Pope Stephen, Baptiſed Olimpius and his wife, and alſo a ſonne of theirs called Deodatus, & not long after they were all martyred, for being Chriſtians. Sempronius was moſt cruelly tormented, for the Emperours tooke greater indignation againſt him, then againſt the other. The laſt torment was: they cauſed a fornace to be heated, and caſt them into it, and therein they loſt their liues, but it did not burne one haire of their head.

The Emperours had notice of Pope Stephen, and cauſed him to be ſearched for. The ſergants which were appointed to take him, found twelue Prieſtes, whoſe

whose names were, Faustus, Maurus, Primitiuus, Colonius, Ioannes, Exuperius, Cyrillus, Honoratus, Theodotus, Basilius, Castulus, and Donatus, all these being taken for the confession of the faith of Christ, were put to death. Their bodies were buried by Tertullinus, who had bene seruant to Olimpius the tribune. Vpon the occasion of this charitable deede, done by Tertullinus, Pope Stephen hauing fully vnderstood therof, he preached the faith vnto him, and conuerted him, for before he was a Gentile. He was Baptised, and shortly after was taken, as well for that he professed himselfe publikely to be a Christian, as also that he should declare and vtter, where the treasure of Olimpius his maister was, for they verily presumed, that he knew. For this cause they put him to many torments, as burning him with lighted torches set to his sides, breaking his teeth with stones, laying him on a wheele, which as it turned, pulled out of their places, all the ioyntes of his body, and finally, he was beheaded.

The holy Pope could not endure to lie hid any longer, and the Emperours sending a squadron of souldiars to take him, they found him accõpanied with Priests, Deacons, and others of the cleargy, which were all taken. As they were led away, many Christians followed them, lamenting and weeping, seing their shepheard vsed so basely. When he came before Valerianus, he said vnto the Pope: art thou Stephen that lewd man that maketh trouble and disturbances in the common wealth, & with slie deceipts and persuasions, seekest to take away the honor and religion of the immortall Gods? The Pope answered: I make no disturbance in the realme, much lesse doe I deceaue the people, but admonish and councell euery one, to leaue to honor the diuels, whom you adore in the Idolls, they should better adore and honour the God that created heauen and earth. Then said Valerianus: thou hast spoken that which deserueth death, and thou shalt haue it, that other may take example by thy punishment.

Then he commaunded the souldiars, to lead him to the Temple of Mars, which was neare vnto the port Appia without the wales, to the end that he should ether sacrifice, or els receaue iudgement of death. When the holy Pope was in the Temple, he lifted vp his eyes to heauen, and said. O Lord God, father of our Lord Iesus Christ, who diddest destroy the workes of the towre of confusion, the tower of Babylon, I beseech thee, ruinate and destroy this place, where the diuell is adored, by the vaine superstition of Idols. This said the holy Pope; and on a suddanie they heard a great thunder clappe, after which fell a thunder boult, that beate downe a great parte of the Temple. Herewith the souldiers and Gentiles were so frighted, that they fled in great haste, & left the Pope alone, with some Christians that followed him.

The Pope seeing himselfe free, went with those Christians vnto the Churchyeard of Lucina, and there he comforted and exhorted them, to suffer patientlie for the loue of Iesus Christ, & not to feare the menaces of the tirants. Then

he celebrated Maſſe, and communicated all them that were preſent. Hauing ended it, whiles yet he ſat in his Pontificall weede, he ſaw many armed men, which the Emperor ſent (for hauing vnderſtood what had befallen in the Temple of Mars, and alſo that the Pope was in the Church-yeard of Lucina) who ſent theſe men to kil him. The bleſſed Pope ſhewed no ſigne of feare in his countenance, but ſtood with his accuſtomed grauity. The miniſters of iuſtice (or rather of the diuel) cut off his head, his ſeat and habit, being bathed in his blood. His body was buried by his Prieſts, in the Church-yearde of Calixtus, on the 2. of Auguſt.

The Church celebrateth his martirdome, on the ſame day, which was in the yeare of our Lord 258. (Baronius ſaith 259.) in the time of the aforenamed Valerianus and Gallienus. This Pope made a decree (as before is ſaid) in which he commaunded that the holy veſtures, with the which ſacrifice is offered vnto God, ſhould be decently kept, and hallowed, and that none ſhould be ſo bould as to be apparailed with them, or touch them, but ſacred perſons, and in a hallowed place, leaſt it befel vnto them, as it did vnto king Baltaſar, who for touching the veſſels of the Temple, and vſing them ſo profanely, was chaſtiſed by God from heauen. He alſo ordained, that no infamous perſon ſhould be admitted vnto Eccleſiaſticall dignities. It was the iuſt iudgement of God, that the Emperour Valerianus (who was he that cauſed Pope Stephen to be put to death, and many other Chriſtians alſo) fighting in battaile with Sapores king of Perſia, ſhould be ouercome and taken priſoner, and that Gallienus his ſonne, ſhould be ſo weake, and baſe minded, that he neuer ranſomed him, noreuer endeuored to doe it. So that Sapores kept him priſoner while he liued. And alwaies when he would ride, he ſet his foote vpon his ſhoulders, in ſteade of ſtirropes. But let vs retorne to Pope Stephen.

He was Pope 7. yeares. 5. moneths and 2. daies. (Baronius ſaith. 3. yeares 3. moneths, and 22. daies.) He gaue holy orders twiſe, in the moneth of December, and ordered 9. Biſhops. 6. Prieſtes and 5. Deacons. Before he was elected Pope, he was arch Deacon of Rome where he was borne, and was commended by euery one for his vertuous life. Now he liueth in heauen, where he is a citiſen (with the title of Pope & martyr) in the company of the bleſſed Saints, with whom he enioyeth the viſion of God, which he of his mercy graunt vs alſo to enioy. Amen.

The Inuention of S. Stephen, the firſt Martyr. Auguſt. 3.

Pſal. 9 19. KIng Dauid ſaith in one of his Pſalmes; that God will not vtterlie forget the poore, in their death, and at their end. *He ſaith not thus of the rich, but of the*

poore

poore whom God doth remember in their death, since it seemeth they were forgotten of him in their life. The contrary hapeneth vnto the rich man. Of him, God is forgetfull in his death, for that it seemeth he did remember him in his life. In the Gospell that is read at Masse, vpon the day of the Inuention of S. Stephen. Iesus Christ is likened vnto a Hen, saying: that as she gathereth her chickens vnder her winges, and there giueth them warmeth, and conforteth them. Euen so he spred his winges, when he stretched out his armes vpon the Crosse, to gather vnder them his faithfull beleeuers, there to comforte and cherish them. He would haue the poore, who be also his children, to be likened vnto the Hen (though in an other respect) for howsoeuer her life be prolonged for a time with picking and scraping (because she is alwaies hungry) yet commonly at the last she dyeth a violent death, but what then insueth after when she is dead? she is set vpon her Lords table. So happeneth it to the poore. In his life he passeth with necessitie and hunger like as the Hen, he is despised of the mighty of this world, and if he speake but anything which doth discontent their humor, streight he is outfaced and oppressed. In this manner it befell vnto S. Stephen, because hee speake in the behalfe of Christ and his Gospell. Diuers times also the poore man dyeth not naturally, but is put to death, euen this also befell vnto S. Stephen and other martyrs. Yet because God doth remember them at their end, he ordeineth them for his owne table, and honoureth them with great triumphes in heauen. Mat. 13. 37.

The contrary of this happeneth to the rich man, who is resembled vnto the Faulcon, or hawke; for as she in her life is carried on the fist of great Lordes, and fed and nourished with the best flesh, yet when she is dead, she is throwne on the dunghill, and no reconing is made of her: so many of the rich, goe vnto the dunghill of hell, and as Ieremias saith of rich Ioachim, it befalleth vnto the rich man, as vnto the Asse after his death, whose skinne is taken off and applied to other vses, his flesh he leaueth for dogges and vermine, and his bones on the dunghill. So the couetous rich man, taketh not with him his skinne, that is his goodes and riches wherein he was delighted, but of those which he abused, others reape the fruite and commodity. He leaueth his flesh, to wit, his bodie, to the wormes: his bones, to wit, his soule, on the dunghill of hell.

All this we see exemplified in the couetous rich man, of whom S. Luke saith, that he dyed, and was buried in hell. But much better is the lot of the poore, who as Lazarus was, is carried by Angells, no more into the bosome of Abraham, but to heauen, which now is opened. We see now, that verified which Dauid said. God remembreth the poore at his death. And to the end, we may more plainly see that it is so, his will is, that some times their bodies, that haue bene so gotten and hidden many yeares, should be found and knowne, that they might be reuerenced, and honoured of men, in signe and token, that their soules be cherished by God.

This happened to the glorious Protomartyr S. Stephen, who hauing beene forgotten and hidden a long time, his bodie was found with the bodies of other holie men, that were buried with him, to the end, all of them (especially his) should be honoured, and reuerenced by the Christians. The manner of this Inuention, & how his body was found by Lucianus a priest (to whom the place was reuealed where they were) he relateth in a letter which he sent into

diuers

diuers partes of Christendome, in this manner.

LVcianus (the least of the seruants of God, by his mercy Priest in the church of the village called Cafarmagala, in the diocesse of Ierusalem) wisheth health in our Lord to al the Christians in the world, that be souldiers vnder the standerd of Iesus Christ. It seemeth vnto me, a thing very fit and necessary, to recount vnto all, a vision or reuelation which it pleased God to shew me, concerning the reliques of the glorious S. Stephen Deacon, and Protomartyr of Iesus Christ, and of Nicodemus, of whom mention is made in the Gospell, and of Gamaliel, who is spoken of, in the Acts of the Apostles; and especiallie for that this charge is imposed on me, by Auitus the Priest, and seruant of God, who may commaund me, as a father may his sonne.

It happened, on a friday, being the 3. of December, in the sixt yeare of Theodosius Emperour of Rome, I sleeping in the night in the Baptisterie (as I was accustomed) for the better guard of my Church, and also, for that I would be readie, and prepared with diligence, for any accident that might happen, vnto my faithfull parishioners, on a sodenie, in the third houre of the night, which is in the first watch, being in a traunce or extasie, and halfe awake, I saw a venerable ancient man, who had the habite of a Priest, with gray haires, and a long beard, he had on him a stole, and was couered, with a white garment, all adorned with pretious stones which were set in gold, and in euery one of them was a Crosse, he had in his hande, a rod, or wand of gold, and coming close to my right side, he touched me lightly with the wand, and calling me three times said: ô Lucianus, Lucianus, heare me Lucianus: then said he in the greeke tong: Go vnto the citty Elia, which is, Ierusalem, and say to the holy Bishop therof called Iohn: how long shall we remaine closed vp? why doth not he open our sepulchres? Say to him: it is Gods will, that in the time of his Bishoprike, that which is heere, shalbe found. Tell him, that the sepulchre where our bodies be, must be opened speedily, that by our prayers, the eternall Father, with his Sonne Iesus Christ, and the holy Ghost, may open the brest of his clemency, and take pitty vpon the world, which is in danger of vtter destruction, by the manie euils, which daily, and hourely doe happen, and be comitted in the same. I care not so much for mine owne body, as for them that be buried with it, & be worthy of all honour and reuerence.

I answered, and said vnto him: who art thou, Lord? and who be the other that be with thee? He said: I am Gamaliel, who was instructor, and bringer vp of the Apostle S. Paul at Ierusalem. He that is with me in the monument on the east side, is the blessed Protomartyr S. Stephen, who was stoned to death by the Hebrewes, and Princes of the Prieftes in Ierusalem, without the gate which is on the North part of the citty, and goeth to Cedar. His blessed body remained there,

there, a whole day, and a night without buriall; for so had the wicked princes of the Sinagogue commaunded, that it might be eaten by wild beastes. But none touching it (as it was Gods pleasure) I Gamaliel, hauing compassion on Christ his seruant, and desiring to obtaine the reward of our Lord, gathered some Christians together, and perswaded them to go by night, and to take vp his bodie, and carrie it to my village, called Cafarmagala, which is asmuch to say: as the village of Gamaliel. It being twentie miles from Ierusalem, and is the same, where thou now art, I prouided all things necessary for that entent, and so they caried the bodie, and I, together with them, buried it in a new sepulchre of mine at the east side. The Christians remained with me seauenty daies, bewailing, and lamenting him continuallie; and I gaue them entertainment all that time.

In an other sepulchre thereby, is Nicodemus, that came to Iesus by night, when he said vnto him: that he that is not borne againe of water, and the holy Ghost, cannot enter into the kingdome of heauen. He was Baptised by the disciples of Christ, for which cause when the Iewes had depriued him of his principallity, and all offices, excommunicating him, and casting him out of the cittie, I Gamaliel vnderstanding this (as one that had endured also, like troubles, and afflictions, for the loue of Iesus Christ) had pitty on him, & brought him to my village, and gaue him his dyet, and clothing till he died; and then I buried him honorably, neare vnto the bodie of S. Stephen.

The same happened to Abidon, my deare sonne, who iointly with my selfe, was Baptised by the disciples of Christ, being twentie yeares old. He died before me, and I buried him in that sepulchre, which is higher then the other, in which I apointed my owne body should be buried after my death. My wife Ethna, and Sedemias my eldest sonne, were buried in an other village called, Cafarsemelia, because they would not be Christians. Hauing heard all this related, then did I Lucianus (the vnworthy Priest) demaund of him, where shall we find the place where your holy bodies be laid? He replyed: in the middest of the field, which is neare to the village, that is called, Delagabri, that is, of the seruants of God.

I then being fully awaked, desired of God with all humilitie, that if this vision was sent from him, that he would let me see it the second and third time. I fasted all that weeke, vntill the other friday, and that night the same Gamaliel, in the same figure and habite that he appeared to me before, appeared againe, and said vnto mee: Why art thou negligent, and goest not vnto the Bishop Iohn, to tell him that which I appointed thee? I answered: Lord, I was fearefull to go the first time, least he should make a scoffe of me, and deride me as a foole, I besought God, that if thou cameſt to me from him, that thou mightest appeere to me the second, and third time. Doe (said he) as I appoint

thee, and be assured, that my wordes be true. When he had said thus, he vanished away; and I arose, and rendred thankes vnto God, beseeching him, that the vision might appeere vnto me the third time.

I continued stil my fasting, and on the third friday, I saw the blessed old man, to come on the other side; & seeming to be angry, and to threaten me, he said: For what cause hast thou delaied vntill this time, & art not gone to tel the Bishop Iohn, that which I said vnto thee? what excuse canst thou make vnto God in this case? How thinckest thou to obtaine pardon of him at the day of Iudgemēt, hauing thus despised him? In despising me, thou hast despised him, knowing, that which I did, I did at his commaundement. Doest thou not see what negligence and coldnes is amongst many, and what other afflictions and tribulations diuers haue in the world, which haue great need of our prayers for their helpe? Why art thou then so slacke and negligent in their losse and hurt? Doest thou not consider, that in the desert, be many better men then thy selfe, yet we haue left them, and chosen thee, to declare this mistery? This was the cause, that it was ordeined in heauen, that thou shouldest come from an other village, to be Priest and curate of this, that by thy meanes, our bodies might be found, and made knowne vnto the world. Arise, and goe vnto the Bishop, and will him, to discouer our bodies, and prouide vs a Church, wherin praiers may be made, and that so God, by our intercessions, may haue compassion on his people. I seing him angry, all trembling with feare, said: My Lord, I was not negligent, but staied to be certified the third time. Now will I goe, to doe thy commaundement. And so the vision vanished away.

I being awaked, and day being come, went to the blessed Bishoppe Iohn, and told him all that, which I had seene and heard. When he vnderstood my wordes, he shed teares for ioy, and said: Blessed be Iesus Christ, Sonne of the liuing God. If it be as thou saiest, it shalbe fit to bring into this citty, the body of the glorious Protomartyr S. Stephen, who shewed himselfe vnto the Iewes, to be a true souldier of Iesus Christ. Goe my sonne, and digge in the field thou speakest of, and see in what place these blessed bodies be, and let me know when thou hast found them.

I tooke leaue of him, and returned vnto my Church, and gaue publike charge to all the parish, that euery one should rise early the next morning, to digge in that field, for that pretious treasure. The next day being come, and we hauing song the accustomed himnes in the morning, we went and digged vnder an heape of stones, in the field that was shewed mee. But then one called Negutius came vnto me (the vnworthy Lucianus) and told me, how the last night, the same Gamaliel had appeared vnto him, and had bidden him to aduise me, that their bodies were not vnder that heape of stones (for that was made by the Christians, in memory of that plaint, wherwith they bewailed S. Stephen 70. daies),

daies) but that he ſhould digge a litle further off, in a place called in the Syrian tong, Dabathalia, which is, the place of ſtrong men, and there the bodies were to be found.

I rendred thankes vnto God, that an other had the ſame reuelation; ſo that we digged vnder the heap of ſtones but in vaine, for there was nothing found Then went we to the place the brother had named, & digging, we found three ſepulchres, couered with three ſtones, on which were engraued three names to wit: Celiel, which is, the ſeruant of God. And, Appan, Dardan, which is: Nicodemus, and Gamaliel. I would not ſuffer the holy reliques to be vncouered, vntill the Biſhoppe Iohn (who celebrated a Sinode in Lidda, which is Dioſpolis) was certified of that which happened.

When he had notice hereof, he came to the place, accompanied with Eleutherius Biſhoppe of Sebaſte, & of Eleutherius Biſhoppe of Iericho. When the ſtone of the ſepulchre of S. Stephé was taken vp, there was felt ſuch a fragrant, and ſweete odour, that neuer liuing creature did feele the like, the place reſembling the terreſtriall Paradiſe. Among many people that were preſent, there were diuers ſicke perſons alſo, who feeling this moſt ſweete ſmell, were cured to the number of ſeauentie three.

Then the other two ſepulchres were opened, and in the one was Nicodemus, and in the other, which was much greater (for it was deuided into two partes) were the bodies of Gamaliel and Abidon his ſonne. The body of the father & the ſonne being to be knowne a funder apparantly. The bodies of theſe holy men, were caried into places more conuenient, the body of S. Stephen being placed in the Church of Sion. I (ſaith Lucianus) tooke ſome litle bones, of the ioints of his hands. The bones indeed were very litle, but the reliques was great, and worthy eſtimation. I tooke likewiſe of the duſt, into which his bleſſed body was conuerted, and I ſent it to the holy Prieſt Auitus, that he might alſo poſſeſſe ſome of that treaſure which we enioyed, and might pray vnto God for vs, that we may be worthy to appeare in the preſence of Chriſt our Lord. Theſe reliques were found in the yeare. 400. of our redemption, on the 26. of December, when the church doth celebrate the feaſt of S. Stephen. It had not rained in that country of a long time, but aſſoone as the bleſſed bodies were vncouered, the raine fell in aboundance, to the great ioy of the faithfull, who praiſing God, rendred him thãkes, holding for certaine, that his diuine maieſty, had ſhewed this mercie, at the interceſſion of theſe holy Saints. This is the letter, and relation, of the holy Prieſt Lucianus.

He ſaid, that the body of S. Stephen was caried to Ieruſalem, and laid in the Church of Syon, and from thence, by the meanes of the Emperor Theodoſius the yonger, which ſhortly after was Emperour of the Eaſt, it was tranſlated to Conſtantinople. After this in the time of Pope Pelagius, and in the yeare of our

Lord. 560. the blessed body was caried from Constantinople vnto Rome, on the 3. day of August, on which day, his inuention is celebrated. This blessed body, was brought into the Campus Veranius, and laid in the same tombe, where the body of S. Laurence the martyr was, and it is said by tradition, that when the sepulchre was opened, to put it in, the body of S. Laurence of it selfe gaue place, withdrawing vnto the left side, leauing on the right side, roome for S. Stephen. From that day forward, many (by this occasion) called S. Laurence, The courteous Spaniard. S. Augustine in the 22. booke, *de Ciuitate Dei*, writeth some miracles which were done in sundry places, when the body of S. Stephen was discouered: and in all Christendome, Churches were built to his honour.

On a certaine time, a Bishoppe passed (with some reliques of S. Stephen by a place called Aquæ Tibillitanæ, and a blind woman drawing neare to do them reuerence, recouered her perfect sight. An other Bishop called Lucillus, touching the same reliques, was healed of an old incurable disease & a sore, which had put him to extreame paine. Eucarius, a Priest and a Spaniard, who was sick of the goute, was cured, and deliuered, by meanes of this Saint. The same Priest being past hope of life by an other infirmity, & the reliques of S. Stephen being put about him, he recouered his health forthwith. In a place called, Audurum, a cart went ouer a child & killed him. The mother brought him to the church of S. Stephen, weeping, and praying; at last, recommending him vnto the helpe of the holy Saint, the child arose aliue, and safe without harme. Two children, to wit the brother and the sister, were cursed by their mother, and they fell into an extreame shaking palsey. They hauing sought for remedy farre and neare, could find none. But at last, they were cured and healed in a Church of S. Stephen, in the sight of S. Augustine, who recounteth this miracle, as being an eye witnesse thereof. This holy Saint is vndoubtedly in the high fauour of God. Vouchsaffe (ô S. Stephen) to obtaine for vs all, by thy intercession, the eternall glory. Amen.

The life of Saint Dominicke. August. 4.

AMeng many other the memorable and famous acts that Sampson did for the seruice of God, against his enemies the Philistims, one was: he tooke many foxes aliue, and to the taile of each of them, he tyed a firebrand, then let them go amongst the corne of the Philistims, that was now ripe, and readie to be reaped, so that he burned all their harueft of that yeare. He was well pleased to doe this seruice to almighty God (by whose instinct he did it) and by this meanes his enemies were endamaged, and defeated.

In this figure, Sampson was a liuely patterne of the glorious S. Dominike, who being as valiant,

valiant, and strong as he, and no lesse desirous to please and serue God, made continuall warre against his enemies, as well heretikes, as euill Christians, and to endamage them, he gathered together many foxes, which burnt vp their diuellish deuises, and this signified, the blessed order of preachers, which he instituted, and ordeined. The foxe is astute and politike; so a preacher must be wise and politike, to know what he should say, & when he should speake. He must also carrie a firebrand, to wit, the fire of the loue of God, fire of the loue of his neighbour, fire of rigour, where with to reprehend vices, and to burne the euill herbes, and the wicked seedes, which heretikes sow by their false, and cursed doctrine, and the euill Christians, with their lewde life, and bad examples. All these must the preachers burne and consume, with the fire of the loue of God, euen as the fathers doe of the order of S. Dominicke, whose principall profession is to preach.

This comparison doth also fitly agree to this holy Patriarch, for he being yet in his mothers wombe, she dreamed, that she was deliuered of a whelpe, with a firebrand in his mouth, with which he set the whole world on fire. Moreouer as the preachers be likened vnto the foxe in being wise and politique, so must they also be like a whelpe in boldnes, & barking. The preachers which faile in this, are called by Esaias in reproach, Dumbe dogges, that cannot barke. The firebrand they are to haue in their mouthes, is the fire of the loue of God, which as we said before, the preacher must haue. Further more, he must endeuour, that his life be as the light, and shine in the world, that with his clearnes, he may pull and draw sinners out of their darknes, as did the holy Father S. Dominicke, and for that cause, his mother had that reuelation.

The life of this glorious Saint, is written by diuers authors, but the most especial, and whom I entend to follow, is, Ioannes Gerzonius, an orator of Bologna, and frier Theodorius de Apoldia, a religious man, of the same order of S. Dominicke. I doe not entend to say all that which they say, but only to recount some speciall partes thereof, and to giue a taste of his most holy life, and admirable deedes.

To declare all things worthily of this Saint (which without doubt are very admirable) and according to my desire, I wish S. Ierome would lend me his learning, S. Augustine his sharpnes of witte, S. Iohn Chrisostome his eloquence, S. Ambrose his grauitie, S. Iohn Damascene his Theologie, and the sweete stile of S. Bernard, that I might giue better satisfaction to the readers, and giue worthy commendations of S. Dominicke, somewhat answerable to his due deserts, as also, that those that be deuout vnto him, might not haue cause to complaine of me, as being too sparing in declaring his praises. The historie of his life is in this manner.

AT the time when Alexander the third was Pope, and Frederike the third of that name Emperour of Almaine, and Don Alonso the 9. raigned in Castile (who gaue the great ouerthrowe and discomfiture to Miramolinus, in the place called Nauas in Tolouse) in the yeare of our Lord 1170. there dwelt in a citty of Spaine called Calaruega, in the Bishoprike of Osma, an honorable citizen, called Don Felice de Duzman, who had to wife a noble ladie, named

Donna Giouanna Deza. They were both of great parentage, and the faithfull seruants of God. Don Felice surpassed in vertue, the most vertuous; and Donna Giouanna his wife, excelled the most admired wemen of her time. These two liued thus together, or to say better, they liued, and were ioyned vnto God, and were equall in all holy and vertuous thinges.

They had three sonnes, two of which were good and holy Priestes. One of them liued in an hospital, where was a great companie of poore, helping and curing their diseases, both of bodie and soule. And in these workes of mercy both spirituall and temporall, he continually exercised himselfe. His holy life, was such, that after his death God wrought many miracles by his meanes. The other brother entred into religion, wholly consecrating himselfe to praier, & meditation, and therein he persewered to his death.

The third was the blessed father S. Dominicke, of whom (as is said before) when his mother was with child, she dreamed, that a dogge hauing a firebrand in his mouth, gaue light therewith to all the world. It was afterward euident, that this was a reuelation, since that by his doctrine, and the friers of his order, all the world was illuminated, and receaued light. Likewise, an other lady that was his second mother in respect of Baptisme, saw a starre vpon the head of S. Dominicke (being but very yong) the light whereof, shined ouer the world. And that it might more euidently appeare, what a holy man he should be, the same befell to him, which happened to S. Ambrose, vnto whom lying in his cradle, came a swarme of Bees, which setling on his face, entred, and came out of his mouth againe, signifying: his sweete doctrine, and pleasant speech; the same I say, befell to S. Dominicke. His name also shewed that he should be wholly our Lords, for from the day of his birth, he was alwaies his, neuer comitting any mortall sinne.

When he had the vse of reasō, about the age of sixe or seuen yeares, he would come from his bed (wherin his mother had laid him softe, and easilie) and lie on the bare ground, thus beginning his austere life, and vsing rigorous pennance, which he entended to performe, at his perfect age. When he came to more discretion, his diligent parents instilled into his mind, the loue, feare, & glory of God, with their continuall counsell to persewer in vertue. The holy yong man, receiued their good aduise very gladly, so that he being but yong in yeares, seemed already an old man. And by his graue and considerate cariage, he had gray haires in discretion, which yet he had not on his head.

He was temperate in his diet, he auoided all those pleasures and delights, which youth so greedily follow. Then his father sent him to Placentia, where at that time the study of all sciences florished, but were after translated to Salamanca by king Ferdinando the second. There he studied the liberall artes, and in short time, not only surpassed his other schoolefellowes, but some of his maisters,

maisters, and teachers also; notwithstanding for the following of his studie, he did not omit his ordinary exercises of deuotion. He prayed often, he was verie mercifull, and had great compassion on the affliction of his neighbour, and when of him selfe, he could not releeue nor helpe them, he by his prayer obtained helpe from God. His exceeding charitie, was euidentlie declared, in a great dearth which was ouer all Spaine, at such time as he studied; for when he had no other thing to releeue the poore with all which resorted to him (hauing distributed that which his father sent him to liue on) he sold all his bookes, and gaue the mony arising thereof to the poore. This his example, caused many to doe the like.

One time S. Dominicke sawe a woman that wept bitterly, for that the Moores had taken her brother, and made him a slaue. He being mooued to compassion, perswaded, and besought the woman as much as he could, to sell him for a slaue, and to redeeme her brother. And if the woman would haue done so, he would gladly haue accorded thereunto. Hauing studied Logike, and Philosophy foure yeares, he passed to Diuinitie, which he followed so diligently, that by the sharpnes of his wit, & quicke vnderstanding (the grace of God assisting him) he profitted wonderfully in a short time, so that both for his studies, and other admirable sanctity, he was much knowne, not only for a man of holy life, but also for his great learning.

At that time Don Diego a holy man, was Bishoppe of Osma, who was very carefull in his charge, concerning his Bishoprike, both for the aduancement of the seruice and glory of God, and for the good of his flocke. His especial care was, to haue in his church and company, men of knowne learning, and holines of life, both which he him selfe was endued withall. This Bishoppe, through his great zeale, and by authority from the Pope, so reformed the Chapter of his Church, that of Chanons seculer, he made them Chanons regular. The report of S. Dominicke coming to his eare, he sent for him, and placed him in his Church amongst the Chanons, who obserued the rule of S. Augustine. S. Dominicke made profession of that rule, to the great good liking of all the Chanons, who hauing now knowledge by experience of his learning and vertuous life, were glad they had him in their company, he being to all, a mirrour of true religion. He vsed to pray much, and was very dilligent and deuout in all diuine offices. In brotherly loue he exceeded others, and surpassed all in tender compassion ouer the afflicted. God gaue vnto him the perticuler guift of teares, of which he shed aboundance, for all wants or necessities of his neighbours, as well corporall, as spirituall. The vertue of humility, did shine most cleerly in him, for he humbled himselfe, not only to his betters, but to his equalls, yea, and to his inferious also.

For the attainment of his vertues, he was much furthered by a booke which

Iohn

Iohn Cassianus wrote, intituled, Collations of the fathers. Wherein were contained certaine conferences of the aunciēt monkes, which dwelt in the deserts, to wit, concerning puritie of hart, of the victorie and ouercoming of vices, of the attrainment of vertue, of the exercise of contemplation of mans life, of the steps to perfection. Out of these, the holy man tooke aduises, and examples, whereby he increased still in all these vertues, and stroue with desire to arriue, to the highest toppe of the most perfect men. It fell out, that for the great vertues the Canons knew to be in him, and for the great prudence he showed, in their rules, & other their affaires, they accorded to elect him for their cheife Prelate, and to place him superior ouer them. He (with lowlines) accepted the place, and exercised it very diligently a certaine time, vntill our Lord called him to a more worthy office; and came to passe in this manner.

Alonso King of Castille, sent on an Embassage into Fraunce, Don Diego Bishoppe of Osma, and committed vnto him the most important busines of the affaires of the Church, and of religion. The Bishop, who knewe the holines, and had a taste of the learning and other vertues of S. Dominicke (whose counsell he had vsed in his principall affaires, and in whose sweete conuersation he had great delight) tooke him in his company; such beinge the ordinance of God, to bring that to passe which after happened. For as he passed by Tolouse in Fraunce, there was an heresie discouered at that time, which was of the Albigenses, who held some errours, and especially one, about the reasonable soule, which the very Philosophers that had not the light of faith, held for a follie and madnesse. S. Dominicke being at that time lodged in a house, vnderstood, that the maister therof, was infected with that heresie. He praied to God for him, & alleadged to him such pregnant and manifest proofes and reasons, that he reduced him to the true Catholique faith. This man was the first, that is knowne, to haue bene conuerted by S. Dominicke.

The Bishoppe dispatched his busines, which he had vndertaken for the king of Castile, and went himselfe to Rome (with his holy companion) where at that time Innocentius the 3. was Pope, successor to Alexander. The Bishoppe requested the Pope to take from him his Bishopricke, that he might labour to conuert those heretikes which he found in his last iourney. But the Pope would not consent thereto. They returned by Fraunce, and visited a monasterie of Carthusians, vnto which order, the Bishoppe was much affected, and staying with them certaine daies, he tooke the habite, and bore it alwaies with him. In this iourney S. Dominicke got great acquaintance, and many friendes, whom he tooke with him, in the companie of the Bishoppe, to labour in the conuersion of these heretikes, which they hartely desired, knowing that it would be a most acceptable seruice to almighty God.

At Mountpellier, they found a legate of the Popes, with certaine Bishops, &

twelue

twelue Abbots, of the order of S. Benedicte, who coming also purposely for the conuersion of these heretikes, euen as they did, they went together in one company. By the counsell of S. Dominicke, they lefte their horses and seruants, and began to preach in pouerty and humillity, after the manner of the Apostles. It were too long to recount all that which happened to euery one (or particulerlie to S. Dominicke) in their preachings and disputations, with the heretikes, we will only touch, some especiall and most principall heades.

On a time they accorded with the heretikes (in a certaine country where they came) that they should write downe their opinion in one booke, and the reasons they alleadged to confirme them, and they so doing, S. Dominicke wrote in an other booke, the Catholique doctrine, that the vniuersall Church holdeth and confesseth about the same matter, and he confuted all that the heretikes said, by inuincible arguments, and sound reasons. These two bookes were throwne into a great fire in the sight of many people, & the booke of the heretikes, was forthwith burned & consumed to ashes; but the booke S. Dominicke had written in defence of the Catholique faith, remained without hurt, & leaped three times out of the fire, hauing bene so many times cast into it. Although this sufficed, and brought some to the truth, yet others remained obstinate in their errours, and conceiued such indignation against S. Dominicke, that they entended his death, and sought a fitte time and place to performe it.

Once they lay in waite for him, in the way that he was to passe, and tooke him, & drew him violently out of sight, that they might safely performe their wicked inrent, hauing him in their handes, they said to him: Thou seest Dominicke, thou art in our handes; if we will, we can kill thee, for what canst thou doe? The blessed man changed not his countenance, but answered: I pray you dispatch me not at one blow, but by litle, and litle. Cut off my handes first, then my feete, and shew me them cut off in that manner. Then pull out mine eyes, and let my body rolle and tumble in mine owne blood; lastly with many woundes, make an end of my life, this is all that I requeste at your handes, so shall I suffer somewhat for my Lord Iesus Christ. They hearing the wordes spoken with a courage and resolution (God striking also terror into their hartes) departed, and left S. Dominicke to goe at his pleasure without hurt.

Yet they ceased not to persecute him with their venemous tongues (whom they had not harts to hurt with their handes) either speaking of him opprobrious wordes, or els slaundring him among the people. He bore all this with great patience, and the people knew well that they falsly belyed him, so that by this meanes, his credit and fame increased the more. The heretikes accused him to be a glutton, and that he pampered his body two exceedingly. Wherfore, he to manifest their slaunder, tooke a roome one lent, in the house of certaine noble wemen, which were tainted with the heresie of that country.

The life that he and his company led, was this: They fasted daily only with bread and water, they slept on the ground, wore haire cloth, and preached dailie, whereby appeared, that they were not so much addicted to ease, and pleasure, as the heretikes made report, yea the ladies of the house were herewith reduced to the Catholique faith. Other matrones also, hearing a sermon of his (being conuerted from their errors) came to him in the Church & said: O thou holie seruant of God, this day in thy sermon thou hast called them heretikes, whom we reputed to be deuout, and good men, we thought their doctrine had beene Catholique, and hitherto we haue followed the same. By what meanes may we now know that which thou saiest to be true, for if we knew it to be truth, we would yeeld, and follow it. S. Dominicke hearing their wordes, fell to praier; then arising he said: Now God will shew you, whom you haue followed till now; Forthwith they saw a great ougly Catte, whose gastly eyes, sparckled like fire, and she had an odious smell. She coming among them, went to these women seuerally, and they being fearfull, fled, and ran from it. Lastly, it tooke hold of a belrope, and climbing vp by the same, vanished away. This strange accident, drew these matrons from their errors, and reduced them to the Catholique faith.

The Bishoppe of Osma returned to visite his Bishoprike, entending to set thinges in such order, that he might labour to conuert these heretikes to the Catholique faith: but assoone as he came home, he dyed of sicknes, many Priestes and religious men, that helde him for their father, were lefte destitute, & without helpe. For many of those, that employed themselues against those heretikes, were furnished and prouided of things necessary by this good Bishop. This stay and relieue failing them, they ioined themselues vnto S. Dominicke, and tooke him for their father and superiour, he appointing to each one their dutie and office, in their exercises, which was cheiflie to preach, and dispute against the heretikes. And seeing many came, and were ioined to him daily, he began by degrees to found a religious order, which are called: Of the preachers.

These men had great succours and ayde, from the Bishoppe of Tolouse, and Simon de Mountfort, who raised powers against the heretikes, to destroy them by force of armes, the Pope hauing graunted the Cruciara, to those that made such warre against them, many Catholiques came, to be partakers of those Indulgences. S. Dominicke by the helpe of those two Lordes, founded a Conuent, vnto which he brought all those that were imployed against these heretikes. They all held S. Dominicke for their prelate and head, and were obedient to him. He hauing knowledge, that many Catholiques (constrained through pouertie) set their daughters to the seruice of heretikes, who by that meanes were infected with their heresie, caused a monastery to be founded, to receiue all such poore maides; where they had maintenance giuen them, helping

ping forward themselues also with their owne labour. By this meanes, they were freed from that danger of heresie, and serued God vnder the name of religious women, S. Antoninus of Florence saith, that in the time while S. Dominicke staid in that coũtry, by the endeauours of him and other preachers, there were reduced to the Catholique faith aboue a 100000. persons.

The good father seeing this great fruite, determined to goe to Rome, and to certifie the Pope thereof, the rather to moue his holines to allow and approoue, this his order of life, wherby it might be of more authority, and they might freely endeauour to gaine more soules. At that very time, was a councell held in S. Iohn Laterane, which was in the yeare of our Lord. 1215. Thither was to goe, the Bishoppe of Tolouse, called Fulco, who was the protector of S. Dominicke, and others that were with him (as is said before) and had giuen them a Church in the same citty of Tolouse, and a house, neere vnto it wherin they might dwell, and he assigned to them the thirhes of the tenth part of his Bishopricke whereon they might liue. S. Dominicke accompanied the Bishop vnto Rome, and by his meanes, obtained a fitte time to speake with the Pope, which was then Innocentius the third.

He told him what great need Christians had of instruction and teaching, aswell for the reprehension of their vices, as for the conuiction of heresies, which were of late risen and discouered, and that therefore it was needfull to institute a new order of preachers, who should haue no other care but that onely. Also, that himselfe, with other holy Chanons, were assembled and vnited in Tolouse, and had offred themselues to this seruice of God, for the saluation of soules; & that already, they had done much good, and conuerted many. Moreouer, he said: that if it should go forward, it was necessary to haue the approbation, and confirmation of the sea Apostolique, head of the vniuersall Church of Christ. Therefore, he humbly besought his Holines, that it would please him by his authoritie, to confirme the Order and manner of life, that he and his fellowes had begunne, for they entended to preach the Gospell of Christ, if he would fauour, and helpe forward their good entent.

The Pope shewed him selfe somewhat straunge at this requeſt, saying: that in the Church were many orders already, who serued God deuoutly and well, and that it was more fitte, to helpe and aide them, then to found more new orders. The Pope enquired of the Bishoppe of Tolouse, what man that should be, in such meane apparell, that was of such a graue, and venerable aspect, and had spoken to him with such discretion, and with so high and bold a spirit? The Bishoppe told the Pope, what he thought of S. Dominicke, giuing him great commendations, & assuring him what great good, he and they had done in Tolouse; yet the Pope would not yeeld, nor graunt S. Dominicke his requeſt, vntill he saw a vision, which he often recounted, and was in this manner.

The Pope thought he ſaw in his ſleepe, the Church of S. Iohn Laterane to totter, and ready to fall, and that S. Dominicke (whom he knew by his habite, and countenance) ſupported, and held it vp with his ſhoulders: ſignifying, that the bleſſed Father, with thoſe of his order, ſhould do great good vnto the Catholique faith. The next day, the Pope cauſed S. Dominicke to be called, and ſaid vnto him, that he allowed of his intent for good, approouinge his holy purpoſe, and hoping (as God had reuealed vnto him) that it ſhould be very profitable for the Chriſtian Catholique faith. He commaunded that S. Dominike, aſſoone as he could, ſhould returne vnto Tolouſe, where his companions were, and among them, that they ſhould chooſe out ſome of the auncient rules, approoued by the Church, to whoſe cenſure, they ſhould ſubmit themſelues, and this beinge done, they ſhould returne vnto Rome, at which time, he would graunt aſmuch as he requeſted.

This anſwere pleaſed S. Dominicke verie well. Such was his humillity and diſcretion herein, that he entended to vſe ſome rule of life, already approoued in former times, which ſhould carry credit alſo, as wel for the holines and wiſedome of him that ordained it, as alſo, for that the Catholique Church had allowed it. And this determination pleaſed them better, then to deuiſe a new manner of liuing. With this reſolution, S. Dominicke determined to returne to Tolouſe to his brethren, which were in all ſixteene, aſſembling them together, and praying for the aide and aſſiſtance of the holy Ghoſt; the good Father, with his deare and louing ſonnes, reſolued to make choiſe, of the rule of S. Auguſtine; altring ſome thinges therein to a ſtraighter courſe of life. Being thus determined, S. Dominicke returned to Rome, where he found Pope Innocentius dead, and Honorius the third choſen in his place. This was in the yeare of our Lord, 1216.

S. Dominicke hauing audience of the Pope, declared vnto him the ordinance of his predeceſſor, and how he had obeied the ſame. He told him alſo, the reſolution they had made, wherefore he humbly praied his Holines to giue them the approbation of their rule; whereto the Pope willingly graunted, and ſo, in the firſt yeare of the papacy of Honorius, foure daies before Chriſtmas, in the Church of S. Peter, the order of the frier preachers was cõfirmed, with the good liking of the Pope and Cardinalles, to the great comfort of all Chriſtendome, and of S. Dominicke alſo, who ſeing now his deſire fulfilled, yeelded infinite thankes to almighty God, for this high fauour graunted vnto him.

On a time S. Dominicke being at his praiers, was in an extaſie, and ſaw Ieſus Chriſt, who had three ſpeares in his hand, threatning, as if with them he would deſtroy the world, for three vices that raigned therin, to wit: pride, couetouſnes, and carnallity. Then ſaw he our bleſſed Lady, his mother, who fell at his feete, lamenting for the world, and to mooue him to compaſſion, ſaid to him:

that

that ſhe hoped of great good and amendment in the world, by meanes of his two faithfull ſeruants, pointing to them with her finger. The one was S. Dominicke, and the other S. Francis. By meanes of this viſion, the firſt time theſe two Saints ſaw one an other, they were knowne each to other, and talked with great familiarity, and betweene them two, was euer deare, and priuate friendſhip. They alſo commaunded, that among, and betweene the religious men of their orders, there ſhould be mutuall, and brotherly loue for euer.

S. Dominicke was euer deuout vnto our bleſſed Lady the mother of God, but after this viſion, he became more deuout vnto her, but eſpecially, after an other reuelation, that frier Reginald (a famous man of his order) had, in the life time of S. Dominicke, when ſhe gaue to them the white ſcapular, and the forme of the habite, they now weare; whereas before, they wore their coates, or vpper garments, as the Chanon regulers vſe, which they alwaies wore vntill that time. Moreouer, our bleſſed Lady ſhewed many graces, to this ſacred order, and to the religious men thereof, calling them her ſonnes, appearing viſible in ſome of their conuents, ſpeaking to ſome of the religious men, as ſhe alſo ſpake many times vnto S. Dominicke, to whom ſhe ſhewed many fauours; for which cauſe, he and they alſo, did hold, and doe ſtill hold her, for their perticuler patroneſſe, and aduocate.

Before S. Dominicke departed from Rome, he founded there, two conuents, one of men, the other of wemen, and as it is read, in the bul of his canonization: ouer and beſide, he cured many ſicke men of their infirmities, and many which were poſſeſſed of deuils, he deliuered from their cruell tiranny. Beſide many with the great force of his praiers, were conuerted to God, from their wicked life, and tooke the habite of his order, which neuer had a thought thereon before (for that he made perticuler praier vnto God for them) ſhewing hereby his holines, and how much he was in Gods fauour.

It was alſo prooued by credible teſtimonies, that he had raiſed three dead men to life. One was the ſonne of a matrone of Rome, who frequented his ſermons much; and once coming from the ſermon home, ſhe found her ſon dead. She hauing a great good opinion in the holy Saint, tooke the dead body of her ſonne (accompanied with many of her houſhould) and went to the Church of S. Siſtus, where S. Dominicke had his conuent, and with great lamentation and teares, ſhe laid her ſonne, at his feete. The bleſſed father, mooued with compaſſion toward her, fell to praier, and riſing vp againe, made the ſigne of the Croſſe vpon the child, and taking him by the hand, he forthwith ſtood vpon his feete aliue, and in perfect health.

The ſame befell to a carpenter, which wrought in his conuent, who being in a pitte, which the labourers had digged, the groũd fel vpon him. S. Dominicke, and all the religious men, being ſorry for this miſhappe. The holy Saint com-

maunded them to take his body from vnder the earth, and it was found cruſhed al to pieces. Then praied he for him, and he was reuiued, and no hurt appeared.

The third dead man that S. Dominicke raiſed, was nephew to the Cardinall Stephen, called Neapolion, S. Dominicke was with that Cardinall, and two others in the Church of S. Siſtus, where, by the appointment of the Pope, they thought to haue aſſembled al the Nonnes of the monaſteries in Rome, for that the charge thereof was giuen to the foure abouenamed, which were then together, talking of their affaires. On a ſodeine was heard great lamẽtation, among the ſeruants of Cardinal Stephen; & demaunding the cauſe, they vnderſtood, that the Cardinals Nephew, was caſt from a horſe, & killed. The vncle hearing of his nephewes miſchãce, was very much afflicted. The dead body was brought thither, and euery one turned to S. Dominicke, deſiring him to reſuſcitate, and raiſe him, for that they heard, he had raiſed others before. The Saint prayed three times, and at the third time he roſe vp, and laid his limnes handſomely, which were bruiſed, and out of ioint. Then he tooke him by the hand, and ſaid with a loud voice: yong Neapolion, ariſe in the name of Ieſus Chriſt, and forthwith the yong man ſtood vp on his feete, aliue and ſound of all his wounds. So great was the authority and credit, S. Dominicke gained by this miracle, that when he went through the ſtreetes of Rome, people ſnatched at his habite, euerie one deſirous to haue a piece therof for a relique. Some that were in his companie, would not ſuffer them ſo to doe, but he ſaid: let them alone, let them doe it, and ſatisfie themſelues; this he ſaid, for that his care was ſmall, what reproaches he ſuffred, for going in meane and ragged clothes.

The affaires in Tolouſe againſt the heretikes, were brought to good paſſe, aſwell by the preaching of S. Dominicke (who was returned backe thither) and of his friers, as alſo by the victories, of the Catholique armies. At the laſt died a king that fauoured the hereſie, and then they fell to vtter ruine, and their hereſie was quite extinguiſhed.

S. Dominicke ſent men into diuers partes, to found and build conuents, and eſpecially in Spaine, whether (as it is ſaid) he went in perſon, and made ſome, aſwell for men, as for wemen. His holy order multiplied exceedingly in all the world, aſwell by the report of the life, doctrine, and miracles of the glorious Saint, as of his diſciples, which were eſteemed and honoured, in euery place where they went. In ſome places the people met them in proceſſion with the Croſſe, as if they had bene the Apoſtles of Ieſus Chriſt, whom indeed they imitated in life, workes, and miracles. S. Dominicke ſtayed and continued ſeuen yeeres in Fraunce, to conuert thoſe heretikes. The moſt part of this time, he reſided in Tolouſe, or els in Carcaſona, but more in Carcaſona, then in Tolouſe, for which he alleadged this reaſon, ſaying: that in Tolouſe he was honoured, and in Carcaſona he was perſecuted.

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The seuen yeres being ended, with the time also that he remained in Rome, all the remnant of his life, he spent in trauailing from one place to an other, in all which his trauell, he said his houres and office, as dulie, as if he had bene in the conuent. He said masse daily, if he could haue a Church conueniently to say it in. He obserued silence at certaine determinate houres. Sometimes he went from dore to dore craning almes, not so much for neede, as to humble himselfe, and to iniure him to beare with patience, the rough, and churlish answeres that many would giue vnto him. Sometimes he went barefoote, and alwaies with his eyes on the ground. He was very abstinent, he eate no flesh, and ordinarily, he slept on the ground, and in his clothes, yet were they not noysome, or of any euill smell. After his death, was found an iron chaine, wherwith he had alwaies girded himselfe next to his skinne. Euery night he vsed to discipline, or whippe himselfe three times, once, for himselfe, the second, for his neighbour, and the third, for the soules in purgatory. His prayers were long, and he hath bene seene borne from the earth, and lifted vp in the aire. Sometimes were heard a good distãce off, the sighes he gaue, when he vsed discipline.

One night he was in praier in the conuent, and he saw the diuell in shape of a man, searching vp and downe in euery corner, not staying in any place. The holy Saint knowing him, said: what doest thou there thou cruel beast? He answered, I am searching to make some purchase, and though it be but smale, yet, for that it is of thy friers, I hold me therewith well contented. The Saint who was neere the place where they slept, asked him: what gainest thou in this place by the friers? The diuel answered: that they sleepe more or lesse then need is, and that they rise not to mattins, if they doe, it is with an euill will, and if they giue any occasion, I incite them to dishonest dreames, wherin if they take any delight and cõmit sinne, be it neuer so litle, I content me therewith. Then the Saint led him to the quire and said: what doest thou here? The fiend answered: I procure them to come late to their office, and to depart quickly, & while they be there, to be distracted, and to thinke on worldly affaires. Of the refectory he said: that there he rempted them to eate more then need was. When he asked him of the Speak-house, he laughed, and said: that place is wholly mine, for there wanteth neither murmurings, nor grudgings, nor idle wordes. He led him then to the Chapter-house, but the diuell fled away saying: all that I gained in the other places, I loose in this, for here the friers be admonished, and reprehended of their faultes, here they confesse them, and are pardoned.

Many other thinges are written of this glorious Saint, which I omitte, for that I would not be too tedious. This only I will say, to finish, and make an end; To those that search but into the order which he founded, and to the holy and famous learned men of the same, which be fruites of that tree, it will easily appeare how good the fruit is, and how excellent the tree; the fruit will be found

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to be holy, and the tree more holy.

The time of his departure out of this life being at hande, he knew it long before (being then at Bologna) and he fore-told it also to some of his friends. He fell into a sharpe feuer, which inforced him to keepe his bed, where all the Sacraments conuenient, were giuen vnto him. He called his brethren together, & exhorted them to the obseruance of vertue, charitie, humilitie, chastitie, and pouertie, which he bequethed vnto them as an heritage, and for their patrimonie: and then he gaue them wholesome admonitions. The friers harkened vnto him with attention, but perceiuing that he lay still, & was giuing vp the ghost, they began to sing the Responsorie, ordained by the Church for that time, which beginneth thus: *Subuenite Sancti Dei, occurrite Angeli.* And thus he passed out of this life, in the yeare of our Lord. 1223. on the fifth day of August, being 53. yeares old, in the time of the Emperour Frederike the second.

The Church celebrateth his feast, one day before his death, leauing that day for the feast of our Lady ad Niues. His body was buried in poore sort, in his conuent in Bologna where he dyed, for so he had commanded; but ten yeares after it was translated into a sepulchre of marble. It is verily a memorable thing, that when the coffin of wood was opened in which the blessed body lay, there was felt such a sweet and fragant odour, that it seemed vndoubtedly to be celestiall. A few daies after, Pope Gregory the 9. cannonized him, and put him in the catalogue of Saints; whereunto he was mooued, not only for the deuotion all Christendome had to him, and miracles which he did in his life, but also, for the many miracles done after his death, to those that were in necessitie, and craued and desired his helpe.

The feast of our Ladie ad Niues. August. 5.

IT is written in the third booke of kings, that Salomon after he had taken possession of the kingdome of Israel, sitting on his royall throne, in his pallace, all his principall Lordes environing him; yet seeing his mother Bersabee come towards him, forthwith he arose from his seate, and went to meete her, and receiue her with affection. Although he was king, and she a priuate woman, of no great noble bloud, yet because she was his mother, he honoured her, and made her to sit vpon a Royall throne, which he had caused to be set at his right hand. She being thus set, requested a certaine maiden called Abisag, for one of the brothers of the same Salomon, which maide being pleasing vnto the yong man, he desired to haue her to wife.

Salomon is a figure of Iesus Christ, who was a king as he was, though his kingdome be not of this world, but in heauen. He tooke possession, when he ascended into heauen with victory, in body and soule, in the sight of his Apostles, and other people. Being then peaceably

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lye poſſeſſed of his kingdome, ſitting vpon his Royall throne, enuironed with Angells, and other celeſtiall powers, he ſaw the moſt bleſſed virgin, figured in Bethſabee come; and though he was true God and she but a poore damſell, yet he diſdained not to honour her, but rather he was well pleaſed to account her for his mother, and to make her ſit vpon a ſeat of great maieſtie, placed neere vnto himſelfe.

There the moſt bleſſed virgin asketh fauour for Chriſtian people, and the Sonne graunteth her more, then Salomon graunted vnto his mother. The ſonne of God would not that his bleſſed mother ſhould haue a ſeat only in heauen, that she might there pray for ſinners, but his will was alſo, that she ſhould haue a place in the Churches, dedicated to her name, where all faithfull beleeuers might reſort, to honour her, and to obtaine her helpe in all neceſſities and troubles that may befall them. The manner how a perticuler Church was firſt founded vnto the moſt bleſſed virgin in Rome, the Church doth celebrate for a Wonderfull miracle, which happened, and is read in the leſſons of the Romane Breuiarie, in this manner.

IN the time of Liberius the Pope, there was in Rome a noble gentleman called Iohn, who was very riche, and a man highly reſpected. He had a wife, but he had no children by her, to whom he might leaue his goods. He liued a vertuous life, and was very deuout vnto the mother of God, and his wife was alſo like vnto him, in all theſe holy exerciſes. Theſe two talking and conferring together, to whom they ſhould leaue their goods, at laſt they reſolued to make the mother of God their heire, and thereof they made a vow. Then they beſought the moſt bleſſed virgin, that ſhe would vouchſafe to ſhow vnto them, in what vertuous worke they might beſt beſtow their goods to her ſeruice. The glorious virgin heard their pious, and deuout praiers, as appeared by a miracle which happened, and was this.

In the night next before the fifth day of Auguſt (at which time is moſt feruent, and exceſſiue heat in Rome) there fel great ſtore of ſnow vpon one part of the mount Eſquiline. The ſame night, the bleſſed virgin ſpoke ſeuerally to each of thoſe her deuout ſeruants, and willed them: that in that place where they found the ground (on the next morrow) to be couered with ſnow, they ſhould build a Church in which the Chriſtians might honour and reuerence her, & in this their ſo doing, ſhe would account her ſelfe to be made their heire.

The husband and the wife (on the morrow) told the one to the other the reuelation they had, and they thought fit to ſpeake thereof vnto the Pope. When they came vnto him, they vnderſtood, that the ſame night he had the ſame reuelation alſo. Wherefore, he cauſed the Prieſts and cleargy, with others to be aſſembled, and going together deuoutly in proceſſion vnto the mount Eſquiline, where they found ſnow, that couered ſuch a portion of the hill as beſt fitted for the building of a Church. The place was marked out, and the worke begun, and finiſhed with the goods of Ioannes Patricius and his wife, who were

both very deuout ſeruants vnto the moſt glorious virgin, mother of God.

This was the firſt Church that was built in Rome, vnder the name of S. Marie; which Pope Sixtus the third reedified afterward. This Church had diuers names at ſundry times. It was called; the Church of Liberius. Then it was called, *S. Maria de preſepio*; for that the ſame maunger, wherin Ieſus Chriſt was laid when he was borne in the cottage of Bethleem, was brought thither for a relique. When other Churches afterwards, were builded in Rome to the honour of our B. Ladie this Church for difference, and for the excellency aboue the reſt, was called: S. Maria Maior.

The Catholique Church celebrateth the building of this Church, and the miracle alſo, on the ſame day it happened, which was: on the fifth of Auguſt, in the yeare of our Lord. 363. In this we may ſee the deſire, that our bleſſed ladie hath of our good, ſince ſhe ſhewed a place, where a Church might be founded to her name; that we might reſort thither, and craue ayde and helpe of her, in all our neceſſities and troubles. Let vs demaund of her that which we haue need of, to wit; that ſhe will obtaine of her ſonne for vs, pardon for our ſinnes, on earth, and the reward of our good workes in heauen. Amen.

The Transfiguration of our Lord. Auguſt. 6.

ALmighty God being deſirous to giue knowledge to the people of Iſrael, of the abundant fertillitie of the land of promiſe, vnto which he guided them through the wilderneſſe, to the end, that being aſcertained thereof, they might haue a longing deſire to come thereunto. For this purpoſe, he commaunded Moyſes (as we read in the booke of Numbers) to ſend before, certaine men to viewe the land, and that they ſhould be valiant men, that they might goe, and ſeeke the land thorough, and hauing viewed it, they might come and make relation to the people, what they had ſeene. Thus Moyſes appointed, and it was done accordingly.

The men went through the land of promiſe, and came to certaine vines, where they found a cluſter of grapes very great, and the grape was pleaſant. They had a deſire to carry it vnto the people, with other fruites that they had gathered, that when they ſhould ſee theſe fruites, they might perceiue thereby, how pleaſant and fruitfull the country was. They tooke the cluſter of grapes, and hung it vpon a pole, then two of them carried it on their ſhoulders, and brought it to the people. When they came in preſence of all, they ſaid: We haue gone to viewe the country whether you ſent vs, and we haue ſeene, that it is indeed a country, that bringeth forth milke and honny. The land is fertile and aboundant, as you may perceiue by theſe fruites, which we bring from thence.

This figure ſerueth fitly, for the transfiguration of our Lord. For when the eternall father would geue notice vnto Chriſtian people, of the aboundant fertillitie of the land of promiſe,

miſe which is heauen; vnto which he guideth vs by the deſert of this world, that our deſire of coming thither might encreaſe, he ſent before, certaine diſcouerers and ſerchers, who ſhould ſee and prooue part of that which is found therin. Theſe were the Apoſtles, to wit: S. Peter, S. Iames, and S. Iohn, S. Peter ſpeaketh of this voiage in one of his Epiſtles, in theſe wordes: We doe not recount vnto you fables, founded vpon ornaments of wordes, as the Poets doe; but lay open vnto you the ſtrength, and wiſedome of Chriſt, we being beholders of his greatnes, and glory.

Theſe men came vnto a place, which is Caluarie, where they found a cluſter of grapes; which was the moſt delicate that euer was in the world, and this was Ieſus Chriſt, who like vnto a grape was laid vnder the preſſe of his paſsion, and there was cruſhed and bruiſed by the cruel officers, with blowes, and diuers woundes, till he diſtilled all the diuine liquor, of his moſt pretious blood. This cluſter of grapes, was put vpon a pole or ſtaffe, and was laid on the ſhoulders of two valiant and ſtrong men, Moyſes, and Elias, who appeared by the ſide of Ieſus Chriſt, when he was transfigured, and ſhewed part of his diuine beautie. The pole or ſtaffe, was his holy Croſſe, for that S. Luke ſaith: they two talked of his death and paſsion.

With this cluſter of grapes at this day, come vnto the Chriſtians the ſpies, to wit: S. Peter S. Iames, and S. Iohn, and ſay vnto them, wee went vpon an high hill to ſee the land, of promiſe, that is heauen, toward which wee all trauaile. This is a bleſſed land, which floweth with milke and hony, it hath in it all good things, but we cannot poſsibly expreſſe them all. Wee bring vnto you the cluſter of grapes, to wit: Ieſus Chriſt transfigured, who is the celeſtiall fruite, and the very beſt that is there: if the land be ſuch, let vs courageouſly endeuour to goe thither, willingly ſupporting all vexations and troubles in the iorney. How this miſtery appeared, three Euangeliſts, to wit: S. Mathew S. Luke, and S. Marke, doe declare in this manner.

IEſus Chriſt hauing preached vnto his Apoſtles and Diſciples, & perſwading them, and others, to take vp his Croſſe and follow him, and to ſupporte patiently and willingly, the troubles and paines which might happen vnto them. In reward of this, he promiſed them his glory in the kingdome of heauen. And becauſe they ſhould not thinke it to be onely wordes, and that heauen ſhould not be ſuch as he promiſed vnto them, he added further, and ſaid: I tell you verily, that there be ſome amoungſt you, which ſhall not taſt of death, vntill they ſee the ſonne of man in his kingdome, that is except they ſhall ſee me glorious, as I ſhall be in heauen. S. Mathew ſaith: ſix daies after this, Ieſus Chriſt choſe out three of his Diſciples from the reſt, and led them vp vnto the toppe of an hill, and there ſhowed himſelfe transfigured before them, obſeruing herin the promiſe he had made, that ſome of them ſhould ſee him glorious before his death.

It was a matter of miſtery, that ſixe daies paſſed, before our Sauiour ſhewed himſelfe glorious vnto his Apoſtles. The miſtery is this: that God at the begin-

ning of the world, wrought (if one may say soe) six daies, and on the seauenth he rested. The Churches desire is: that her children, the faithfull beleeuers, should doe the same. They labour sixe dayes in the weeke, and exercise themselues in all corporall affaires: but when sonday cometh they rest, and keepe the feast.

The six dayes of worke, is a figure of all the time that the life of man endureth. The sonday, signifieth the other life. They that doe not worke these six dayes on earth, shall not merite to rest on sonday in the other life in heauen. God cast Adam out of paradise, and therfore it is not fit that man should make his Paradise in this world, but his life must be heere all of trauaile and penaunce, then shall the six dayes passe away, and the sonday will come; that is to say: this life shall end, and he shall come to the feast of heauen. This Saint Mathew would signifie, in saying: that after sixe daies, Christ shewed himselfe transfigured vnto his Apostles.

He did not shew himselfe vnto all, but vnto some of them which were three, for all things are not conuenient for all men. One kinde of meate agreeth not with al stomacks, that which helpeth one, may hurt an other. If you giue strong meate to one in health, and that hath a good stomacke, it will nourish, and doe him good; but if you giue it to one that hath a weake stomacke, and is sicke, it wil hurt & oppresse him, for much heate is requisite, to disgest strong meate.

1 Cor. 3. This S. Paul entended writing to the Corinthians: *vntill this time, I haue giuen you the meate of children, which is milke, not & meate fit for a man of perfect age.* The Apostle speaketh of the doctrine, which is the true foode of the soule, and he meaneth: that he hath giuen them vntill that time, some documents, conuenient for nouices in the faith; but thence forward, he would giue them other precepts, as to people more exercised in the seruice of God. And though the faith of all Christians be one, and the Gospell be also one, yet be not therefore all the documents of the Gospell, for euery person, and for euery time. The Gospell appointeth the superior to commaund, and the inferior to obey, the rich man to geue almes, and the poore man to haue patience. The Ecclesiasticall person, to say his office, and to pray, the labourer to worke. All these things doe not fitte euery person.

This was the cause, that Iesus Christ chose three of his disciples, and would not haue the other to see him transfigured. The reason wherefore he elected these three out of all the rest (notwithstanding that these he most fauoured, S. Iames and S. Iohn being his cosens, and neere his owne age, and natural condition, and S. Peter for that he was to make him head of his Church) was this: the ascending vpon the mountaine, signifieth: the entring into heauen, for to enter there, may be likened vnto these three Apostles. Dauid demaundeth in

Psal. 23. one of his psalmes and saith: *Who shall ascend vnto the mount of our Lord?* to wit:

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vnto his heauenly kingdome. He answereth presently. The innocent of hand, the cleane of hart, and he which hath not receiued his soule in vaine. These be the three vertues that must accompany those that are to enter into heauen, being contrary vnto three vices that repleniſh hell, that is: pride, couetousnes and carnallity. The vertues be humillity, chastity, and liberallity toward the poore and needy.

These three vertues be figured in these three Apostles. Humillity in S. Peter, which is that which Dauid calleth Innocent of hand, for the humble man is he that wrongeth not his neighbour neither in word, deed, nor thought; for he taking care and watch ouer himselfe, iudgeth himselfe the worst of all other, and looking vpon other, iudgeth all other better then him selfe. The humillity of S. Peter may be seene, in that he refused to haue Christ to wash his feete, and when he bid him depart from him for he was a sinfull man.

Chastity is figured in S. Iohn the Euangelist, who was a virgin, and is that vertue, which Dauid calleth cleane of hart, for the man that is trulie chaste, must be such in word, worke, and thought also. S. Iames signifieth, liberallity, and chastitie toward the needie, being that which Dauid saith: that he taketh not his soule in vaine, for many men be in the world, that liue in vaine, and serue for nothing but for a shadowe, and to make vp an number, though they sometimes seeme to attend, to one thing or other. But if you marke well what they doe, and what they follow, all is not worth a strawe, for their mindes be euer running to get temporall goodes, and they neuer thinke of the eternall kingdome. Thus we see, those that be couetous, receiue their soules in vaine. Saint Iames was of a contrary disposition to these men, for hauing preached the Gospell not only in Palestine vnto the Hebrewes, but also in Spaine vnto the Gentiles, being returned vnto Ierusalem, was the first of all the Apostles, that dyed for the profession of the faith of Christ; and he that geueth his proper life, can geue no more. This is the misterie and reason, why our Lord and Sauiour, led these three Apostles to the toppe of the hill, and none of the others.

When he was with them on the toppe of the hill, he fell vnto praier, and because it was long, the Apostles fell a sleepe. It is the property of a good father; that whilest his children sleepe, he ariseth from his bed, and casteth all meanes how to gaine, both to find them victuall, & to leaue them substance to liue on after him. So did also Iesus Christ, whilest his childrē the Apostles slept, he procured from the eternal father meanes, to leaue them rich in spirituall goodes; for that was his desire alwaies when he was in praier. As he praied, on a sodeine, his face became cleere and resplendant, as the sunne, and his garments became white as the snow.

You must consider, that the blessed whose soules be at this present in heauen,

and after the generall iudgement ſhalbe in ſoule and in body there alſo, haue foure guiftes in the ſoule, and foure they ſhall haue alſo in the bodie. The guiftes of the ſoule be theſe. The firſt is, perfect knowledge of God in the vnderſtanding. The ſecond is, perfect rectitude of the will; for the bleſſed man hath all that he can deſire, and he cannot deſire any thing that is euill. The third is, great ſecurity in the memory, to wit; neuer to looſe that beatitude which he poſſeſſeth. The fourth is, great ioye and content of hart, in ſo much that no toung can expreſſe it. Theſe guiftes Ieſus Chriſt had in effect, euen from the inſtant of his conception; for as concerning the ſoule he was happy. The other foure guiftes which the bleſſed man hath in his body, be (as S. Paul ſaith to the Corinthians) impaſſibillity, ſubtillity, agillity, and clarity, and theſe guiftes Ieſus Chriſt had in Potentia, for when it pleaſed him, he made vſe of them and ſhowed them. The guift of impaſſibillity, he ſhewed in his laſt ſupper, when he gaue himſelfe, for meate, to his Apoſtles. He gaue them his body vnder the forme of bread, yet for all that was he not wounded nor torne with their teeth, but remained impaſſible. He ſhewed ſubtillity, in being borne of the virgin Mary, without breaking the ſeale of her virginity. The guift of agillity, he ſhewed when he walked vpon the water without ſinking. And the guift of clarity he ſhewed in his trãsfiguration. Our Lord would, that this ſhould happen while he prayed, that the great valewe of prayer, might be knowne, and what is gotten thereby.

Ioſephus ſaith of Moyſes, that when he was in Egipt, before he went to the deſert to be a ſheapheard, he was ſo gratious and beautifull of fauour, that as he walked through the ſtreetes, the artificers left their worke to behold him, and were aſtonied at his beautie. After he aſcended on the hill, and remained there. 40. daies in praier, ſuch was the ſhining beautie that came from his face, that it could not be beholden. At the firſt, he had humane beautie, but after by the meanes of praier, it ſeemed diuine. The like beautie, the ſoule alſo getteth by prayer; and they that will not vſe it, are found to be counterfaite and deformed.

You muſt alſo vnderſtand, that Ieſus Chriſt being bleſſed (as I haue already ſaid) concerning his ſoule, this beauty was alſo, to redound from it into the bodie, but it was kept cloſe by miracle, and this was, to the end, the body might ſuffer. Ieſus Chriſt did miracles, that he might ſuffer, and doth miracles to the ende men that be his ſeruants ſhould not ſuffer. When he held the fire that it ſhould not burne and conſume the three yong men in the fornace of Babilon, when he deliuered the martyrs from fire, from wild beaſtes, and from diuers other torments, which the cruel tirants impoſed vpon them; all theſe were miracles that he did, to the ende, his ſeruants ſhould not ſuffer. But that he himſelfe might ſuffer, he did a miracle, in with-holding the glory of his ſoule, that

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it ſhould not redound into his body, though at this time he gaue it leaue. The glory of the ſoule is ſpred, and waſheth the body, and it becometh cleare, and reſplendant as the ſunne: his very garments were pertakers of this his glory, in aſmuch as was poſſible, becomming as white as the ſnow.

Our Sauiour was beautifull and gratious, that from all partes people might come to ſee him, and ſo they did. For Moyſes came from Limbus, and his ſoule (taking a body formed of thickned ayre, as Angels doe, when they appeere vnto men) ſtood beſide our Sauiour. There came alſo Helias (from the place where God keepeth him in ſaftie, that he may preach againſt Antichriſt) and ſtood on the other ſide of our Lord. Helias was aliue, Moyſes was dead, and Chriſt was in the middeſt, whereby it was to be knowne manifeſtly, that he was to be Iudge, both of quicke & dead. He alſo was ſet in the middeſt of thoſe two Saints, becauſe Helias was ſterne, auſtere, and terrible, and Moyſes was moſt mild and peaceable, but Chriſt was placed betweene them both. For though theſe two extreames were not faulty, or blame worthy in theſe two holy men, yet the meane is of more vertue, and therefore was it the place of Chriſt.

We may alſo ſay: that Ieſus is ſet betwixt Moyſes and Helias, for in them be figured the two eſtates of Eccleſiaſticall, and ſecular perſons. The Eccleſiaſticall perſons are ment by Moyſes, and the ſecular by Helias. Moyſes and Helias faſted: ſo muſt the Eccleſiaſticall and ſecular, faſte, and doe penance. But in this is a difference; Moyſes went in the deſert 40. yeares, as it were doing continuall penance; and Helias remained in the deſert in penance 40. daies. The meaning hereof is: that pennance ought to be greater in the Eccleſiaſticall, then in the ſecular. Moyſes was dead, and Helias was aliue, meaning herby; that Eccleſiaſticall people, are to be as dead perſons touching things of the world, as in gathering too great aboundance of temporall goodes; in which ſeculer men may be aliue, but yet they muſt procure them without any offence to God or their neighbour, and without the damage of a third perſon. Both theſe holy Saints looked with their eyes vpon Chriſt, becauſe men, both in the one and the other eſtate, may be ſaued.

Let vs alſo conſider, that when our Sauiour would die a ſhamefull death. For this purpoſe, he chooſe a hill neere vnto the citty of Ieruſalem, and for the time it was neere the ſolemnity of the Paſche. Vnto this feaſt many people reſorted, and his will was that it ſhould be ſeene of many. But at the time, when he would be transfigured, he choſe the mount Thabor which was farre from the citty, and from people. Thither alſo he brought a dead man which was Moyſes, and an other which lay as it were hid, and that was Elias, and three Apoſtles which did nothing but ſleepe. The reaſon hereof is: that to die in ſuch ſort was ſhame, and to be transfigured was an honour. The will of Chriſt therfore was: to haue his glory and honour ſeene in the world by fewe, but his reproach

proach and ſhame, to be ſeene and knowne of many. He would haue vs alſo, to imitate him herein, that we ſhould not be ſo great friends vnto the honours of this world, nor ſuch great enemies to the reproaches in the ſame.

Moiſes and Elias were with Chriſt, talking together (as Saint Luke ſaith) of the exceſſe of thoſe thinges that Chriſt had to ſuffer in Ieruſalem. The paſſion of Ieſus Chriſt, is called exceſſe, aſwell for the exceſſiue loue with which he ſuffred, as for the exceſſiue dolors that he endured. It was exceſſe, becauſe he with one ſigh, had power to redeeme a thouſand worldes, yet to redeeme on world, he would giue a thouſand ſighes, and his life alſo. It was exceſſe, for that the ſhedding of one drop of his blood, had bene ſufficient to haue redeemed the world, yet he to redeeme it would ſhed all the blood that was in his vaines. It had ſuffiſed, if he had died a mild and eaſie death, ſince he determined to die, and yet he would die a moſt painfull, and a moſt cruell death; and this was the exceſſe they talked of.

It is a thing much to be noted, that in the 30. yeares that Chriſt liued in the world, he had not on houre of reſt, but only at this time in his transfiguration. And to the end, none ſhould be deceiued, thinking to haue perfect content in this life, he ordained: that in the ſhort time of his repoſe, Moyſes and Elias ſhould come and talke with him of his death, and paſſion. Eſay calleth him a man of dolours. In deed his life was full of dolour, hauing alwaies in his memorie, the paines and torments which at the end of his life he was to endure. This apprehenſion was ſo ſtronge in the garden of Gethſaminie, that without any blow, it made him ſweat water and blood in great aboundance, ſo that it ran to the ground. And therefore Eſay calleth him: a man of dolours.

S. Luke ſaith: that Moyſes and Elias were ready to depart when the Apoſtles awaked. They opening their eyes, and ſeing Ieſus Chriſt transfigured ſo beautifull and reſplendant, with ſuch glory and maieſty, they were amaſed, but filled with great ioy and content. They knew Moyſes and Elias, though they had neuer ſeene them before, for this was a patterne of heauen, in which the Saints know them whom they neuer ſawe on the earth. They alſo in part vnderſtood that which they ſpoke of, wherfore S. Peter who neuer before had prooued the like content, it was not maruaile if he ſaid; what is this ô Lord? Art thou ſo rich in glory, in ſuch content and repoſe, and haſt thou let vs ſleepe that we ſhould not be partakers of ſo great good, but haſt called, hither ſtrangers to enioy it? yet Lord ſince I am now awaked, and feele ſuch content in ſeing thee as I now doe, let me requeſt this one thing of thee; the remaining heere being ſo good, let vs (if it pleaſe thee) make heere three tabernacles, one for thee, an other for Moyſes, and an other for Elias, & let vs ſtay alwaies heere with thee, for ſo I had rather doe, then to be Lord of the whole world.

The intention of Ieſus Chriſt in his transfiguration was: to make men haue a loue,

aloue, and affection vnto heauen, in geuing thereof a litle taſte: doing herein as is done to a litle child, to whom is giuen a plumme, or apple, where wee would draw him on to doe any thing more willingly. Or elſe as one that would ſell a quantity of graine, who ſheweth a handfull only thereof for a patterne, and ſample. So did Chriſt with S. Peter, he ſhowed him only a handfull of his glory, taken out of the granary of heauen, that ſeing the patterne, he might more willingly endeauour to buy the whole.

This cauſed many to be ſo deſirous thereof; as Abraham, who for this left and forſooke his country and kinsfolkes, and was a pilgrime in the world, and endured much paine and trouble. S. Paul ſaith: that Moyſes would not be great in the houſe of king Pharao, for the deſire he had, to be among his people. The Apoſtles lefte their goodes, the Martyrs their liues, many of thoſe that liue now in our daies leaue father and mother, kinsfolke, riches, & great honours, and enter into religion. They that in this world faſte, and do mortifie, and reſiſt their appetites, haue ſome notice, and ſome taſte of heauen; for in doing theſe things, it is a ſigne they be deſirous to attaine it. Let not worldly men thinke, that God keepeth his ſeruants vtterly depriued of all neceſſaries for their life, neither let them thinke, that they only enioy delight and comforte in this world; for God doth ſometimes giue ſome few teares vnto a ſeruant of his, which doth more truly and inwardly delight and content him, then all the vices can giue pleaſure & recreation vnto worldly men. S. Auguſtine is a good witneſſe herof, to whom theſe teares were ſo pleaſant that he ſaid to God: Lord, how ſweet wil the ioy be in heauen, ſince the lamẽtings (for thy ſake) on earth be ſo pleaſing? Theſe teares, this tendernes of hart with which God viſiteth his ſeruants, be crumes which fall from the table of heauen. They be the very ſame which S. Peter ſaw, and ſeing them (as Remigius ſaith) he forgot Perpetua his wife, Petronilla his daughter, and all other temporall thinges, and had a deſire to continew in that place. And though he were neither carpenter nor maſon, yet he proffered to make three tabernacles, in which they might remaine all the night, intending in the day time, to doe nothing but behold and looke vpon Ieſus Chriſt.

S. Luke ſaith: that Peter knew not what he ſaid. And S. Anguſtine declareth it, talking with the ſame Apoſtle in this mãner: What ſaiſt thou ô Peter? Thou ſeeſt multitudes of people diſperſed, ſeeking their redemption, and wilt thou hinder it? Thou ſeeſt the world full of darkenes, and wilt thou hide away the light? Why wouldeſt thou enioy the price before the combat? wouldeſt thou haue heauen, before Chriſt died on the Croſſe, or thy ſelfe haue obtained martyrdome? S. Peter conſidered not any of theſe thinges, and therefore he knew not what he ſaid.

It is no maruaile though Peter erred herein, for whenſoeuer any heauenlie

taſte is felt, forthwith worldly thinges are forgotten and therefore he was not reprooued preſently, as he was when he would haue diſſwaded Ieſus Chriſt to die; although indeed, the not anſweringe him, was a manner of reprehenſion. Then came ouer them a cleere, and reſplendant cloude, and from it came a voice which ſaid: *This is my beloued Sonne, in whom I am well pleaſed, heare him*, and obey him. As if he would haue ſaid: Moyſes is not my Sonne, nor Elias, but Ieſus Chriſt is my naturall and only ſonne, which alwaies pleaſeth me, giue more eare to him then to Elias, loue him more then Moyſes, for he is the end of the law, and the Prophets. In this miſtery was ſhowed the bleſſed Trinity. The father in the voice, the ſonne in the fleſh, and the holy Ghoſt in the cloude. This voice was not terrible and dreadfull, but amiable and ſweete, yet S. Peter and the other Apoſtles fell like dead men to the ground. What ſhall then become of vs, when that terrible and dreadfull trompet ſhall ſound, and Ieſus Chriſt ſhall ſay vnto the damned, goe yee curſed into euerlaſting fire?

While the Apoſtles were thus in a traunce, our Sauiour commaunded them to ſtand on their feete, and not to feare. They ariſing, and opening their eyes, ſaw none but Ieſus Chriſt in his ordinary ſhape and apparrel he vſed to weare. Then coming downe from the hill, Chriſt charged them, not to ſpeake of this viſion, vntill he was riſen from death. They kept it ſecret, vntill the prefixed time, and vpon that very day, they told the Apoſtles, and diſciples therof. But let vs come to the inſtitution of this feaſt becauſe it fel out, that the Chriſtians had a famous victory againſt the Turkes in Hungary, Pope Calixtus the 3. a Spaniard, borne in Talentia Delcid ordained: that the feaſt ſhould be kept on the 6. of Auguſt, which was the day, on which the victory was gotten, in the yeare of our Lord. 1456. The ſame Pope graunted: that thoſe that were preſent at Maſſe and at the canonical houres that day, ſhould get and obtaine the ſame Indulgences and pardons, that many Popes haue graunted for the feaſt of *Corpus Chriſti*. To the end we may obtaine them, let vs pray vnto our Lord Ieſus Chriſt, to aſſiſt vs with his heauenly grace. Amen.

The life of S. Xiſtus Pope, and of S. Feliciſſimus and Agapitus, martyrs. Auguſt. 6.

THe Prophet Eſay, hauing written of the comming, and the adoration, of the three kings vnto Ieſus Chriſt in the name of the Gentiles: he ſaith forthwith: theſe be they which flie as the cloudes, and as the doues vnto their windowes. *Although it agree fitly vnto all the martyrs, to be called cloudes which flie, & doues which beat the holes of their neſtes, yet in eſpeciall this agreeth, vnto the glorious S. Xiſtus, Pope and martyr, and the other that ſuffred martyrdome with him. The cloudes are framed in the middle*

middle region with the vapoures which the sonne draweth vp from the earth. The heat and fire of the holy Ghost, who was Patrone of these holy Saints (though they were framed of an earthly body) lifted them vp from earth, and made their conuersation to be in heauen, as saith S. Paul of all other the holy Saints.

The cloudes be of diuers colloures, they be sometimes white, sometimes blacke, and sometime of the colloure of roses. The martyrs also, were of diuers colloures, sometimes they were blacke, that is: when they were tormented: other while they were white, if you consider their innocencie, and puritie: and sometime of a damaske colloure, when they shed their bloud for the faith of Christ. The cloudes be resolued into water, which batheth the earth, and maketh it fertile. The martyrs also, were resolued into water as cloudes, when the heauenly liquor with which they were furnished, caused the hartes of the Gentiles, which were as vnfertile earth, and as drie and barraine ground, to bring forth most aboundant fruites of good workes; and this was done by the martyrs. The cloudes goe swiftly, from one part to an other, and the martyrs tooke a most swift flight, from earth vnto heauen. All this is fitting vnto S. Xistus, and the other martyrs, as may be seene in their liues. But especially, they were doues that remained at the entry of their nests; for they being innocent, milde and without gaule as doues, remained hidden in the caues, flying from the persecution of the tirants; and they remained as it were at the dore, to receaue those louingly, and charitably, that came to be made Christians. The liues of these holy Saints, hath bene taken out of the life of S. Laurence, in this manner.

THe Emperor Decius being deceiued by the Priests of the Idols (who made him beleeue, that the victories which he obtained against the Persians, & other enemies of Rome, were all gotten, by fauour and helpe of the Idols) he, to shew himselfe thankfull vnto them, raised a great persecution against the Christians, holding them for enemies vnto their Gods, as indeed they were, and this persecution lasted till Galienus was Emperour. Decius hauing notice where Pope Xistus lay hidde, apprehended him, and all the clergy that were with him, and committed them to a common iayle. Vnto this prison came manie Christians, to whom he gaue the blessed Sacrament, encouraging them to be prepared, in respect of the persecutiō, which threatned them stil with death, and amongst other he baptised also some children.

S. Xistus was borne in Athens, and first he was a Philosopher, and then a disciple of Iesus Christ. When he vnderstood that Valerianus, a iudge in Rome had sent for him, & those that were with him, he spoke vnto them in this manner: My friendes, and companions, you already know, what great torments, the holy martyrs haue endured, who at this present enioy the glory of God in heauen. Also, our Lord and maister Iesus Christ would suffer for vs, giuing vs an example, that we should follow his steps. If we will serue him, that is so worthy to be serued, and enioy that which he hath promised, let vs aban-

don and cast, all feare from vs. Be now couragious ô you souldiers of Christ, the time approacheth, that we be called out to the conflict. He that fighteth valiantly, is sure to be crowned, not with laurel, or oke, as the Romans vsed in old time to those that fought valiantly, but with eternal, and vnspeakable glorie. The conflict shall endure but a smale time, but the reward shalbe euerlasting. S. Felicissimus and Agapitus answered: We be ready and prepared (ô holie father) to follow thee, and to die in thy companie, for the loue and profession of Christ.

These holy Saints were led before Valerianus, who said vnto the Pope; knowest thou the cause, why thou art apprehended, and brought before me; The Pope said: yea, I know it well. The iudge replied: if thou doe, then doe that, which euery one knoweth to be best, so maiest thou saue thy life, and encrease thy Priests. S. Xistus said: Truly, I haue alwaies endeuoured, and doe still labour to haue my cleargy to encrease, Valerianus said: Sacrifise vnto the immortall Gods, and thou shalt be made cheife of all the Priests. S. Xistus answered: I haue alwaies sacrificed, and doe sacrifice, vnto God the Father omnipotent, and to Iesus Christ his Sonne, and to the Holy Ghost, a true, and imaculate sacrifice without spotte, Valerianus said: consider that I haue regard to thine old age, and that I giue thee good counsell, receaue thou this counsel for thy selfe, and giue it also vnto thy Priests. S. Xistus answered: I haue alwaies counselled my Priests, and my selfe also, to shunne the doing of these things, that deserue eternall death. Then said Valerianus to the officers: lead him vnto the temple of Mars, and if he will not sacrifice, put him into the prison Mamertinus, that he may receaue the iudgement of death.

The Pope was led vnto the temple of Mars; and the officers counselled him to sacrifice; but he said vnto them: You might doe better, to leaue the adoration of your false, and dumbe Gods, and to be conuerted vnto Iesus Christ, and doe penance for your sinnes, that you may escape the eternall torments in hell. The souldiers seing this was not the way to make him yeeld, put him into the prison of Mamertinus, and S. Felicissimus, and Agapitus the Deacons with him.

When S. Laurence (the Popes Archdeacon) vnderstood, that he was led vnto prison, to be sentenced vnto death, he followed him, saying: whither goest thou (ô holy Priest) without thy Deacon? Goest thou (peraduenture) to offer thy selfe in sacrifice vnto God? when didest thou euer vse to sacrifice without thy minister? I haue hitherto serued thee in this office; what is it that displeaseth thee in me, that now thou refusest mee? Thou gauest me the charge, to distribute the blessed Sacrament, of the bloud of Christ, to the faithfull in thy companie; why wilt thou now shed, thy bloud without me? Thou hast chosen me for a great and worthy office, and doest thou deny me in this matter of importance?

rance? Take heed thou be not praised as a couragious person, and reprooued, as inconsiderate herein; for the want of the disciple, is a losse vnto the maister. Many worthy personages obtained the surname of victorious, because their disciples, and followers ouercame. Many captaines triumphed, because their souldiers fought valiantly. Abraham would not sacrifice himselfe, but his sonne: S. Stephen went vnto martyrdome before S. Peter (ô holy father) do thou so also. Ouercome thou in me with my death. Let me die, and remaine thou aliue. It is smale losse for me to die, and great good for thee to liue.

S. Xistus answered: my sonne; I doe not forsake thee, much lesse reiect thee as base or weake minded, but giue thee to vnderstand for certaine, that greater torments are reserued for thee. My martyrdome shalbe short, for that I am old, and weake, but thou shalt triumph more ouer the tirant, because thou art strong, and yong. Nay lament not, for thou shalt follow me shortly. Three daies only, shall the Priest goe before his Deacon. Wherefore desirest thou to haue a companion in thy death? since all the glory must be attributed to thy trials, and martyrdome? for what cause wouldest thou haue me with thee? Helias left Heliseus, and yet therefore did not he want power to doe wonderfull things. The same shall befall vnto thee without mee. This thing only I commaund thee: to distribute and bestowe vpon the poore, the threasors of the Church, whereof thou hast the charge.

On the next day S. Xistus was brought before the tirant, to receaue sentence of death, the iudge saying vnto him: See what compassion I haue of thine old age, yeeld yet at last, and be not still obstinate, but sacrifice vnto the Gods. S. Xistus answered: Thou shouldest doe better to beleeue me, to haue compassion on thy selfe, and therefore shouldest doe penance for thy sinnes, and for the great aboundance of Christian bloud that thou hast shed.

S. Felicissimus and Agapitus said: O Valerianus, if thou doe accept and receiue, the aduise of this our holy Father, how happy shalt thou bee? and what terrible torments shalt thou escape, which be ready prepared in hell for thee, if thou perseuer, in this thy obstinacy, and blindnes? Valerianus said: Why should these wretches liue any longer, that threaten me with eternal torments? this therefore is the sentence. Let them be led againe vnto the temple of Mars, and if they will not sacrifice, let them be put presently to death. When S. Xistus was at the gate of the temple, he said vnto the Idoll: Christ the Sonne of the liuing God destroy thee; and all the Christians that were present, said with a loud voice: Amen. Forthwith the Idoll fell downe, to the great hurt of the temple. The souldiers more incredulous, led the holy Saints out of the citty, to be beheaded; S. Laurence following the Pope and saying: Father, forsake me not, for I haue already distributed the threasors as thou didest will me. It is not meete that I liue any longer, hauing now accomplished thy commaundement.

dement. When the officers heard S. Laurence speake of Threasors, they laid hold on him and put him in prison. S. Xistus, S. Felicissimus, and Agapitus, were beheaded; and with them foure Deacons called, Ianuarius, Magnus, Innocentius, and Stephen.

S. Xistus was buried in the Churchyard of Pretextatus. Pope Xistus held the seat of S. Peter two yeeres, ten monthes, and twenty daies. (*Baronius saith: 11. monthes, and 20. daies.*) He gaue orders once, in the moneth of December, and ordered. 4. Priests. 7. Deacons, and 2. Bishops. The Church maketh commemoration of these holy Saints, the same day, on which they were martyred, which was: on the 6. of August, in the yeere of our Lord, 258. (*Baronius saith: 261.*) Galienus (the sonne of Valerianus which was the prisoner in Persia) being Emperour of Rome.

The life of S. Donatus Bishoppe and Martyr. August. 7.

SAint Paul speaking of those that suffer afflictions for the loue of Iesus Christ, and especially of the martyrs, saith in his Epistle to the Phillippians: Iesus Christ hath giuen you this honour, not only to beleeue in him, but also to suffer for his sake. It is to be considered, that S. Paul calleth the reward that God giueth to the iust men, for their great paines, The crowne of Iustice; whereby it seemeth he giueth to vnderstand (as some doctors be of opinion) that God is in some sort bound to giue the reward of Iustice, since he obliged him selfe vnto it, hauing made this accord, and agreement with a Christian, saying vnto him: serue me, and I will giue thee heauen. It is also worthy of consideration, that he calleth the suffrings for his sake, by the name of guift, and grace. So that for the seruices that a Christian doth vnto God, he arriueth not to be a martyr, but that which he obteineth is by guift, and pure grace, that God pleaseth to bestow vpon him.

This may be euidently seene by experience in S. Dominicke, and S. Francis, who desired martyrdome exceedingly; and though they were such holy Saints, they neuer obtained that grace. This agreeth fitly with S. Donatus the glorious martyr, whose name fitted him very well; God bestowing that vpon him which S. Paul said: that he should not only beleeue in him, but also that he should die for his sake. His life collected out of venerable Bede, and other authors of martyrologes, was in this sort.

AT such time as Iulianus the Apostata ruled the Empire, Donatus Bishop of Arezzo was martyred. This holy Saint was borne of a noble familie, and was brought vp in his childhood in the company of the same Iulian, who was afterwards Emperour. Pigmonius, a holy and learned Bishoppe was his instructor in the citty of Rome, who perceiuing also that Iulian had a very good witte, and found that he profited much in diuers sciences in a short time, made him

him Deacon, and gaue vnto Donatus, the inferiour orders. After this Iulian denying the faith became an Idolater, and put many Christians to death in the most priuate and couert manner he could, though he persecuted them all publickly. Among others, the father of S. Donatus was one, whereupon he flying, departed Rome, and lodged in Arezzo in Tuscane & kept company with Hillarienus, a monke of holy life, by whose meanes, God wrought many miracles. S. Donatus staying with this holy Saint, a pagan woman called Syrana who was blind, went to craue the helpe of Hillarianus, and he sent her vnto Satyrus Bishoppe of the same citty, that he might baptise her. The Bishop baptising her, forthwith she receaued her sight. The gouernor of the citty called Apronianus, came to seeke out S. Donatus and Hillarianus, and brought to them his sonne, which was possessed of the diuell. The holy Saints deliuered him, and when the diuell departed out of his body, he cryed with a loud voice: Donatus casteth me out of my house.

There was also an officer of the Emperours in Tuscane, called Eustasius, who was the receiuer of all the reuenewes in that prouince, for the emperial eschequer. He hauing occasion to make a iourney, left in his wiues hand and gouernement, all that he had receiued, which were sommes of great valew. Shee, for feare of robbing, made a hole, in a corner of the house, and buried in the earth, all the mony that her husband lefte. It fell so out that this woman died sodeinlie, hauing no time to declare, where she had hidden the mony. Her husband coming home, was much afflicted, both for the losse of his wife, and of his monie. The wretched man thought him selfe in danger of imprisonment and death, fearing some torments would be inflicted vpon him by the cruell Emperour, who would perhaps imagine, that this was but some cunning crafte, to robbe, and deceiue him of his threasor. Eustasius not knowing what to doe in this case, resorted vnto S. Donatus, and told him, what misfortune had befalne him. The holy Saint taking compassion on him, went with him vnto the graue of his wife Euphrosina. S. Donatus made his praier vnto our Lord, and then in the hearing of many people, he said with a loud voice: Euphrosina, let vs know where thou hast put the mony. She answered in the graue, & told the place plainly, where it was hid. The company going thither, digged in the place appointed, and found all there accordingly. This thing caused the fame of S. Donatus to encrease, so that the Bishoppe Satyrus made him Priest, and after his death he succeeded him in the Bishopricke, being elected by all the people of the citty, for their Prelate, and Bishop.

S. Donatus one day said Masse, and gaue the blessed Sacrament vnto the people. The chalice wherein he did consecrate was of glasse, and certaine pagans coming thither brake it. This riotous disorder, and breaking of the chalice, did trouble and greeue S. Donatus, and all the Christians that were present,

sent. The holy Saint cauſed all the pieces thereof to be gathered together, and hauing laid them on the altar, and praying, the pieces were againe conioyned, and the chalice became whole and entire as it was at the firſt. S. Gregory reciteth this miracle in the firſt booke of his dialogue, and this marueilous worke cauſed many Gentiles to be conuerted to the faith of Chriſt. All theſe things befell in a litle ſpace, for Iulian his raigne was but ſhort.

After this Quadratus his lieutenant, apprehended S. Donatus and Hillarianus. Vnto Hillarianus he cauſed ſo many blowes to be giuen, that they depriued him of his life. Then the lieutenant turned backe vnto S. Donatus, and exhorted him to adore the Idoles, but ſeing he would not, he commaunded he ſhould be beaten vpon the mouth with a ſtone, and after tormenting him in diuers manners, finally iudged him, to be beheaded. The bodies of both theſe holy Saints, were buried neere vnto the citty, and their ſoules went to heauen, to inioy in that place the glory of God.

Sozomenus in the tripartite hiſtory, maketh mention of an other Donatus Biſhoppe and martyr and ſaith of him: that he ſlew a terrible dragon with the ſigne of the Croſſe, and ſpitting into his mouth. He ſaith: this was done in Euria, a citty of Epyrus.

It is ſaid of him: that he trauailing with other perſons, they were all like to die of thirſt, ſuch was their want and penury of water. The holy Saint prayed vnto our Lord, and he cauſed a cleere, and pure fountaine of water to riſe, and ſpring in a drie field, which had no ſhew, nor kind of moiſture in it. Of the firſt Donatus the Church celebrateth the feaſt on the 7. of Auguſt, which was the day of his martyrdome, in the yeere of our Lord. 365. Iulianus the Apoſtata being Emperour.

The liues of S. Cyriacus, S. Largus, and Smaragdus. Auguſt. 8.

DAuid that mighty king and Prophet complained vnto God, that he hauing done much good vnto many perſons, as Saul, Abſalon, Cemei, and others, they rendred vnto him euill for good. The recompence (ſaith he) for the good that I haue done them, is: to doe me miſchief, to perſecute me, and to deſire to kill me. The ſame wordes, might the glorious martyr S. Cyriacus ſay. Who deliuered one of the daughters of Dioclesianus from a diuell wherewith she was poſſeſſed, and ſet her free. In requitall of this benefite, he was deprined of his life, by Maximianus fellow and companion with Diocletianus in the empire. The life of this holy Saint, and of others that were martyred with him, taken out of the life of S. Marcellus the Pope, which was written by the Romane notaries, or regiſters, was in this manner.

Maxi-

MAximianus coming out of Africa vnto Rome, and being desirous to doe some worke that might be gratefull to Diocletianus, who had made him his companion in the empire, caused a most sumptuous edifice to be builded, which he called the Thermæ of Diocletian, and he commaunded all the Christians which would not sacrifice vnto the Idolles, to labour and worke in building vp that edifice.

There was in Rome at that time a Christian called Traso, who was very rich. This man sent sustenance vnto the Christians, that wrought on that worke, and this he did by the meanes of foure vertuous Christians which were his seruants, and their names were Sisinnius, Ciracus, Largus, and Smaragdus. S. Marcellus the Pope at that time, lying hid in some close and secret places of Rome, vnderstood hereof, and sent for Sisinnius, and Ciriacus, who informed him what they had done, which he allowed, and commended. And to giue some comfort and encouragement to them, that had serued in this good and holy function, hauing taken aduise therein of his Priestes, he ordeined Sisinnius and Cyriacus Deacons of the Church of Rome.

It fel out not long after, that as they caried the victaules (which Traso sent) vnto the Christians, the souldiers descrying them, put them in prison, and after deliuered them into the hands of Spurius the Tribune, who cõmitted them to the common iayle, and three daies after he gaue notice of them vnto Maximianus, who commaunded, that they should be set to worke among the other Christians, & that they should watch ouer them. The worke of the holy Saints was: to beare stones and sand on their shoulders, which they did very patientlie. There was among the Christians, a venerable old man called Saturninus, who being aged and feeble, could not carry the load appointed vnto him. Sisinnius and Ciriacus seeing this, did helpe and ease him; each of them taking part of his burden. The ouerseers of the worke, certified Spurius the Tribune hereof, who admired much the charity of the two Deacons. Spurius made relation hereof vnto the Emperour, and said to him moreouer, that when they caried the burdens on their shoulders, as they went, they song Himnes, & Psalmes to the praise of Christ their God.

Maximianus called Sisinnius before him, and said vnto him: What is thy name? The Deacon answered: I am a sinner, the seruant of seruants and of Iesus Christ, my name is Sisinnius. Then said Maximianus; what verses be those that you sing when you worke in the building of the Thermæ? Sisinnius answered: If thou shouldest know this, thou shouldest know also who is thy Creator. Who is thy Creator (said Maximianus) but the most potent, and mighty Hercules? Sisinnius said. The eares of vs Christians can not abide to heare that which thou speakest. Thou shalt see then what we will doe, said the Emperour.

Aduise thee and resolue to doe one of these two: either to offer sacrifice to Hercules, or to be consumed with fire. Sisinnius made answere: I haue a long time desired to suffer for Christ his sake; therefore I dread not thy fire.

Maximianus committed him to prison, in which he remained seuen daies, and there he Baptised Apronianus the ordinary iudge, who was conuerted to the Christian faith by hearing a voice from heauen which said: *Come vnto me, you that be wearie and laden with affliction, and I will refresh you.* The Emperour being certified hereof, reproued him very sharply, but seeing him to be constant in the profession of the faith he had receaued, he commaunded he should be beheaded. So was Sisinnius and Saturninus, for after they had bene tormented in diuers manners, they were beheaded in the way Numentana, two miles from Rome. Traso, who had bene maister vnto Sisinnius, tooke a priest with him called Iohn, and buried their bodies in one of his farme houses, in the way called Salaria.

Then came Diocletian vnto Rome, and hauing notice of that Maximianus had done against the Christians, he praised and commended him wonderfullie for the same, himselfe being to them a most deadly enemy. But to the end he should see, that though he was Emperour, yet he had need of the Christians, God permitted the diuell to enter into the body of his daughter, who was called Artemia, and tormented her greeuously; which thing made Diocletian verie heauie, and sorrowfull. S. Cyriacus remained in prison euer since the time that Maximianus committed him and Sisinnius, for helping to beare the burdens of the old man Saturninus, working at the Thermæ. Some sicke persons had sought out S. Cyriacus at the prison, and he by his praiers vnto God had healed them.

On a time Diocletianus visited his daughter, and the diuel then tormenting her, cryed out aloud and said: I will still torment her, and will not depart, if Cyriacus come not. The Emperour vnderstanding well who Cyriacus was, caused him to be brought. His other two companions Largus and Smaragdus, were taken out of prison, and brought also before the Emperour, who led them to the place where his daughter was, and he besought Cyriacus very earnestly, to cure, and heale her. The holy Saint approched neere vnto the damsell, and said vnto the diuell: I comaund thee in the name of my Lord Iesus Christ, to auoid, and depart from this creature. The diuell made answere by the mouth of the damsell: If thou wilt haue me to depart, giue me then an other lodging, wherinto I may enter. Cyriacus said: Enter into me if thou canst. The diuell answered: I cannot enter into thee, because thou art a vessell sealed, and closed vp on euery side. Cyriacus said: I comaund thee againe on the behalfe of my Lord Iesus Christ, to depart out of this damsell, that she may be an elect vessell of God: ô Cyriacus (said he againe) if thou inforce me to goe out from hence, I will

will cauſe thee to goe into Perſia. Then ſaid the holy Saint with a forcible, and loud voice: Depart out of her, thou accurſed diuell, in the name of Chriſt Ieſus I charge thee. Forthwith the diuell departed, and the damſell being freed, fell on her knees before the holy Saint, and ſaid vnto him: O Cyriacus, ſeruant of God, I beſeech thee to Baptiſe me, for I deſire to be a Chriſtian.

S. Largus and S. Smaragdus lifted her vp, and ſet her on her feete, and her father ſeing his daughter perfectly recouered, reioyſed exceedingly. There was great triumphes made in Rome for the recouery of her health, and on the day following, the yong damſell was baptiſed, with the conſent of Serena her mother, who was a Chriſtian. Diocleſianus ſent rich and coſtly preſents vnto Cyriacus, and honored him exceedingly, appointing vnto him a houſe, and ſeruants, with a conuenient reuenew.

Not long after, there came a meſſenger from the king of Perſia, vnto Diocleſianus, earneſtly beſeeching him, to ſend Cyriacus the Deacon to heale his daughter, who was poſſeſſed with a diuell, & the diuell ſaid: none was able to expell him or make him depart, but only Cyriacus. The Emperour conferred of this matter with Serena his wife, who entreated Cyriacus to vndertake that iourney, for the glory of God, and good of the people of Rome, vnto whom the king of Perſia ſhould be much obliged and bound, for receiuing ſuch a benefit from the Emperour. Cyriacus anſwered: that with the helpe of Ieſus, he would performe that voyage; and going to ſhippe, the Empreſſe prouided for him all neceſſaries, Largus and Smaragdus bearing him company.

When they came to the preſence of the king of Perſia, he asked: which is Cyriacus? and being told, he gaue him kind entertainment, & brought him where his daughter Iobia was. Preſently the diuell ſpoake by the mouth of the damſel and ſaid: How now Cyriacus, how doeſt thou? art thou not weary; haue I not done as I told thee? haue I not made thee come into Perſia? behold, thou art now come, what is thy will? Cyriacus ſaid: I commaund thee in the name of Ieſus Chriſt, to depart out of this damſell, and neuer to returne into her againe. The diuell ſaid: giue me then ſome other body, wherinto I may goe. Cyriacus ſaid: My Lord Ieſus Chriſt, who is the true God, commaundeth thee to leaue this his creature free, and that forthwith without any further moleſtation. The diuell departed; and howling horribly in the aire, ſaid: O terrible and dreadfull name, that hath ſuch power ouer me, that it enforceth me ſtill to depart from my habitation!

The damſell remaining thus perfectly freed and whole, Cyriacus ſaid vnto her: daughter, beleeue in Ieſus Chriſt, and thou ſhalt be well for euer. The damſell anſwered: I beleeue that Ieſus Chriſt whom thou preacheſt, is the true God. Cyriacus made her a Catecumen, and then he Baptiſed her, with many other perſons, to the number of 420. The king proffered honnorable rewardes vnto

Cyriacus, but he would take none, nor of any thing more, then sufficed for the sustenance of himselfe, and Largus and Smaragdus, that accompanied him.

After they had stayed a few daies in Persia, teaching the new Baptised Christians the faith, they returned vnto Rome, bringing with them letters from the king vnto Diocletianus; in which he yealded him thankes for sending Cyriacus, who had healed, and cured his daughter, and recommended Cyriacus vnto the Emperour. Afterward Diocletianus departed from Rome, and went into Dalmatia, where he remained a long time.

In his absence, Maximianus his companion, persecuted the Christians, seing that Diocletianus did the same in al places where he went. Many Christias were martyred in Rome, by his appointment, & notice was giuen of Cyriacus, Largus and Smaragdus his compagnions. Although he knew that Diocletian wished him well, for the benefit that his daughter had receiued at his handes, yet as an vnthankefull person, without any regard hereto, much lesse to the Empresse Serena, or her daughter, who fauoured the Christians, he put them in prison, thinking if he first dispatched these three out of the way, many other would recant, and fall from the Christian faith. The time being come, that certaine festiuall daies were to be kept in Rome, with great preparation, and the Emperour ordinarily being therein, he commaunded that Cyriacus should be led before his chariot, starke naked & loaden with ferrers; which he did, to terrifie the Christians, when they should see the fauorite of the Emperour, to be vsed with such reproach.

Then he comitted the hearing of his cause vnto Carpasius the lieutenant, who caused Cyriacus and Smaragdus, to be brought vnto the iudgement seat, and demaunded of them, for what cause they resisted, and opposed themselues, against the commaundements, and decrees of the Emperours, in that they denyed to adore the immortall Gods? They answered: that they would adore Iesus Christ, for he only deserued to be adored. Then Carpasius turned to Cyriacus, and said to him: Behold Cyriacus, thou art aged, and gray headed, I will make thee to grow yong, and turne thy gray heares into blacke. It is requisite therefore, for this benefit which I doe vnto thee, that thou doe condiscend to that which I comaund thee. This said the iudge scoffing at Cyriacus, but meaning by his wordes, that he was aged, but behaued himselfe like a yong man. For he reputed it a great folly, that he would adore one God only, & for his sake, suffer him selfe to be tormented and depriued of his life. Though his wordes were scoffing, his deedes prooued them true, for he caused them to melt pi ch, and to power it vpon his head, by which meanes, his white haires became blacke. S. Cyriacus said: Glory be to the ô Lord, for that thou makest me to suffer for thy names sake.

After this, the tyrant caused an other holy Saint, called Crescentianus, to

be put vpon the torture, in the sight of S. Cyriacus and of the other martyrs, and then burning torches to be set to this sides. In this torment, he yealded vp his spirit vnto God. The iudge thought by this fearfull sight, to make the others that beheld this spectacle, to alter, and change their mindes, but he failed of his purpose. Then he caused them to be put againe into prison, and after foure daies to be brought once more before his iudgement seate, and said vnto Cyriacus: why wilt thou bring these last daies of thine old age, with torments vnto hell? The holy Saint answered: I haue alwaies desired to die for the loue of Christ my Lord. Carpasius said: sacrifice vnto the immortall Gods, and thou shalt liue. Cyriacus answered: Let those do sacrifice vnto them, that acknowledge not Iesus Christ to be their Creator.

The tyrant commaunded he should be put vnto the torment Catastat (or the racke) where with great ropes and cordes, they drew all his limmes and partes out of ioint. The holy Saint called on the name of Iesus, to helpe him in that torment (and to haue mercy vpon him) for it was an vnspeakeable paine to endure. God did so helpe him, that he died not in that torment, wherefore, the tyrant, hauing information herof, commaunded his head should be cut off, together with S. Largus and Smaragdus, and others, which were in all thirty persons, men and women.

This sentence was executed without the walles of Rome, in the way Salaria, neere vnto the gardens of Salustius, and their bodies were buried in the same place, by a priest called Iohn, on the 26. of March, which was the day of their glorious death. After this, Pope Marcellus with a holy matrone called Lucina, translated them vnto a farme house she had, in the way called Ostiensis. On this day the Church celebrateth their feast, because the day of their death ordinarily cometh in passion weeke, when this feast cannot be conuenienrly solemnised. Their martyrdome was in the yeare of our Lord 307. (Baronius saith: 298.) in the time of the aforenamed Emperours.

The life of S. Romanus Martyr. Auguſt. 9.

KIng Dauid saith: The wicked waxed proud, and the poore man is enkindeled. *The Prophet meaneth: That by one, and the same occasion, the wicked become peruerse and proud, and the good and humble man, is enkindeled more in the feare of God, and becometh better. This sentence fitteth rightly S. Romanus the martyr. The tyrant caused the glorious martyr S. Laurence to be tormented, but seeing his constance, and courageous mind wherewith he supported the torments, he fretted, and chafed exceedingly, growing more cruell against the holy Saint, and shewing him selfe alwaies more fierce, and terrible. On the contrary part, by the same occasion that he became more wicked and was*

damned, S. Romanus a ſouldier was conuerted vnto God, and offred him ſelfe to death for his ſake. His life hath bene taken out of the life of S. Laurence, in this ſort.

SAint Laurence being on the racke, or tormẽt called Cataſta, on which they pulled all his iointes aſunder, drawing them backewards, with great cordes and ropes; and after when they rent his fleſh with ſcorpions of Iron, he lifted vp his voice vnto God, & gaue him thankes for the mercy he had ſhewed him, in making him worthy to endure ſuch torments for his name ſake. The tyrant who cauſed him to be thus tormented, ſeing him to ſuffer theſe extreame paines with ſuch a valiant courage, bitte his fleſh for anger, and fretting with indignation, deuiſed new meanes and waies to torment him with more cruelty.

There was preſent at that time, a ſouldier called Romanus, who by that verie occaſion (whereby the iudge was enraged) was mooued with tendernes of hart, vnto compaſſion; and finally, reſolued to be a Chriſtian. He approched vnto the holie Saint, in the manner he could, and ſaid vnto him: Laurence, I ſee a moſt beautifull yong man, who with a napkin, doth wipe off from thee, the ſweat which droppeth from thy face, enforced by thoſe terrible torments. I beleeue it is an Angell, whom God hath ſent from heauen vnto thee, to giue thee refreſhing in the afflictions wherin thou art, and to helpe thee to ſuſtaine them. Seing God doth in ſuch a time remember thee, it is a ſigne thou art his ſeruant, and that thou art beloued, and deere vnto him. And for the ſame reaſon, I ſay, in that thou wilt not adore the Gods which the Emperours adore, but Ieſus Chriſt, whom the Chriſtians adore as true God, it followeth that Ieſus Chriſt is God, and not the Gods of the Pagans, therefore from this time, I profeſſe my deſire is to, be a Chriſtian, & requeſt thee, to pray vnto God for mee. S. Laurence reioyſed exceedingly at the wordes of Romanus, and though he was not able to anſwere, yet he looked toward him affectionatly, and with a louing countenance.

The tyrant commaunded S. Laurence ſhould be taken downe from that torment, and deliuered to one Hippolitus, who was in ſecret a Chriſtian. Romanus ſeing now that he had oportunity to be Baptiſed, tooke a veſſell of water, and making meanes to come vnto S. Laurence, fell on his knees before him, and requeſted him with teares to Baptiſe him. So S. Laurence bleſſing the water, Baptiſed him.

A while after, the tyrant vnderſtanding herof, ſent for Romanus before him. He not attending til the iudge ſpoke, began firſt, and ſaid: Sir, what would you, with me? I giue you to vnderſtand, and heere I profeſſe my ſelfe openly to be a Chriſtian. That is the thing (ſaid the iudge) I would haue demaunded of thee. Thy iudgement therefore is, to haue thy head cut off. Euen ſo it was preſently performed, without the walles at the gate Salaria. Iuſtinus a prieſt, tooke the body

body of S. Romanus by night, and buried it in a caue, in the field called Veranius.

S. Romanus laboured but a ſmall time in Gods vineyard, for he came into it, at the ſetting of the ſunne, neuertheleſſe, he wanted not his reward, or wages, which was, that his ſoule went vnto heauen, to poſſeſſe the viſion of God in his glory. Of which, God of his infinite mercy make vs partakers, Amen. The Church maketh a comemoration of S. Romanus, on the day of his martyrdome, which was on the 9. of Auguſt, in the yeare of our Lord. 259. (Baronius ſaith: 261.) in the raigne of the Emperour Galienus, ſonne vnto Valerianus.

The life of the glorious Martyr, S, Laurence. Auguſt. 10.

OF Adam our firſt father, the holy ſcripture ſaith: that he gaue names, to all creatures, and he gaue a fitte name to all, for that he knew well their natures. His ſonnes and poſteritie had not this knowledge, and therefore they gaue names not fitting. To haue this knowledge, it behoueth that God concurre, and the name be impoſed by meanes of ſome Angell, or by particuler inſpiration, and then the name is certaine, and agreeth with the thing nominated.

So we may beleeue, that the father and the mother of S. Laurence (mooued by the holy Ghoſt) gaue him ſuch a name. Intending to giue a ſigne from that houre, what the child ſhould be in his life, and at his death. The name of Laurence, is taken from the tree which is called the Laurel, which was accounted the ſigne of victory and triumph. Agreeable to this, the name of Laurence fitted him well, who ouercame the world, the torments, and the tyrant, who not being ſatiſfied to torture him in the day, watched all night alſo to torment him. This name alſo agreeth well vnto S. Laurence, becauſe the Laurel reſiſteth the fire; and Plinie, and many other authors ſay, that the thunderbolts which fall from heauen, neuer doe it harme, nor fall neere vnto the place where it groweth: ſo all the fury of the fire, with which the tyrants tormented S. Laurence, could doe him no harme, as his enemies entended. His life was as followeth.

AS the manner of impriſonment, and martyrdome of this glorious Saint is moſt certaine, being witten, by the notaries of Rome, and accepted of many Saints that doe recount it, as S. Ambroſe, S. Leo the Pope, S. Auguſtine, S. Iſidore, Prudentius, and others: ſo is it a thing vncertaine, who was the tyrant that martyred him. It is moſt commonly ſaid, that it was Decius. But if you compare the liues of the Emperours and Popes together, you ſhall plainlie ſee, that Decius was dead ſome certaine yeeres before Pope Xiſtus the ſecond was martyred, which was but three daies before the martyrdome of S. Laurence.

Luci-

Lucidus, a moſt dilligent man in computation of yeeres, ſaith, that Galienus raigned at that time, whoſe father Valerianus was then priſoner to the king of Perſia, who had taken him in a battail, and kept him in a cage of Iron, and when he mounted on horsbacke, he ſet his feete on his ſhoulders. Valerianus ſupported this diſgrace a certaine time, but ſeing the negligence, and litle care his ſonne had, to deliuer and ſet him free, he died with griefe and melancholie. The Emperour Decius was dead before, in a battaile which he fought againſt the Gothes, in which, ſeing him ſelfe diſcomfited, and doubting to be made priſoner, went into a mariſh ground with his armour, where he ended his life, and ſo was murderer of himſelfe. Such was the end of theſe two Emperours, becauſe they had vſed moſt inhumane cruelty againſt the Chriſtians.

Iohn Lucidus ſaith, that Galienus gouerned the Empire, when S. Laurence was martyred; and he ſaith alſo, that Decius that put S. Laurence to death, was not Decius the Emperour, but the ſonne of Galienus, who was called Cæſar, and aſſiſted his Father in the gouernement of the Empire. Trebellius Pollio, ſaith, that this Decius was conſull of Rome at that time. Iohn Lucidus ſaith alſo, that Valerianus, who furthered the martyrdome of S. Laurence, was gouernour of Rome, and Sonne to Valerianus that was priſoner, and was brother to Galienus the Emperour. The Emperour Valerianus being then priſoner in Perſia, and Galienus his ſonne (who then was Emperour) being abſent from Rome, the perſecution of Decius ſtil induring, and being continewed vnto the time of Valerianus (for which cauſe, ſome authors call it but one perſecution, though S. Auguſtine, Paulus Oroſius, and others, diuide it into two, Viz: one of Decius, which was the ſeuenth, and the other of Valerian, which was the eight) Decius Cæſar, who by ſome is called Emperour, cauſed Pope Sixtus the ſecond to be apprehended, vnto whom S. Laurece was Archdeacon, that is, principall, and head, of all the other Deacons.

S. Laurence was a Spaniard, of the citty of Oſca, which is in the kingdome of Arragon. His Father and mother were holy people. His Father was called Orientius, and his mother Patientia, and in the Church of Oſca, they keepe a feaſt of them both. Of all the remnant of the life of S. Laurence, vntill the beginning of his martyrdome, there is nothing knowne, and therefore nothing can be written. He went vnto Rome, being very yong, as he ſaith of him ſelfe vnto the tyrant that martyred him, and as it is recited in his life, and not that Pope Xiſtus brought him out of Spaine; for although ſome affirme, that Pope Xiſtus went into Spaine, it hath no foundation of truth, for the ſhort time that he liued in the papacie (as Damaſus affirmeth) as alſo for the great affaires he had in Rome, becauſe of the heretikes, and tirants that perſecured the Church.

We may well thinke, that S. Laurence lined a holy life in Rome, and gaue good example, ſeing Pope Sixtus made him Archdeacon, and put the threa-

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fors of the Church, into his cuſtodie, which (as S. Ambroſe ſaith) were ſommes of monie, which were beſtowed for the maintenance of the Church officers, and to geue in almoſe, vnto poore Chriſtians. There were alſo ſome veſſels of gold, and of ſiluer, and rich veſtments, for the ſeruice of the Altar, which had beene giuen vnto the Church, by welthy deuout people, as were the two Philippes Emperours, Iulianus Mamea, mother vnto Alexander Seuerus the Emperour, Flauia Domitilla, and other perſons that were Chriſtians, & gaue great preſents vnto the Church.

Pope Xiſtus being priſoner, and the officers leading him from one priſon to an other, where he ſhould be ſentenced vnto death, if he would not adore the Idoles, S. Laurence who had alwaies kept him companie in his life, deſired to be a martyr iointly with him (for ſo he thought it fitte to be) wherefore he came neere to him, and ſaid: Father, whither doeſt thou go without thy ſonne? whither walkeſt thou in ſuch haſt, ô holy Prieſt, without thy miniſter? Thou neuer vſeſt to offer the ſacrifice of the Altar, without thy Deacon, and now thou goeſt to offer thy bloud, wilt thou not haue me in thy compagnie? Tell me, my Father, what doth diſlike thee in mee, for which thou leaueſt me ſo? Thou haſt pærhaps ſeene ſome vnworthy facte in me, for which I merit not to be thine. Perhaps thou art afeard that I cannot follow thee? Make tryall, and thou ſhalt ſee what a one I am. Thou haſt giuẽ vnto me the charge to diſtribute vnto the faithfull, the blood of Ieſus Chriſt in the holy communion, and denieſt me to be partaker of thy blood, & to keepe thee company in thy death, and to mingle thy blood with mine? Abram would haue ſacrificed, not himſelfe, but his ſonne vnto God. S. Peter ſuffred S. Stephen his Deacon, to die firſt. Doe thou the ſame alſo, ſend me before, or elſe be pleaſed, that I go in thy compagny. Theſe, and the like wordes, ſaid the valiant and couragious S. Laurence, to S. Xiſtus his maiſter, and holy Father, ſhedding many teares, hauing greater deſire to die, then others haue to liue.

The holy old man anſwered him, I leaue thee not my ſonne, neither doe I abandon thee, but aſſure thee for certaine, that thy battaile and conflict ſhalbe more ſharpe and cruell. I, as a man old and feeble, ſhall ſoone ende my courſe, but thou, as a luſty yong man, ſhalt gaine a greater triumph againſt the tyrant, becauſe thy torments ſhalbe more terrible. Be not diſcomforted, in thinking thou ſhalt ſtay or linger long behind me, for at the ende of three daies, I ſhal ſee thee in the eſtate in which I am now, and Laurence the Leuite, ſhal follow Xiſtus the prieſt. It were not cõuenient that thou ſhouldeſt die in my compagnie, for then it would ſeeme, that thou like a baſe and faint-harted ſoldier, hadſt neede of a maiſter to teach thee to dy, & ſo thẽ ſhouldeſt not obtaine ſuch honour, as thou ſhalt when thou dieſt alone. Helias left Heliſeus, and Heliſeus without Helias, had vertue to do greater miracles thẽ euer he did. So ſhall

it befall vnto thee without me. Thou ſhalt haue the vertue and ſtrength to ſuffer, and to die a glorious death, in which thou ſhalt purchaſe ſo much the more fame then I, aſmuch as thy torments ſhalbe greater then mine. One thing I commaund thee to doe; that thou go forthwith and diſtribute the threaſors of the Church vnto the poore, for they be in danger to fal into the handes of the tyrant.

S. Laurence went forth with to doe that which the Pope commaunded him. He got together all the threaſors of the Church, and walking through Rome, he ſought for people vpō whom he might beſtow them. He came by night vnto moūt Celius, to the house of a certaine widow which was Chriſtian called Cyriaca, who entertained ſecretly ſuch Chriſtians as fled for feare of perſecution. This widow had a paine in her head, which continually moleſted her, S. Laurence with laying his bleſſed handes on her head, and calling on the name of Ieſus, cured her. Then waſhed he the feete of thoſe Chriſtians that were there, and beſtowed on them large almoſe. The ſame night S. Laurence making the ſigne of the Croſſe vpon the eyes of a blind man, reſtored him to perfect ſight. This was done in the houſe of Narciſſus a Chriſtian, in the fleſh-market, where he alſo cōforted many Chriſtians that lay hidden there, to whom alſo he gaue great almoſe.

From thence he went to the ſtreete Patricius, betweene the two hilles called, Eſquilinus and Viminalis, and there in the caue Nepotiana, he found a prieſt called Iuſtinus, vnto whom Pope Sixtus had giuē orders before his martyrdome: when S. Laurence ſaw him, he fell at his feete to kiſſe them, he did ſo reuerence prieſthood, being an order higher then his order of Deacon. Iuſtinus who was very humble, fell alſo on the ground, deſirous to kiſſe the feete of S. Laurence. Thus both of them lay flat on the ground, in this holy and religious ſtrife, who ſhould kiſſe one an others feete. S. Laurence ſaid vnto him: I beſeech you hartelye that you will graunt me this one requeſt, that I may waſh the feete of thoſe Chriſtians that be in this caue, and thy feete alſo. This is after the example of Ieſus Chriſt (ſaid Iuſtinus) I will not hinder thee, doe what thou pleaſeſt. There was in that caue 70. perſons men and women. S. Laurence put water into a baſon, and waſhed the feete of all the men, kiſſing them with great humillity, and then gaue almoſe, both to the men and women.

In this manner was the greateſt part of the threaſor of the Church diſtributed and beſtowed, and the veſſells which were apointed for the ſeruice of the Altar, were exchanged in this good ſort. In this manner S. Laurence walked all that day, and all that night, exerciſing himſelfe in theſe wordes of humillitie and charitie, preparing himſelfe vnto martyrdome. Hauing now fullie ſatisfied the will of S. Xiſtus, it happened that S. Laurence coming out of the caue Nepotiana (it being now day) ſaw the officers leading the Pope to be beheaded.

headed, and with him two Deacons, called: Feliciſſimus, and Agapitus.

S. Laurence went to meete them, and ſaid to the Pope with a loud, and lamentable voice; Holy Father, leaue me not thus, ſince I haue accompliſhed thy commandement, I haue diſtributed the threaſors, as thou gaueſt me charge. The holy Saint repeated theſe wordes diuers times, ſo that the greedy officers hearing him talke of threaſors, laid hold on him, and put him in priſon, and then gaue notice thereof vnto Decius Cæſar ſaying: that the Archdeacon of Sixtus, who had the cuſtody of the Threaſor, was impriſoned. Decius was well pleaſed herewith, and commaunded Laurence ſhould be brought before him, and ſo it was done.

Then Decius demaunding where the threaſor of Sixtus was, Saint Laurence anſwered not a word, though he was asked diuers times. Whereupon he ſent him to Valerianus the gouernour, willing him to enforce Laurẽce to tel where the threaſor was, and alſo that he ſhould ſacrifice to the Gods, and if he failed of either, that he ſhould put him to all exquiſite torméts. Valerianus appointed one Hippolitus to keepe him; who locked him ſafe amõg other priſoners. One of them was a Gentile, called Lucillus, who had loſt his ſight by continuall weeping, for the miſery he indured in his long impriſonment. S. Laurence armed with liuely faith, promiſed to heale him, if he would beleeue faithfully in Ieſus Chriſt, and be Baptiſed. Lucillus promiſed ſo to do, whereupon S. Laurence Baptiſed him, and reſtored his ſight with the ſigne of the Croſſe.

Vpon the report of the healing of this Lucillus, many blind men reſorted vnto the priſon, and recomending themſelues to S. Laurence, he healed them all by the ſame meanes. Hippolitus ſeing what S. Laurence had done, tooke great affection vnto him, conuerſed with him, and demaunded of him, where the threaſors of the Church were? The holy Saint knowing in part his entent, ſaid vnto him: Oh Hippolitus, if thou dideſt beleeue in God the father almightie, and in Ieſus Chriſt his Sonne, I promiſe to ſhew thee, not only many treaſures, but eternall life alſo, whereof thou ſhalt be made partakér. By the wordes that S. Laurence ſaid, and by further inſtruction and information he gaue him in the faith of Chriſt, Hippolitus was conuerted with al his family, which was 19. perſons. And it pleaſed God to graunt vnto them, to ſee the ſoules of them that were Baptiſed, to become goodly, and beautifull, and Hippolitus rendred infinite thankes vnto S. Laurence for this benefit receaued.

He was commaunded by Valerianus, to bring Laurence vnto his pallace. When he came before him, the gouernour talked mildly with him, exhorting him not to be obſtinate, but to tell him truly where the treaſure was. S. Laurence anſwered: that he would willingly ſhew him the treaſure, if he would giue him three daies liberty; wherein he might get it toge her. I am content (ſaid Valerianus.) So he charged Hippolitus to haue care of Laurence, and to go al-

waies with him. With this they all three reſted ſatisfied; Valerianus thought ſurely to haue the treaſure in poſeſſion. Hippolitus reioyſed that he might enioy the company of S. Laurence thoſe three daies: and S. Laurence was well pleaſed, that he might make an ende of the diſtribution of ſome things which yet remained, and ſet ſome good order in matters belonging to his office. Which to doe this, the company and aſſiſtance of Hippolitus was very neceſſary for him, who had charge to go with him, and to keepe him whither ſoeuer he went. God vſeth ſometimes to change the counſels of men that would reſiſt him, and cauſeth them to become inſtruments and meanes, that his will may be the better accompliſhed.

The third day S. Laurence brought before Valerianus al the Chriſtians that he could gather together, and tould him, that theſe were the treaſures of the Church. Decius him ſelfe came alſo at the time prefixed, to ſee if Laurence brought thoſe treaſures. But they ſeing how the matter was, perceiued they were both mocked and ſcorned, wherewith they were exceedinglie enraged. Vpon this Decius commaunded S. Laurence ſhould be ſtripped, and that his fleſh ſhould be torne with thoſe hookes of iron, which are called ſcorpions, for that they be like to the gilles of that creature. Then was brought before the holy Saint; al the moſt cruell inſtruments, which they vſed, in tormenting the Chriſtiãs. This was done to terrifie him, that he might declare where the threaſure was: and alſo that he might be brought to ſacrifice vnto the Idolles. But the valiant martyr ſaid: I haue alwaies loued theſe thinges well, as meate for my ſuſtenance. Decius ſaid: If you call this meate, ſhew me where the other fooles are, that be like to thee, and worſhip a man that was crucified, that they may be with thee at this banket. They (for whom thou askeſt) do now poſſeſſe the glory of God in heauen, and thou art vnworthy to ſee them.

Decius ſeing that S. Laurence was ſo firme and conſtant, that he could not eaſily draw him from his religion, ſought meanes by a further tryal to ouercome him. He ſent him in chaines vnto the Pallace of Tiberius, in the hill Pallatinus, and commaunded that in the temple of Iupiter (which was there) they ſhould ſet vp his tribunall ſeat. In this place, Decius demaunded againe of S. Laurence, if he would tell him, where the treaſures of the Church were, & commaunded him to manifeſt vnto him all thoſe which (as he) did prophane the ſacrifice of the Gods, that he might put them all to death, and cleanſe the cittie, from that ſacrilegious companie.

Then exhorted he him to do ſacrifice vnto the Gods, & bid him not to truſt in the threaſures that he had hidden, for they could not deliuer him from the torments prepared for him. The holy Saint anſwered: I put my confidence in the treaſures of heauen, which is the fauour and mercy of God, wherewith he will helpe me, ſo that my ſoule ſhalbe free, though my body endure neuer ſo great.

great torments. Then Decius commaunded he ſhould be beaten with wandes after the Romane vſage, and then hanging him vp from the ground, to clape to his naked body hote plates of iron: whileſt the martyr was in this torment, he lifted vp his voice, and gaue God thankes ſaying: My Lord Ieſus Chriſt, true God, and the Sonne of God, haue mercy on me thy ſeruant, ſince being accuſed, I haue not denyed thee, and being examined, I haue confeſſed thee.

Decius ſaid, I thincke thou art a magitian, and by thy inchantments thou ſcorneſt and ouercomeſt thy torments, but I ſweare vnto thee by the immortal Gods, I will either make thee ſacrifice, or to endure ſuch torments, as yet neuer man endured til this day. S. Laurence anſwered: I ſtand ſo firme in the loue and fauour of my Lord Ieſus Chriſt, that I feare not thy torments, for I know they haue an end quickly, therefore doe what thy pleaſure is, euen till thou be tyred. Decius commaunded, that he ſhould be beaten againe with thonges, whereunto lead or wire was tyed, that they might teare his fleſh the more mortally. S. Laurence made his praier vnto God, deſiring him, that it would pleaſe his maieſtie to receiue his ſoule vnto him. A voice was heard which ſaid: that yet there remained many torments for him to endure.

Decius and the other that were by, heard the voice, and he grew more cruel, ſaying with a ſterne countenance, and loud voice: See you not, you Romaines, that the diuels doe helpe this wicked fellow, who feareth not our Gods, nor our magiſtrates, nor maketh any account at all of the torments? Torment him againe, and againe, pull his limmes out of ioint, teare, and rent his fleſh with the ſcorpions; Whileſt the holy Saint was thus vſed, a ſouldier called Romanus, ſaw a beautifull yong man ſtanding faſt by S. Laurence, who with a napkin, wiped the ſweat from his face, and clenſed the woundes of his body. And the holy Saint being led backe againe to priſon by Hippolitus, at the appointment of Decius, the good ſouldier Romanus, went vnto him with a veſſell of water, and kneeling at his feete, deſired him very earneſtly to Baptiſe him. S. Laurence Baptiſed him, for which cauſe (it being knowne) S. Romanus was apprehended, beaten with wandes, and beheaded.

Then Decius and Valerianus conſulted together concerning S. Laurence, & at laſt they concluded: that ſince he ſo litle eſteemed thoſe torments, helping himſelfe by art magike, he ſhould yet be led the night following, to the Thermæ (that is, the bathes) of Olimpias, neere vnto the place of Saluſte, & there he ſhould be tormented a freſh; they thought the darkenes of the night might the more deterre him, and thus they ment to trie once againe, if they could draw him vnto their entent. In the ſmall time of repoſe, that this holy Saint had, Hippolitus deſired him oftentimes and inſtantly, euen with teares, that he would giue him leaue, to profeſſe himſelfe a Chriſtian, and to die with him. S. Laurẽce would not ſuffer him, bidding him not to diſcouer himſelfe as yet, for

the time would ſhortly come, when he ſhould manifeſt his faith, and die for the ſame.

Decius and Valerianus met in the apointed place, whither S. Laurence was alſo brought. Then Decius ſaid vnto him: Hitherto thou haſt made vſe of thy arte magike, leaue that, and deale plainly, tell me firſt what country man art thou? S. Laurence ſaid: I am a Spaniard, brought vp in Rome, Baptiſed being a litle one, & inſtructed in the holy and diuine law of Chriſt. Inough, inough, ſaid Decius: thou muſt reſolue to ſacrifice vnto the Gods, otherwiſe, this whole night ſhalbe ſpent in tormenting thee. If it be ſo (ſaid Laurence) the night ſhal not be obſcure and darke to me, but more bright and cleere. Vpon this his answere, Decius commaunded that he ſhould be ſtricken on the mouth with ſtones. The martyr ſmiled, and gaue thankes to God, for this litle taſte he gaue him, in ſupporting this ſmall paine for his loue.

The more patience and content the holy martyr ſhewed, the more it deſpited, and enraged Decius. He looked not now after the treaſure, which was the principall cauſe of his quarrell, and leſſe regarded he, whether he were a Chriſtian or not, which was the ſecond motiue to put him to torment, but now he ſought in indignation and wrath, to wreke all his malice vpon the holy martyr, deuiſing a moſt cruell torment, which depriued him of his life, and was in this ſorte.

He made an Iron bed in manner of a gridiron, larger then the whole body of the bleſſed martyr, whereupon they ſtretched and bound him, then made they a ſmall fire vnder him, that ſo the torment might be the more intollerable, and grieuous by the delay, increaſing of the fire by partes, that ſo his holy body might be conſumed by litle and litle. And becauſe Decius and Valerianus were preſent, the officers were eager in ſturring the fire, and laying on coles where need was. Saint Laurence ſaid vnto Decius: Conſider thou wretch, that thy burning coles be vnto me a refreſhing, & vnto thee they ſhalbe eternall puniſhment, becauſe God hath ſeene me being accuſed, not to haue denyed him, & being examined I haue confeſſed him, and being broyled, I yeeld him thákes. They which were preſent, wondred at this cruelty of Decius, that cauſed a beautifull, and goodly yong man to be broyled aliue, only for couetouſnes of mony: And all men thought, that Laurence had not any treaſure, ſeing he endured ſuch inſupportable torment.

The holy Saint hauing broyled now a good ſpace, and the flame increaſing ſtill more and more, penetrated euen vnto his entrailes, ſo that one ſide, was not only broyled, but alſo conſumed with the fire, yet the glorious Laurence to obtaine an entier victory of the tyrant, ſaid vnto him: See, ſee, thou wretched tyrant, one ſide of my body is now broyled inough, let me be turned, that the other ſide may be roaſted alſo, that thou maiſt eate. As for the riches of

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the Church which thou deſireſt, they are borne into heauen, by the handes of poore men. By this meanes the glorious martyr triumphed ouer the tyrant, and made him ſee and confeſſe, that he was ouercome, and vanquiſhed. Then the holy Saint turned his thoughts and heart vnto almighty God and ſaid: Ieſus Chriſt my Lord and my God, I giue thee thankes that I haue deſerued, to enter in at the gate of thy eternall happines. Hauing ſaid thus: he departed out of this life, ſending his victorious ſoule, to be crowned in heauen, where his merits be far more cleere and reſplendent, then the flames that conſumed his bleſſed bodie.

When Decius ſaw that the Saint was dead, he departed aſtonied, and confounded, and went vnto the pallace of Tiberius, leauing the bleſſed body of the Saint, vpon the gridiron. On the next morning Hippolitus, with the helpe of Iuſtinus the prieſt tooke it from thence, & buried it in the poſſeſſion of Cyriaca a widow, in the way toward Tybur. Many Chriſtians accompanied them, and remained there three daies, faſting, and watching, not ceaſing to lament continually, for the loue and loſſe of Laurence the Archdeacon, who had done ſo much good to all, and was of all, ſo much beloued. After three daies, Iuſtinus the prieſt celebrated Maſſe, and gaue the bleſſed Sacrament to thoſe that were preſent. They then diſperſed themſelues ſeuerally, for that the tirant intended to proceed with rigor againſt them, that had buried S. Laurence. Hippolitus being cheife of them, was impriſoned; and Valerianus vnderſtanding that he was a Chriſtian, put him to death, drawing him in pieces by force of horſes. But what hapned? God would not ſuffer the tyrants to remaine without due chaſticemet, for their cruelty. For after a few daies, Decius and Valerianus going together, to ſee certaine publique ſhowes in the Amphitheatre of Rome, vpon a ſuddaine they felt thēſelues tormented of the Diuel. They both cried out with a loud voice. Firſt Decius ſaid: that Hyppolitus bound him in chaines: and Valerianus ſaid, that Laurence did torment him with fier. Valerianus died miſerably in the prouince of Decius. And Decius after he had bene tormented three daies, one while crying vpon Laurence, an other while vpon Hyppolitus, and ſaying, that both of them afflicted and tormented him with the fier of hell, he ended his life in miſerable manner.

There is no ſmall occaſion offered, to conſider the greatnes of this Sainte, God making Decius to die after this manner, who gaue ſuch a cruell death vnto S. Laurence. The torment of S. Laurence, endured but a ſmall ſpace, but the torments which Decius doth endure of S. Laurence, ſhall be euerlaſting. It is very iuſt that God ſhould defend this his holy Sainte in his death, & chaſtiſe his enemies, ſince he ſpent al his life in his ſeruice. There was not any thing but he lefte it, and ſacrificed it vnto God, his goods, his content, his care, and diligence was to attend and ſerue the Church, and to haue pitty on the poore.

His

His fortitude, and constancy was in resisting the tyrant. His body and soule, flesh and blood, life and death, yea euery thing he sacrificed vnto God, and God in recompence hereof, gaue vnto him a worthy and honourable place in his glorie.

He caused him also to be honoured in the world by his Church, with many festiuall dayes and solemnities, for there is not a Country or Citie almost, that hath not a Church dedicated vnto S. Laurence. In Rome the Emperour Constantine caused a Church to be built in honour of S. Laurence, into which his holy body was brought. S. Damasus the Pope built an other, and besides these, there be three other Churches of S. Laurẽce builded in particular places, where he was tormented.

Through Italy and Fraunce, and other partes of Christendome, most of the principall and head Churches are dedicated to S. Laurence. Although in Spaine there be not many, yet one which the Catholique King, Don Philippe the second hath lately builded, surpasseth all that euer were, or be in Christẽdome. This Church is called the Royall monastery of S. Laurence of the Escuriall. Neere vnto which is a college, a seminary, and an hospitall, which in magnificence of building, rich reuenues, in ornaments, bookes, and in number of Religious men, in piety toward the poore, in multitude of reliques, with obseruancy of religion (which is the principall) surpasseth and exceedeth (I say) euery other worke of this sorte that hath bene, or is at this day in Christẽdome.

All is well imploied, that is done in seruice of this holy Sainte, vnto whom the Church doth such honour, hauing put him in the canon of the Masse, solemnising his feast with a vigile in the office, and in the fast, and with the octaues. And though Rome the head of the Church had before time special patrones of such singularity, as S. Peter and S. Paul, yet because the martyrdome of S. Laurence was so renouned and glorious, it held him also for a particular patrone and aduocate. And as S. Leo saith, the city of Rome was no lesse honoured by the martyrdome of S. Laurence, then the City of Hierusalem was, with the death of S. Stephen.

It shall be very iust, and right then, that a holy Saint so honoured and esteemed of God and his Church, of Emperours and Kings, be also reuerenced and honoured of vs. Let vs recommẽd our selues to him, houlding him for our particular aduocate, that by his praiers and merits, we may obtaine the heauenlie glorie. Amen. The Church celebrateth the feast of S. Laurence, on the day of his death, which was on the 10. of August, in the yeare of our Lord 256. (Baronius saith: 261.) Galienus the sonne of Valerianus being Emperour.

The life of S, Tiburtius Martyr. Auguſt. 11.

THe renowned king Dauid ſaith: that he multiplieth their infirmitie, & that then they make haſt, and runne. *The Prophet intendeth to ſay: that infirmities be occaſions vnto many, of their conuerſion vnto God. This was ſeene plainlie in Cremtius the father of S. Tiburtius, who by being infirme and diſeaſed, had an occaſion to be conuerted and his ſonne alſo, and both of them were made Chriſtians, that before were Pagans; and laſtly, died for the profeſsion of the faith of Chriſt. The life of this holie Saint, taken out of the life of S. Sebaſtian, was written by the regiſters of the Church of Rome in this manner.*

AFter that the famous martyr, S. Sebaſtian had perſwaded Marcus & Marcellianus, with liuely and efficacious reaſons, to be conſtant and firme in the confeſſion of the faith (the tyrant hauing ſet them a time of thirty daies, to reſolue, either to adore the Idolles, or elſe to ſuffer death) he did not only thereby doe good vnto them, and vnto many others, with the wordes that he ſpoke, but alſo by reſtoring by miracle, ſpeech vnto a dumbe woman, in confirmation of that he had ſpoken, which was the cauſe, that many were conuerted, and made Chriſtians. One of them was Tranquillinus (father vnto S. Marcus and S. Marcellianus) who was diſeaſed with the goute, and was halfe drawne awry, and in continuall extreame paine, but when he was Baptiſed, he was quit thereof, and was perfectly cured. He that came vnto Baptiſme leaning on a ſtaffe, & aſſiſted by his ſeruants, returned backe vnto his houſe in good health, not needing any helpe at all.

Cromatius who was gouernour of Rome called him before him; for the cauſe of his two ſonnes, who were both in priſon, was committed vnto him. And therefore he deſired to know of him, what his ſonnes had reſolued to doe, becauſe the thirty daies were now paſſed and expired. Tranquillinus going vnto the gouernour, whole and ſound of all his limmes, he knowing in what plight he had bene before time, demanded of him, by what meanes he was healed, for the gouernour alſo himſelfe was vexed with the ſame infirmitie. Tranquillinus vnfolded vnto him how he was a Chriſtian, and that when he was Baptiſed, he was perfectly cured. Moreouer, he exhorted him to doe the ſame, and yeelded him ſuch good reaſons, that the gouernour determined to be a Chriſtian, hoping to haue remedie both for his body, and for his ſoule.

S. Sebaſtian being certified hereof by Tranquillinus, came vnto the gouernour, and commended much his determination, encouraging him to put in execution that which he had intended. He, for the great deſire he had to be cu-

red, desired to be baptised forthwith. S. Sebastian said vnto him: first some thing is necessary to be done, proceed therefore as one that goeth to a fountaine for water, who before he fille the vessell that he bringeth, he washeth the same, and cleanseth it from the vncleannes that is within it: so in like manner, that thy soule may receiue the water of grace into it, thou must wash it, and powre out al filthines that is within it. It is necessary therefore, that the Idolles thou hast in thy house, be taken downe and defaced. Let those that be of wood be burned, let those of stone be broken in pieces, and let those of gold and siluer, be geuen vnto poore people.

Cromatius had a yong sonne called Tiburtius, who had a good sharpe conceite. He being of their minde herein, said: Because I would haue a care of my fathers health, I will not disturbe your worke intended. Onely let it thus be done; we will make and kindle here in the house two great fires, and if that after the Idolles which be of great valew shalbe broken in pieces, my father be not cured, let Sebastian & Tranquillinus be throwne into the fire. Cromatius said: he would haue euery thing broken, without any obligation or bond, yet S. Sebastian and S. Tranquillinus said: this couenant and pact, should be confirmed and ratified.

The fires were kindled, and the Idolles being broken to peeces, the gouernour became whole and lustie, seeing by him a most comely yong man which said. Iesus Christ, in whom thou hast beleeued, hath sent me vnto thee, that all thy limmes may be perfectly healed and cured. At this voice, he that before was full of anguish and paine, and could not sturre from one place vnto another, was so recouered of his maladie, that he arose of himselfe, and stood on his feete; He going to kisse the feete of that yong man, which was an Angell of heauen, the Angell bid him, not to touch him, for that he was not yet pure and cleane, as not being baptised; and hauing said this, he vanished out of his sight.

Cromatius and Tiburtius his sonne, fell at the feete of S. Sebastian, and confessed, that he only whom he preached, was the true God, and they besought him to baptise them. The holie Saint, caused a priest called Policarpus to be called, who baptised them both. *In the name of the Father, and of the Sonne, and of the Holie Ghost.* In like manner his seruantes and slaues were baptised, to the number of 1400. persons, of men and women. Cromatius gaue libertie vnto them all, and distributed among them, a great part of his riches, saying: that they which had the immortall God for their father, it was not fit, they should be slaues vnto a mortall man. There was so many persons baptised, that the thing could not be kept long secret. It coming therefore to the knowledge of Domitianus, who was at that time Emperour, and professed him selfe a capitall enemie to the Christians, he slew and put to death as many of these, as he could get notice of.

There

There was assembled with Pope Caius (who at that time sat in the seat of S. Peter) S. Sebastian and others, who treating how they might shunne the imminent danger, at last determined: that Cromatius the gouernour, with his sonne Tiburtius & Policarpus the Priest, with many other Christians, should depart from Rome, and go vnto some secret, and secure place, where the gouernour should susteine them with his goodes, vntill the furie of the persecution was ouerpassed. Tiburtius hearing this, said to the Pope: Holie father, do not commaund vs to flie from persecution, for if occasion be offred, it shalbe very acceptable to me, to die for the loue of Iesus Christ, whereby I may obtaine that blessed and happy life, of which none can bereaue me, and neuer shal haue end. The Pope embraced Tiburtius, and seeing him so firme and constant in faith, shed teares for ioy, comending his good resolution.

S. Tiburtius, S. Sebastian, and others, remained in Rome, together with the Pope and Cromatius. Policarpus, and the rest went forth of Rome, more to obey the Pope, then for feare of loosing their liues, which they already offred vnto Iesus Christ; knowing assuredly, that they should at last die for the confession of his name, as indeed it befell to the greater part of them.

Not long after, S. Tiburtius as he passed by, saw a yong man that had falne from a very high place, & was so bruised, that his father and mother had more mind to prouide for his funerall, then to seeke for a Phisition to cure him. S. Tiburtius approaching neere, said to them: Giue me leaue to speake a word or two to your sonne, it seemeth not impossible that he should recouer health. Then coming neere to the yong man (who was more like a dead carkasse, then a liuing creature) he said ouer him: the Pater Noster, and the Creede, & forthwith the man felt himselfe whole, sound and in perfect health.

S. Tiburtius hauing done this, passed on his way, but the father and mother of the yong man, ranne after him, and bid him take their sonne for his seruant, since he had giuen him his life: but S. Tiburtius answered; both you and he, haue power to doe that, which shalbe greater content and ioy vnto me, then that which you speake of. What thing is that, said they? If thou wilt haue vs also for thy seruants, and bondmen, behold we be ready thereto, and will be well content therewith, for this great good turne thou hast done vnto vs, in restoring to life our only sonne, whom we accounted to be a dead man, and past recouery: Many people were gathered together about them, and therfore S. Tiburtius tooke them a part, and alleadged so efficatiously the faith of Iesus Christ, that they both determined to be Christians. Then brought he them to Pope Caius, and said vnto him: Holy father, behold heere the soules which I haue gained this day vnto my Lord Christ, in which my faith, like a newe plãt, beginneth to bring fruite. The Pope hauing instructed them in the faith, Baptised them, yealding infinite thankes vnto the heauenlie maiestie, for this,

and all his other graces.

There was crept into this companie, one Torquatus, a lewde deceitfull fellow, who was Baptiſed. S. Tiburtius reprooued this man, of ſome looſe behauiour which he had, and (which was worſe) of ſome ſinnes by him comitted; as of combing, and dreſſing his haire in wanton manner, his often being at banquets, frequent gaming, paſſing by the way, to ſee beautifull and gallant wemen, and in this he tooke great delight. He reprooued him alſo, that he vſed not to pray, nor faſt, as other Chriſtians did; that he was a ſluggard, and roſe not in the morninges, to ſing the Himnes in the Oratories, as the Chriſtians vſed to doe.

Torquatus hearing himſelfe to be thus reprooued by S. Tiburtius, conceiued great indignation, and vſed a notable ingratitude, or rather treachery againſt him. He agreed with a gouernour called Fabianus (who was a principall enemie to the Chriſtians) deuiſing al meanes they could, to bring S. Tiburtius to his death. The accord betweene them was thus: He told him the place, where Tiburtius ſhould be found in prayer, or in ſome other Chriſtian exerciſe, willing him, to attache Tiburtius, and him ſelfe together. As they had plotted, it was done accordingly.

S. Tiburtius and Torquatus were apprehended, and brought before Fabianus, who asked of Torquatus: what is thy name? he anſwered: Torquatus. Fabianus ſaid: Of what religion art thou? The perfidious fellow ſaid: I am a Chriſtian, knoweſt thou not (ſaid Fabianus) that our inuincible Emperours haue commaunded, that they which do not ſacrifice vnto our Gods, ſhalbe tortured, and put to death? Torquatus anſwered (beckning toward Tiburtius) this man hath bene, and is my inſtructor, that which I haue ſeene him doe, I haue hitherto done, and ſo I entend ſtil to doe. Fabianus ſaid Tiburtius: Heareſt thou what Torquatus hath ſaid? Tiburtius anſwered: It is long ſince Torquatus ſaid he was a Chriſtian, and ſo indeed he is, for he hath beene Baptiſed and made ſhew of profeſſion of the faith, but his workes be not of a Chriſtian. He is a man giuen vnto delights, he trimeth vp his haire, as if he were a woman, he goeth often vnto banquets, he vſeth much gaming, and conuerſeth with wemen of euill report, and doth many other things ill beſeeming a Chriſtian, neither is Chriſt pleaſed with ſuch monſters.

Fabianus ſaid vnto him; It behoueth thee to haue rather a care of thy ſelfe, and ſeeke to ſaue thine owne life, in not contemning the edicts, and decrees of the Emperours. S. Tiburtius ſaid: I can not haue greater care of my ſoule or ſaluation, then doing as I doe, in refuſing to adore the falſe Gods of the Gentiles, and adoring Ieſus Chriſt, the true God of the Chriſtians. Then ſaid Torquatus: This man not only boaſteth himſelfe to be a Chriſtian, but perſwadeth others alſo to be ſuch, and to abandon the worſhip of our Gods, calling them

diuels.

diuels. Alſo, this Tiburtius aſſembleth together many of his acquaintãce, both by day and night, to teach them art magicke, in which he is very expert. Tiburtius anſwered: Thy falſe teſtimonie, ſhall not eſcape without chaſticement.

Then turning to Fabianus, he ſaid: Know thou (worthy gouernour) that this man whom thou ſeeſt, is filled with mallice and wickednes. He was made a Chriſtian (indeed) but a diſſembling one. Now, to diſcouer his iniquitie and malice, he prouoketh the Iudge againſt them, & putteth a ſword into his hand, to compell vs to worſhip and doe reuerence vnto the diuells. If thou thinkeſt good to take the aduiſe, and counſel of this treacherous runnegate, make readie thy torments. Scourge, hang, quarter, burne, leaue not any maner of death, and thou ſhalt find, that I will not turne my backe, nor ſhrincke for feare of thee. If thou baniſh mee, the true philoſopher ſaith, that all the world is a place of exile. If thou put me to death, I ſhall depart, and be freed, from the priſon of this my body. If thou burne me with fire, I haue already ouercome the fire of inordinate deſires, which is greater, and farre more hurtfull to the ſoule, then this to the body. Smale account is to be made of any paine, where the conſcience is quiet and ſettled.

Fabianus ſaid: Oh Tiburtius, repent thee, that thou maiſt be reſtored to thy linage and kinred, and that thou maiſt maintaine thy ſelfe in that eſtate, that nature hath giuen thee. Thou art well borne, and of a noble houſe, but thou art falne into ſuch errour, as deſerueth tortures, torments, and an infamous death, more befitting a poore and baſe ſlaue, then one ſo honorable as thou art, S. Tiburtius ſaid: O Iudge of the Romaines, becauſe I doe not adore Iupiter the adulterer, and an inceſtuous perſon, Venus the harlot, Saturne the Manquellour of his owne children, and Mercurie the deceiuer, for this cauſe (ſaiſt thou) I ſhame and diſcredit my kinred, and runne into infamie. And becauſe I doe adore the true God, Creator both of heauen and earth, thou iudgeſt me to be worthy of torments & death. If thou be diſcreet and prudent, thou ſheweſt it not in this: and if thou be a iudge, in this thou doeſt not iuſtice, but manifeſt wrong. I adore Ieſus Chriſt, who diſcended from heauen vnto earth, that man ſhould aſcend from earth to heauen; I will not adore the ſtatues of thoſe peruerſe people, whom thou calledſt Gods, but I will rather ſtampe them vnder my feete.

The gouernour commaunded to kindle a great fire of coles, and to ſpread them on the ground. Then ſaid he to Tiburtius: Chooſe which thou wilt of theſe two; either to put incenſe vpon theſe coles, to ſacrifice to the Gods, or to goe ouer them with thy bare feete. S. Tiburtius made the ſigne of the Croſſe, and then he walked ouer the quicke burning coles, as if he had gone vpon roſes and flowers. The iudge wondring hereat, S. Tiburtius ſaid to him: Shake off thine infidelitie, and confeſſe as I confeſſe, that this is the only, and true

God, who hath power aboue, and vpon all the creatures. Make tryall, by putting one of thy handes in hote water, and call vpon Iupiter, and see if he can prohibit, that thou shalt feele no heate, as my Lord Iesus doth with mee, who treading on the fire with my naked feete, seeme to go, as if I trode vpon flowers; and this is, because the creatures, doe obey the Creator.

The gouernour said: Who knoweth but that your God teacheth you art magicke, and that you be all inchanters? Tiburtius answered: Hold thy peace thou wretch, and let me not heare thee vtter such iniurious wordes against that blessed, and holy name. The iudge was so enraged herewith, that he commaunded he should be beheaded, and it was performed accordingly, in the way called Lauicana, three miles from Rome. His body was buried in the same place, and by his merits, God shewed many miracles. The Church maketh commemoration of him the day of his martyrdome, being the 11. of August, in the yeare 301. (Baronius saith: 286.) In the time of Maximianus and Diocletianus.

The life of S. Susanna, Virgin, and Martyr. August. 11.

WHat thing haue I in heauen, or what other thing desire I vppon earth but only thee ô Lord: *(saith the Prophet Dauid talking with God) As if he should say; I will not haue in heauen, much lesse in earth, any thing to delight and please me, but thee only, ô my Lord God, I esteeme all other thinges as nothing. Neither honoures, nor riches, nor the delightes and pleasures of this life, shall satiate, or content my minde. Thou only doest giue content vnto my soule, and without thee I find none.*

The same wordes said Susanna, virgin and martyr, who although she might haue bene wife vnto the sonne of Diocletianus, with assured hope to haue bene Empresse of the world, yet she made thereof no reckening nor account at all, no nor of her owne life, since she offred it most liberally for the loue of Christ Iesus. Her illustrious and famous actions, were written (after the opinion of learned men) by the notaries of Rome, appointed to write the liues of the martyrs. And it was in this manner.

IN the time of Diocletianus & Maximianus Emperours, there was in Rome a priest called Gabinius, who was brother vnto Caius the Pope, and kinesman vnto Diocletianus. He had one daughter borne in lawful matrimony, called Susanna, who was very beautifull, and of a notable quicke, and sharppe witte. Gabinius being excellent in humanity and philosophy, instructed his daughter (whom he loued dearly) in al the sciences he knew, by which meanes, she was renowned, and famous through all Rome. Some men commended her nobillity, others esteemed highly her riches, others extolled her beautie, but aboue

aboue all other thinges, her rare witte and learning was moſt praiſed. But that which was in her moſt worthy of praiſe (although ſuch was the wickednes of thoſe times, that it was not ſo publiklie knowne, as her other quallities) was, ſhe was a very vertuous, and deuout Chriſtian, euen from a litle girle.

The Emperour Dioclerianus had knowledge of her, & becauſe he had adopted Maximus or Maximianus for his ſonne, he thought to make Suſanna his wife. Himſelfe determining to reſigne, and giue ouer the Empire, he thought her worthy for the deſerts of her many vertues, to be Empreſſe. To effect this, he ſpoke vnto Suſanna, and to a certaine kineſman of his, whoſe name was Claudius, who was an honorable perſon, but yet a pagan. The Emperour diſcouered vnto him his intention, and gaue him in charge, to treat of this matter with Gabinius, the father of the damſell. Claudius rendred thankes vnto the Emperour, for the ſecret truſt he had committed to him, and coming to Gabinius, he ſaid: well might he hold himſelfe a happy man, for that the Emperour deſired to haue Suſanna his daughter, to marry her to Maximianus his ſonne, therefore he wiſhed him to haue care to diſpatch it with all expedition. Gabinius ſaid: he would talke with Caius his brother, and Suſanna his daughter, and then he would giue him an anſwere.

Claudius departed, and Gabinius cauſed Caius to be called to his houſe, where he told him all at large, what the Emperour had requeſted of him. Then went they both together to Suſanna, & told her, that the Emperour had ſent Claudius (their kineſman) to treat of a mariage, betweene Maximianus his ſonne and heire vnto the Empire, and her, and therfore ſhe was to aduiſe what ſhe would doe. She anſwered; My deare father, and reuerend vncle, where is your wiſedome and diſcretion, that you ſhould giue eare vnto a matter ſo vnworthy, and vnfitte to be thought on, much leſſe to be put in execution? Know yee that I am a Chriſtian, borne of Chriſtian parents, and niece vnto the Biſhoppe of Rome, who is cheife Prelate, and Doctor of all the Chriſtians in the world? What ſhalbe ſaid, if I take vnto husband a cruel pagan? You haue refuſed to acknowledge the Emperour for your kineſman, for the great crueltie he vſeth againſt the Chriſtians, and would you haue me, to be wife vnto his ſonne? I hope in Chriſt Ieſus it ſhall neuer come to paſſe, but I thinke rather, that the treating of this mariage, ſhalbe an occaſion for me, to gaine the crowne of martyrdome, and not to looſe the Palme of virginity. I tell you then (if you will know what my entention is) that I haue conſecrated my virginity vnto God, and do not entend to take to husband any Pagan, no nor any other perſon liuing.

Pope Caius and Gabinius ſhed teares for tender affection, hearing Suſanna ſpeake ſuch wordes, proceeding from a generous and noble courage. They aduiſed her to continue firme & conſtant in her intention aforeſaid, for they iud-

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ged it to be holy and good. Then came Claudius for his answere, leauing the people that did accompany him at the dore, and he alone came into the house, and as a cosen, would haue embraced & kissed Susanna, after the vsage of those times. The holy damsell went backe, saying: that in all her life she had not kissed any man liuing, and that she would not shew that kindnes vnto him (being a Pagan) although he was her cosen. Herewith came in Pope Caius, and they discoursing together, concluded, so that Claudius was made a Christian, and so was also his wife, and his two daughters.

Claudius had a brother called Maximius, whom Diocleſian sent, to know what conclusion Claudius had made of that mariage, treated of betweene his sonne, and Susanna. Maximius coming into the place where Pope Caius, Claudius, and Susanna were, there befell vnto him the same, which happened vnto his brother, for he was conuerted, and made a Christian. Pope Caius said: that God had graunted by the prayers of Susanna, that these should be Baptised, & made Christians. The Pope causing them to fast certaine daies, Baptised and confirmed them, and saying Masse, he gaue them the Blessed Sacrament. The new Christians fell at the feete of the Pope, and kissed them, for the grace they had receiued. They also rendred thankes vnto Susanna, who had bene the cause thereof, and she yeelded thankes for all vnto Iesus Christ, the author of all good. Some daies passing, the new Christians, were more fully instructed in the faith, exercising themselues in godly and pious workes, as in fasting, and praying, they sold their goods also, and gaue the price thereof vnto poore.

In the night time, they vsed to assemble in the house of Gabinius, singing Himnes & Psalmes, in the praise of God. Their often frequenting of this house, was not kept long secret, but Diocleſianus was certified thereof, by a wicked wretch, named Artisius; who intending to get some thankes of him, opened & discouered, all that the Christians had done. The Emperour being exceedinglie enraged hereat, sent a cruell pagan called Iulius (with armed souldiers) to the place where the Christians were assembled, to take them all prisoners, except Pope Caius. As he commaunded, it was done, and the Christians were all apprehended. Diocleſianus comaunded, that Gabinius & Susanna his daughter, should be put in prison. And for Claudius and Maximius brethren, & Prepedigna wife vnto Claudius, with her two children, one of them called Alexander, and the other Cuccia (for that they were noble personages, and greatly allied in Rome) he bid they should be led in secret maner, vnto the port of Ostia, there to be consumed with fire, and their ashes to be cast into the sea, and euen so it was done.

After a few daies passed, the Emperour commaunded Serena the Empresse, to bring Susána vnto her Pallace, & that she should perswade her all she could, to deny the faith of Christ, and to take Maximius his sonne vnto her husband.

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The Empresse sent for Susanna vnto her lodginge, and because she her selfe was also a Christian (though in secret) she discoursed in priuate with her, and said: Iesus Christ, be thy comfort, thou most beautifull and gracious virgin. When Susanna heard Iesus Christ named, she said: I yeeld thanks vnto my Lord, since he is potent in euery place. The Empresse and Susanna, remained togethercertaine daies, praying and prayfing God, with Himnes and praiers, which they continually vsed.

Diocletianus sent vnto the Empresse, to know what she had done with Susanna, and whether she were yet resolued, to be espoused vnto his sonne? She returned this answere: That Susanna would not yeeld vnto it. She aduised him withall, that though she refused, he should not take any regard or make account thereof, since there were other damsels, equall with her, in estate, degree, and quallitie, on whom he might bestow his sonne. When Diocletian had receiued this answere, he said vnto his sonne: I will not haue it said, that force, or violence should be offred to a damsel in my court or Pallace, therfore, cause Susanna to be sent vnto her fathers house, and then do what pleaseth thee. Let her go, as a shallow, and senceles foole. Susanna was brought backe, vnto the house of Gabinius, accompanied and attended by the Emperours seruants.

The holy damsell forecasting what they entended, in that they made her returne to her fathers house, inclosed and shut herselfe vp in a chamber, and falling prostrate on the earth, required helpe of Iesus Christ, to deliuer her out of the danger, in which she thought her selfe to be. That very night, Maximius came vnto her, and as he entred into the chamber where she was at her praiers, he saw by her side an Angell, enuironed with a great brightnes. The yong man being agast, and put in feare hereat, departed the chamber and the house, & going told his father what he had seene. Diocletianus said vnto him: These Christians, be sorcerers, & inchanters. Then he commaunded one Curtius, a fauorite of his, to see and enquire the truth of this vision. Curtius going thither, returned more affrighted and agast, then Maximius did. The next day, Diocletianus sent a cruel and sacrilegious fellow, called Macedonius, vnto the house of Gabinius, to compell Susanna, either to sacrifice vnto the Gods, or els to put her to death, and withall charged him, that this should be done secretly. Macedonius coming vnto the house of Gabinius, called Susanna forth of her chamber, & set the Idoll of Iupiter vpon an aultar, that he had brought with him. When the blessed damsell saw the Idolle, she lifted vp her eyes vnto heauen, and desired God to remooue it from before her, that her eyes might not see that infernall diuell. Macedonius sollicited, and hastened her to adore the same, but she redoubled her prayers vnto God, to take it from before her. The Idoll on a sodeine vanished away. Then Macedonius said vnto her: I see thou beareſt affection, and loue vnto the Gods. Susanna answered: Nay, my

God hath sent an Angell, who hath taken away this fiend from my sight, that I should not distaine, or pollute mine eyes, with the detestable sight of that sacrilegious Idol. Then came one of the seruants of Macedonius, who said: that the statue of Iupiter, lay in the streete, in the middle of the myre. Macedonius fell into so great a rage hereat, that with his owne handes, he haled and pulled the holy Saint by the garments, and rearing them, beating her also both with his fistes, and with cudgels. She thanked Christ Iesus, for the fauour he shewed her, in giuing her force to endure, and suffer these wronges for his sake. But Macedonius in a rage and furie, with a voice as loud as he could speake, said: Sacrifice to the Gods, or I will kill thee instantly. She answered: she would not sacrifice to any, but only to Iesus Christ. Macedonius set messegers, to certifie Diocletiã herof, who returned for answere, that she should be beheaded in her owne house, and so it was done. Her holy body, was honorably buried, by the appointment of the Empresse, in the Churchyard of Alexander. And the same day Pope Caius said Masse in that Churchyard, iu the honour of S. Susanna virgin and Martyr. The Catholique Church maketh a comemoration of this holie Saint, on the day of her martyrdome, which was on the 11. of August, in the yeare of our Lord, 260. (Baronius saith: 265.) In the raigne of the Emperour Diocletianus.

The life of S. Clare. Virgin. August. 12.

THE Patriach Abraham went into Egypt, to escape the great dearth, which was in the land of Chanaan, and tooke with him Sara his wife, but he called her sister, doubting the Egyptians would kill him, to take her from him. King Pharao being certified of the beautie of Sara, commaunded she should be brought into the kings pallace, and although she remained there many dayes, yet the king did not touch her. The reason was: the kings of Egypt had this vsage, that when they entended to take any damsell to wife, he first kept her closed vp a good space, hauing many attendants, and their exercise in that time was, to be washed, trimed, and perfumed, and then in that sort to goe to the kings chamber.

This is a figure of that which Iesus Christ, the king of heauen, doth with some soules, which he hath elected to be his spouses, and whom he will bring into his chamber, to witte, to his heauenly glory. For first, he causeth them to be shut vp in this world, in seuerall houses, as be the monasteries of Nonnes, and other religious women. The exercises, that these spouses haue to doe in the monasteries, are, to be purified, washed, and perfumed: to be purified of their greater sinnes, washed of their smale offences, and to be perfumed with the exercise of vertue, to wit, obedience, pouertie, and chastitie, which make the soule odoriferous, and sweet smelling. One of these spouses of Christ (who by her good example, and holy aduises,

wiſes, was occaſion that many Women came to this degree) was the glorious virgin S. Clare, whoſe life is taken out of that, which a religious man of the order of the Seraphical father S. Francis wrote, by the appointment of Pope Alexander the 5. who did canoniſe her. The frier for humilitie concealed his name. He ſaith in this manner.

THe admirable virgin, S. Clare, ſo famous for her vertue, was borne of an honorable linage in Aſſiſium, a citty of Italy, in the prouince of Vmbria. Her father, and her other anceſtors, were ſouldiers, and had borne honorable offices, both vnder the Emperours of Almaine, and vnder other Princes, and Seigniories. Her mother was called Ortolana, which name fitted her well, for that ſhe brought to the Church of God, ſo fruitful a plãt, as S. Clare her daughter was. This Ortolana, although ſhe had a husband, and was much imployed in the affaires of her houſe, yet exerciſed ſhee the workes of piety, very much. She went to Ieruſalem on pilgrimage, and viſited all the holy places, in which God wrought our redemption. She viſited likewiſe, the Churches of S. Peter & S. Paul in Rome. She went into Apuleia, to viſite the Church of S. Michael vpon mount Garganus. We may well beleeue, that ſhe that went deuoutly in pilgrimage, with ſuch coſte, trauel, and danger, into ſuch farre countries, when ſhe was at home, exerciſed her ſelfe in holy and vertuous workes.

When ſhe was with child of S. Clare, ſhe prayed before the Crucifixe, beſeeching our Lord, to geue her an eaſie childbirth, and without danger. And ſhe thought, ſhe heard a voice, which ſaid to her: Feare not, for thou ſhalt bring forth a light, which with her luſtre and brightnes, ſhall inlighten the whole world. When ſhe was deliuered, ſhe named the infant Clare, with hope that in her ſhould be fulfilled, that which the voice had ſaid to her. The child being yet of tender yeares, began to gliſter, and ſhine bright in the darke night of the world, learning of her good mother, the principles of our faith. She ſhewed her ſelfe very charitable, and full of compaſſion to the poore and needie, helping, and releeuing them in ſuch manner as ſhe could, & ſometimes, ſhe gaue them part of that, which ſhe ſhould haue eaten her ſelfe.

She vſed to pray very much, and therewith (as with Angelicall foode) was ſhe cheriſhed ordinarily, & was delighted with the feeling of celeſtial comfortes in the conuerſation of Ieſus Chriſt. She would not vſe vaine and prophane clothing, yet to obey her father and mother (who commaunded her) ſhe wore coſtly garments, and was trimmed, agreable to the eſtate of her nobillity, but vnder them ſhe wore a courſe haircloth. Her father treated of a mariage for her, but ſhe alwaies gainſaied it, hauing vowed her virginity vnto God.

The report and fame of the glorious father S. Francis, came to her eares, who as a new man, renewed ſanctity in the world, and he was of that ſame citrie of Aſſiſium, where ſhe was borne. S. Clare had a grear deſire, to ſee him and

ſpeake with him, and he alſo had notice, and had heard a laudable report of the vertues of the holy damſell. He deſired to giue her light, and inſtructions, to ſet her in the pathe of perfection, that ſhee might bee ſeuered a part, from the dangers of the world. The vertuous virgin, went vnto the ſermons of S. Francis, and reaped great fruit by his doctrine, and the wordes, and workes of the holy man, ſeemed to her, rather celeſtiall, then terrene.

She watched long for a fit oportunity: and at laſt ſpeaking with him, he exhorted and perſwaded her to diſpiſe the world, and to dedicate her virginity to that bleſſed ſpouſe, who for loue of vs was made man being God, and would be borne of a virgin. The bleſſed man laboured al he could, that the vertuous maide ſhould not delay, but performe it forthwith, and trauelled herein as the Paranimph & Embaſſadour of the great king of heauen. The good damſel made no long ſtay, but was content, to make vp the ſpirituall mariage with Chriſt Ieſus, ſubmitting her ſelfe wholly, to the aduiſes of S. Francis, eſteeming him (after Chriſt) for principall guide in all her actions.

Vpon Palme ſonday, the good damſell ſent vnto S. Francis to know, if it were now fit time for her, to breake off quite with the world, and to begine a new life? The holy man thought that if the thing were not diſcreetly done, her father and mother would not perhaps giue their conſent thereto. But afterwardes illuminated by God (as we may well thinke) he aduiſed her, that on the night next after Palme ſonday, ſhe ſhould depart ſecretly from the houſe of her father, and bring decent company with her vnto his conuent, and he would cloath her, with his habite. So ſhe did, for ſhe went out of her fathers houſe, accompanied with people, honeſt, and vertuous. In this ſort, leauing her father and mother, kinsfolke, and countrie, ſhe went vnto the Church of S. Marie of Portiuncula, which was the conuent of Saint Francis, where he and his friers ſtaied for her. When they ſaw the holy damſell come, they receiued her, with lighted candels in their handes, ſinging the Himne: *Veni Creator Spiritus.* There S. Clare put off her ſecular garments, and diuorced her ſelfe from the world, and all the vaine-glorie thereof, S. Francis, with his owne handes cutting off her haire. S. Francis brought S. Clare to the monaſtery of S. Paul in the citty of Aſſiſium, where were nunnes of the order of S. Benedicte, that ſhe might remaine there a while, vntill our Lord prouided an other monaſterie for her.

When the father, and other kinsfolke of S. Clare, vnderſtood what ſhe had done, they perſecuted her all they could. But if the deed of the holy Saint had not bene contradicted, it ſhould not haue bene ſo heroicall, and glorious. It is ordinary, to haue vertue perſecuted, and the greater it is, ſo much the more doe worldly men, ſhew themſelues aduerſaries to it. There came to the monaſterie where the holy damſell was, her kinsfolke, and friendes, and made triall

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and proofe of their force, against a mild lambe. They vſed deceitful, and malicious deuiſes, against a ſimple doue, they multiplied their leaſings, and made to her many proffers, counſelling her to alter and change her purpoſe, and not to continew in ſo baſe an eſtate, and contemptible life, ſo diſagreeing to her honorable linage; and would ſhe (ſaid they) doe that, which was neuer done in that citty, by any woman before? The holy Saint, being firme and conſtant in her purpoſe, came neere to the Altar, and by the way ſhewing her ſhorne and clipped haire, ſaid: She could not now by any meanes depart, and leaue the ſeruice of Ieſus Chriſt, for whoſe loue ſhe had renounced the world, her kinsfolke, and her owne will.

Her kinsfolke ſeing they could not make her change her minde by this meanes, they tooke an other courſe. One while they threatned her, and would haue taken her out of the monaſterie by force, reuiling and rayling at her moſt deſpitefully. Theſe courſes were to no purpoſe, for they could not alter, nor ſhake the mind of the holy Saint, but made her rather more firme and ſtable, in her holy entent. So they at laſt being wearied, and not able to effect any thing, left her and departed.

S. Francis tooke her out of the monaſterie of S. Paul, and brought her to the Church of S. Damian, which was out of the citty, in a ſolitary place and apart from the turmoiles of the world. This Church had bene repaired by the ſame S. Francis, who reſided in the ſame a certaine time, and there was the miracle, that being at his praiers before the Rood, he heard a voice, which ſaid to him: Francis, labour to repaire my houſe, which is in danger to fall to the ground. In this Church S. Clare was cloſed in the loue of Chriſt, and there like a ſimple doue made ſhe her neſte, and in that place did ſhe begin to found the college of virgins, and inſtituted the holy order of poore Clares.

S. Clare had a ſiſter called Agnes, who was yonger then ſhee, and her ſhee loued very dearly. After ſhe was cloſed in that place, ſhe deſired of God nothing (next to his holy grace) with more efficacy, then the conuerſion of her ſiſter, to wit: that ſhe would forſake the world, and withdraw her ſelfe, & come into her companie. Our Lord denied not that fauour vnto his ſpouſe, for ſeuenteene daies after the conuerſion of S. Clare, her ſiſter Agnes (inſpired by the Holie Ghoſt) left the world, and came vnto her ſiſter, ſaying: her deſire was to liue with her in pouerty, and chaſtitie. S. Clare embraced her with great ioye, and ſaid: My moſt deare ſiſter, I render infinite thankes to my Lord Ieſus Chriſt, who ſeing me in ſuch care for thee, hath heard my prayer. S. Agnes did not come alone to liue with her ſiſter, but brought in her company many damſels, who (led by the report of her holines, which was ſpred ouer the countrie) entred into the conuent, and reſolued to lead a religious and chaſte life, that they might be ſpouſes to the king of heauen.

Many maried people mooued by their good example, by mutuall consent, seperated themselues, and the husbands went into the conuent of friers, & the wiues into the monastery of nonnes. The mothers moued their daughters to be religious wemen, and the daughters perswaded their mothers to the same. The sisters perswaded their sisters, and the auntes their neeces. There were some that had a great desire to enter into religion, but they could not, by reason of impediments hindring them. Such wemen endeuoured in what they could, to obserue the rule of S. Clare in their owne houses.

The first stone S. Claire laid, in the foundation of her religious order, was humility, that vpon it, other vertues might be builded. She made a vow of obedience, vnto the father S. Francis, and obserued it inuiolably, all the daies of her life. She would neuer accept the name of Abbesse, in the three first yeeres of her conuersion, desiring rather to be subiect, then superiour; But being commaunded by S. Francis vnder obedience, she accepted the gouernment of the Nonnes; by which arose in her hart more feare, then presumption, and she became more bound then free. The humble disciple of S. Francis, became the mistresse of vertue; the higher she was in office, the more lowely and base she was in her owne sight.

She dispised not the basest offices, for many times she gaue water for the handes of the other Nonnes: whilest they sate, she stood on her feete attending, and whilest they did eate at the table, she serued, and waited on them. It was more delight to her, to beare the burden of obediēce, then to put it to the carriage of them who were subiect to her. She washed the feete of the meanest in the house when they returned home, and then kissed them with great humillitie, and in this sort she plāted the vertue of lowlines in the hartes of her subiects, it being the roote of euery perfect worke.

The holy woman, desirous to shew her selfe a true daughter to S. Francis, embraced the pouerty he lefte, as an heritage to his children. For this cause, she distributed amongst the poore, all her fathers goods that came for her portion, with the mony arising thereof, not reseruing any whit to her selfe. She loued so much holy pouerty, that she desired no other thing in this world but Iesus Christ. Her wil was, that the Nonnes of her order, should not posesse, not keepe any thing more, then serued to maintaine their liues, and in this she had great reason; For when one applyeth his minde vnto richesse, then vertue decayeth, and when a man will obey himselfe, he becometh disobedient vnto God.

On a time, there being but one loafe in the monasterie, S. Clare commaunded halfe therof, to be giuen to the friers in almose, when dinner time came, the Nonnes being assembled (which were fifty) S. Clare falling to praier, and deuiding that halfe loafe, it did multiply in such sort, that all the sisters had sufficient. S. Francis made the rule for S. Clare with great austerity and pouerty;

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which afterward Pope Gregorie the 9. cõfirmed by word of mouth. Pope Innocentius the 4. being desirous to moderate the rigour therof, and to absolue the holy Saint, from the vow of extreme pouerty, she said to him: Holy father, I desire your holines, to absolue me from my sinnes, and not from the obedience of pouerty. Although the Pope, being perswaded by some Prelates, that he should make a second Rule, which should not be so rigorous, and commaunded, that all those women which be called Nonnes of S. Clare, should accept and receiue it, although I say at the first he thought so do, yet approoued he after the first rule giuen by S. Francis, and approoued by Gregory the 9. commaunding that rule should be obserued for euer.

S. Clare was very feruent in praier, lying flat on the ground, and kissing it often, bathing the earth with her abundant teares, thinking, she had alwaies there Iesus Christ nailed on the Crosse. One night, the holy Saint being at her praier, the diuell appeared to her in the shape of a Negro, or blacke-Moore, and said to her. Weepe not so much, for it will spoile thy sight. Thou shalt doe better seruice to God, to gouerne well this monastery, then to shed so many teares. The holy Saint answered. Auoid hence, thou cursed caitiue, if I become blinde, and cannot gouuerne this house, there shall come others (I doubt not) that shall rule and gouerne it better then my selfe. Thou and thy company be blinde, and shall remaine, in perpetuall obscuritie, and darkenes, hauing no power to see the light of the diuinitie of God. The diuel hearing these wordes, departed with confusion.

The praiers of this holy Saint were often heard, and once approoued by a wonderfull miracle, which was this: The armie of the Emperour Fredericke passed by the citty of Assisium, in which were some regiments of blacke-Moores, which were infidels. And for that the monasterie of S. Clare was without the citty, many of those blacke-Moores went vnto it, searching some way to get in, with intention to rifle the house, and abuse the Nonnes. The holy woman at that time was sicke, and all the Nonnes ran to the Infirmary, where the sicke lay, and said to her, wayling and crying: Most deare mother, this day shall you see your daughters abused by villaines, and murthered. Helpe vs, helpe vs, we beseech you. Pray vnto God to deliuer vs, from this so great euill & shame, which is ready to fall vpon vs.

The holy virgin, putting her confidence in our Lord Iesus, caused herselfe to be carried, to that side of the monasterie, where the blacke-Moores entended for to enter, which were now mounted on the walles. Then she caused a bord to be brought, and thereon she set the tabernacle wherin the blessed Sacrament was kept. She fell vpon her knees, and praying, said: O Lord, permit not these thy deuout handmaides, who confesse thee for the true God, and haue for thy sake abandoned and forsaken the world, and their delights & pleasures, to liue

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in chastity in thy seruice, to be abused and dishonored, by these fierce pagans, and beastlie infidels. Since thou hast redeemed them with thy precious bloud, keepe, and defend them (ô Lord) for I am not of power, nor able to defend them. Her prayer being ended, they heard a voice which said: I will keepe and defend them euer. The blacke-Moores were put in such confusion at this voice, that some of them began to flie, others which had gotte vp to the walles, were striken with blindnes, and were so astonied, that they fell to the ground, bruised and mained, and thus the Nunnes were freed from all danger.

It was truly very wonderful, to see the straitnes and austere life, the holy, and glorious Saint led. Her apparell was only one weede, ouer which she threwe a mantle of course clothe, more to couer her body, then to defend her from the cold. She wore no shooes, her bed for the most part was the bare ground, except that sometimes she slept vpon hard fagottes. She fasted all the Aduent & Lent, only with bread and water, and wore haire-cloth. In al her life, but at that time especially, such was her sharpe pennance, that the Bishoppe of Assisium and S. Francis, commaunded her vpon obedience, to mitigate it somewhat. She was very deuout to the B. Sacrament, and for that God wrought that miracle for her, and deliuered her monasterie from the fury of the Pagan Moores by the meanes thereof, when she brought it to that place in the Tabernacle, she is painted, or pictured, with the Tabernacle of the blessed Sacramét in her hand. She communicated very often. She spunne with her owne handes fine thred, of which she made linen for corporalles, purificatories, and other thinges for the seruice of the Altar, and distributed them among the Churches in the cittie of Assisium.

On a time, S. Francis sent to her a sicke man, that she should make the signe of the Crosse vpon him. She, as an obedient daughter, did so, and the sicke man recouered forthwith. This good happened not to this man only, for many that had infirmities went vnto the monasterie to her, and she making the signe of the Crosse vpon them, they recouered their perfect health. This holy Saint liued in her couent forty two yeeres, ruling, and gouerning the same. Twentie eight yeeres of that time she was sicke, and sometime her infirmitie was more greeuous, yet was she neuer heard to complaine, or to make any shew of grief. Her sicknes increasing, and death drawing nigh, Pope Innocentius the 4. visited her, and sat on her bed-side, S. Clare desired his hand to kisse, and he gaue it to her.

In the morning, when the prouinciall of her order had giuen her the blessed Sacrament, she rendred inumerable thankes to our Lord God, that had shewed her so great fauour, as to receiue the body of Iesus Christ in the blessed Sacrament, and to see the Pope, his vicar vpon earth. Helpe me, my daughters (said she to the Nunnes) to yeeld thankes to God, for so rare a bodefitte. Her

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ſiſter Agnes being preſẽt, wailed to ſee her death, beſeeching her, that ſhe would not leaue her in this mortall life, but take her in her company into heauen, ſhe hauing bene her companion on earth, in ſeruing Chriſt their Lord. The Saint comforted her ſiſter, ſaying, that it was not the will of God, but ſhe bid her be aſſured, ſhe ſhould not ſtay long after her. All her daughters lamented & wept, being much afflicted with ſorrow for her death, but ſhe comforted them all, recommending vnto them humillity, and holy pouerty.

Her death drawing neere, ſhe ſaid confidently vnto her ſoule; Go out my ſoule, depart ſecurely, for thou haſt a good guide. A religious woman, demaunded of her: with whom ſhe talked, and on whom ſhe looked ſo ſtedfaſtly? She answered ſweetly: I talke with my ſoule, who is preuented, with the benedictions of our Lord, and I looke on the Queene of Angels. Then ſaid the woman: Good mother pray, that I may ſee her alſo. If it pleaſe her (ſaid S. Clare) I wiſh and pray for it with all my hart. At theſe wordes, the religious woman ſaw coming into the roome, a great number of virgins, apparailed in white, with crownes of gold vpon their heades, attending a Queene which came with them, from whoſe face, prooceeded ſuch a glorious ſplendor, that it made midnight brighter then noone day. This Queene bowed toward S. Clare, and comaunded the virgins, to giue her the rich mantle, to couer that body, that had obſerued perfect chaſtitie. The religious woman vnderſtood very well, that this Queene was the mother of God, that came to viſite & comfort her ſeruant; which S. Clare alſo ſhewed, for although before, ſhe was cheerefull and comfortable, at that inſtant, her ioye increaſed abondantly. When the time of her death drew neere, ſhe cauſed the paſſion of Ieſus Chriſt to be read vnto her, vnto which ſhe was euer much deuoted. While it was reading, ſhe rendred vp her ſoule to God.

S. Clare when ſhe died was 70. yeeres old. 42. yeeres whereof, ſhe had bene in the monaſtery. Her death was ſoone ſpread through Italy, and at her burial Pope Innocentius the 4. and all the court of Rome were preſent, which was in the monaſterie where ſhe dyed, called S. Damian. The religious men beginning the office of the dead at Maſſe, the Pope riſing from his ſeate, bid them ſay the Maſſe of an holy virgin, ſhewing, that he had a deſire to canoniſe her, before her body was laid in the graue. But the Biſhop of Oſtia ſaid: Holy father, although it be iuſt and reaſonable, to doe as your holines commaundeth, neuertheleſſe it is good to doe it by mature aduiſe; and ſo the Maſſe of the dead was ſaid. The ſame Biſhoppe of Oſtia preached, and ſpoke much in the commendations of S. Clare.

It was thought, that the body of S. Clare ſhould not be ſo ſecure in that monaſtery of S. Damian, for that it was without the citty, therefore they brought, and buried it, in the Church of S. George, where the body of S. Francis had bin buried a litle before. The glorious virgin S. Clare, paſſed out of this life in the

yeare of our Lord. 1252. on the 11. day of Auguſt, and was buried the day following in the ſame month, on which day, her feaſt is celebrated. God hath ſhewed many miracles by her meanes, of the which, and of her life, Pope Alexander the 4. hauing cleere information, canonized her, in the Cathedrall Church of Amagnia, in the firſt yeere of his Popedome, two yeres after the death of S. Clare, which was: 1254. God graunt this humble ſpouſe of Chriſt, may be our aduocate to him, that we by her meanes may attaine euerlaſting glory. Amen.

The life of S. Hippolitus Martyr. Auguſt. 13.

THE glorious precurſor of Chriſt S. Iohn Baptiſt, in his preaching ſaid: that God was able to rayſe vp children vnto Abraham, of the ſtones, *Which is as much as to ſay: That God ſometimes changeth the harts of hard and obſtinate people, from Idolatry, and of Pagans, and vnbeleeuers, maketh them to become faithfull, and Catholique people. For the ſtones ſignifie hardenes, and Abraham ſignifieth faith.*

This thing is apparant, and euident in S. Hippolitus, who Was a Pagan and Idolater, and as it ſeemeth, Was very obdurate in his ſecte, for that he Was appointed keeper of the priſon, Where the Chriſtians lay, that Were taken out to be martyred. And yet by the meanes of S. Laurence, he being at the firſt a hard ſtone, Was conuerted, and became the child of Abraham, a faithfull, and Catholique man. His life, taken out of the life of S. Laurence, as it Was Written by the notaries, or Regiſters of the Romane Church, Was in this manner.

SAint Laurence being in priſon, reſtored ſight vnto one called Lucillus, who was a priſoner as he was, and became blind by continuall weeping. This miracle was diuulged through the cittie; whereupon many blind men reſorted, vnto S. Laurence, all which were cured by him perfectly. The bleſſed martyr was deliuered by Valerianus a Romane gouernour, vnto the cuſtody of Hippolitus. He ſeing the miracles that S. Laurence did, tooke affection to him; and being deſirous he might haue liberty, came, and beſought him, to giue ſatisfaction vnto Decius, and Valerianus the gouernour, and to tell them, where the treaſure was, for which he was attached: becauſe he thought it was better ſo to do, then put his life in danger; for certaine and aſſured it was, that he muſt either diſcouer the treaſure, or elſe die.

S. Laurence marking well his wordes, and thereby knowing partly his mind, ſaid to him: O Hippolitus, if thou wilt, I will diſcouer vnto thee, the greateſt, and the moſt abundant treaſures that be, where with thou maiſt be rich perpetually. Hippolitus deſired him, to ſhew him thoſe treaſures, and he promiſed to doe what euer he ſhould requeſt of him. The holy Saint preaching, vnfolded vnto him the treaſures which God hath prepared for his elect: and ſpoke

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vnto him ſuch, and ſo high miſteries, that Hippolitus yeelded, and was conuerted, and made a Chriſtian, with all his familie.

The tirant ſending for S. Laurence to martyr him, S. Hippolitus requeſted of him very earneſtly, that he would giue him leaue to diſcouer, & profeſſe him ſelfe to be a Chriſtian, for euery houre ſeemed a thouſand, till he ſaw himſelfe poſſeſſed of the treaſures of heauen, that he had declared and opened vnto him, and he had the greater deſire, to goe now to enioy them in his companie. Saint Laurence wiſhed him, to keepe that treaſure locked a while in his hart, for the time would come ſhortly, that he ſhould manifeſt it. S. Laurẽce being brought before the tyrant, was put to many greeuous torments, and at laſt, was depriued of his life, being broyled on a gridiron: Decius and Valerianus being preſent thereat, as we haue recounted before in his life.

S. Hippolitus was preſent at this ſpectacle, and was mooued to compaſſion, who with the helpe of Iuſtinus a prieſt (after many teares) tooke the bleſſed bodie, about the breake of day (for the martyrdome of S. Laurence had bene in the night) and carried it into a field belonging to a Chriſtian widow, called Cyriaca, in the way toward Tyber. Other Chriſtians came alſo in their companie, and ſo together they buried it. There they remained three daies, lamenting his death, after which time, Iuſtinus the prieſt ſaid Maſſe, and gaue the bleſſed Sacrament, to all them that were preſent. This being done, the greedy officers, by the appointment of Decius came to attach Hippolitus, for it was told Decius, that he had buried the body of Laurence, and that he was alſo a Chriſtian.

When S. Hippolitus was brought, Decius with a ſmiling cheere, yet with an inward mallice, ſaid vnto him: How is it Hippolitus, art thou become an inchanter alſo? I heare thou haſt taken away the body of Laurence and buried it. Hippolitus anſwered: My Lord, I haue indeed done that which thou ſaieſt, not as a magitian, but as a Chriſtian. When Decius heard this, he commaunded he ſhould be beaten on the mouth, for anſwering him ſo boldly; and that his clothes ſhould be pulled off. Hippolitus ſaid: though thou doeſt ſtrippe me of my apparell, yet canſt thou not depriue me of Ieſus Chriſt, but thou doeſt rather clothe me with him a new, in making me to ſuffer for his ſake. Decius ſaid vnto him: Art not thou that Hippolitus, that dideſt lately honour our Gods? What madnes, and folly is this in thee? Art thou not aſhamed to leaue thy Romane millitary coate, and to clothe thy ſelfe with the weede of a Chriſtian? Hippolitus anſwered: I am neither foole, nor negromancer, but I ſhew more my wiſedome and prudence in being a Chriſtian. I confeſſe that I was fooliſh indeed, when I adored the Idolles, which thou adoreſt. Decius ſaid vnto him: Reſolue either to ſacrifice vnto the Gods, as thou dideſt before time, or thou ſhalt ſuffer as ſharpe and cruell torments as Laurence did. O (ſaid Hippolitus) would God I might imitate Laurence in any thing, whoſe very name thou

(wretch) art not worthy to name, with thy prophane mouth.

Decius was not able to hold patience any longer, but commaunded Hippolitus should be ſtripped, and beaten cruelly with ſtaues. The holy Saint yeelded thankes to God, all the time the officers beate him. Then the tyrant ſaid: Hippolitus regardeth not the Baſtinado, therefore rent, & reare his body with rakes, and hookes of iron. So they did; But Hippolitus with a ſhrill voice ſaid: I am a Chriſtian, & I endure this tormenting gladly, for Chriſt his ſake. Then Decius commaunded they ſhould beate him no more, but to apparell him, with his ſouldiers weed, ſuch as he vſed to weare, when he was a Pagan; and then he ſaid to him: Remember thy former dignitie, and that thou wert my friend, I wiſh that friendſhip may continew. This is all I deſire at thy handes; that thou wouldeſt ſacrifice vnto the Gods, and I will forget all matters paſt. Hippolitus anſwered: My warefare is: that I make true acknowledgement to be a Chriſtian, and hold that holy purpoſe, to ſpend my life in defence therof.

Decius ſeeing the conſtancy of the holy Saint, was exceeding wroth, & commaunded Valerianus the gouernour, to ſeaze vpon his goodes, and to put him to death, with the moſt exquiſite torméts he could. Valerianus going vnto the houſe of S. Hippolitus, to execute the decree of the Emperour, found all his familie Chriſtians; they being apparelled in white, as the vſage was for them to goe, certaine daies after they were Baptiſed. He cauſed them all to be apprehended, and to be brought before his iudgement ſeat; Hippolitus being alſo there preſent.

Among others that were there taken, there was an ould woman, who had bene nurſe vnto S. Hippolitus, and brought him vp. She was called Concordia. Valerian ſaid vnto her: haue pitty on thy ſelfe, and thine old age, doe not die fooliſhly, and wilfully like Hippolitus thy maiſter. Concordia made this anſwere: my ſelfe, and all that be here preſent, had rather die valiantly, in the company of Hippolitus, then liue behind him, like baſe and abiect minded people. Then ſaid Valerianus: Seruantes and ſlaues, are chaſticed with ſcourges, therfore whippe this old woman, that to her it may be a puniſhment, & to others an example, not to anſwere ſo ſaucely, as ſhe hath done. Concordia was ſo beaten with ſcourges (that had plumets of lead tyed vnto them) that with the greeuous rigour of the torment, ſhe yeelded her ſoule vnto God. Hippolitus ſeing his nurſe that had giuen him ſucke, to go before him vnto heauen.

Then Valerianus comaunded that Hippolitus ſhould be led out of the walles of Rome, and that there they ſhould behead al his ſeruantes in his preſence. He comforted, & cheered them vp, ſaying: Conſider my deare brethren, that we haue a Lord, who will giue vs a reward, for the ſeruice that we doe him this day, in dying for his ſake. Nineteene men and women, ſeruants to Hippolitus, were behedded in his ſight. Then Valerianus commaunded: that Hippolitus

ſhould

ſhould be tyed to the tailes of luſtly and fierce horſes, and ſo ſhould be torne in pieces by them, in the Champion fieldes. This was done as he comaunded, and by this terrible martyrdome, S. Hippolitus yealded his ſoule vnto God.

His body, and the bodies of the other martyrs, were buried by Iuſtinus the prieſt, acompanied with other Chriſtians, who went by night, to doe this pious worke. The place where they were buried, is called the field of Veranius. The Church celebrateth the feaſt of S. Hippolitus, on the 13. of Auguſt. In the yeare of our Lord 258. (Baronius ſaith: 261.) Galienus ſonne to Valerianus being Emperour.

The life of S. Caſsianus Martyr. Auguſt. 13.

THe ſame day, that the Church of God celebrateth the feaſt of S. Hippolitus, it celebrateth alſo the Martyrdome of S. Caſſianus, of whom S. Gregory Biſhoppe of Toures, and Prudentius write, that during the perſecution, which was generall ouer all the landes ſubiect to the Empire, Caſſianus a holie man, was taken in Foro Cornelij, which is is a citty now called Imola. He being examined by the iudge if he were a Chriſtian, he confeſſed that he was: then it was demaunded of him, of what trade he was, S. Caſſianus anſwered: that he taught yong children to write, and read.

The iudge commaunded, that al the children that were ſchollers vnto Caſſianus, ſhould be brought before him. When they were come, he told them; that this their maiſter deſtroyed the auncient religion, and adoration of the Gods, and that he was a rebell, and obeied not the commaundement of the Emperor, therefore, he deſerued to die, and his will was: that they ſhould kill him. Then cauſed he S. Caſſianus to be ſtripped euen to his skinne, and his handes & feete to be tyed; and in this ſort he deliuered him into the handes of the children, inciting euery one of them, to doe the worſt they could vnto him. They being incouraged by him, and remembring the correction their maiſter gaue them, when they did not learne well, ran vnto him, and euery one ſtrocke him with that which was next at hand.

The vſe was at that time: to write vpon certaine tables, ſmothed with waxe, and inſtead of pennes, they vſed to write with fine and keene tagges, or pointelles. Theſe were the cheifeſt weapons, with which the ſcollers wounded their maiſter ſo, ouer al his body, that they made the bloud runne downe like a ſtreame. He animated them, bidding them to giue him bigger woundes; and this fauour he asked, for the deſire he had to ſuffer death, for the loue of Chriſt. At laſt he was ſo wounded, that all his bloud being runne out, he rendred his ſoule vnto almighty God.

Iohn Andreas Gillus, in his booke, of the perſecutions of the Church, ſaith that this was in the perſecution of Iulianus the Apoſtata. He ſaith alſo, that S. Caſſianus was Biſhop of a citty in Almaine, from the which when he fled, he ſoiourned at Imola, and there kept a ſchoole, that he might ſerue God, & that it might helpe for his maintenance. His martyrdome was on the ſame day, that the Church celebrateth it, to wit: on the 13. of Auguſt. The raigne of Iulianus was about the yeare of our Lord. 365. and he liued in the Empire, a yeare and a halfe, litle more or leſſe.

The life of S. Euſebius Prieſt, and confeſſor. Auguſt. 14.

SAint Iudas Thaddæus the Apoſtle of Ieſus Chriſt, writeth in his Canonicall Epiſtle; that there was a great ſtrife, betweene S. Michaell the Archangell, and the diuell, about the body of Moyſes. The diuell would haue diſcouered it, and haue made it knowne vnto the Hebrewes, to the end, they ſhould haue adored it for God. S. Michaell leſt ſuch an offence might haue riſen amongſt the Hebrewes, endeauoured to keepe it ſecret.

The contrary hereof happened with ſome Saints of the new teſtament. It was the will of God, that the holines of their liues ſhould be manifeſted, with their doctrine, and wiſedome, becauſe they were the light which ought to be publiſhed, that ſo they might enlighten the world, and driue away darkenes. Then the diuell laboured to keepe them ſecret, and from the knowledge, and eyes of men; and therefore he perſwaded tyrants, to ſend them into baniſhment, or to ſhut them vp in darke priſons.

This befell vnto S. Euſebius, who was by a tyrant, ſhut vp in a chamber in his houſe, becauſe he preached in fauour of that faith, which the Church of Rome preacheth and teacheth, againſt certaine heretikes, which perſecuted it; and in that place perſeuering in prayer, he ended his dates. His life, written by diuers authors of martyrologes, was in this manner.

IN the time of the Emperour Conſtantius, the ſect of the Arians was very ſtrong, becauſe he fauoured the ſame, though his father Conſtantinus had kept it vnder, the holy councell of Nice being celebrated in his time, againſt the ſame heretikes. The Catholiques endured a ſore perſecution by theſe heretikes, who being fauoured by the Emperour, vſed them with all cruelty, and at their pleaſure. They roſe to that ſhameles impudency, and preſumptuous boldnes, that Liberius the Pope was baniſhed by the Emperour, at the ſuite of the Arians.

Great were the troubles the bleſſed Pope endured, in the time of this his exile, from which he was reuoked, by this meanes. Certaine triumphes being kept in Rome, the matrones, and ladies of Rome aſſembling together, made a requeſt vnto the Emperour, that the Pope might be recalled, and he granted it

it vnto them. Liberius being terrified with his affliction in exile, had not such care and courage to shew himselfe, an aduersarie vnto the heretikes, as he had done in former times; for which cause, the Catholiques were much disquieted, and murmured of him amongst themselues.

At that time there was a holy priest in Rome, named Eusebius, who of feruent, and blessed zeale, made diuers sermons vnto the people, and did not only reprooue the Emperour, but the Pope also. He reprooued the Emperour, because he was an Arian, and the Pope, because he conuersed with him, & others, branded with the same heresie.

When the Emperor was certified of that which Eusebius said of him; he caused him to be closed vp in a lodging of his owne house, and set a watch, continually about him. This roome was so litle and streight, that he could not stand vpright on his feete, nor lie at his length. In that place S. Eusebius remained seuen monthes, his continuall exercise being praier, and then he died in most blessed sort. His body was buried, by Gregory, and Orosius, both priests, in a caue, in the Church-yard of Calistus beside the body of S. Sixtus the Pope.

The Emperour being certified of the death of Eusebius, and that Gregory, and Orosius had buried him; he caused Gregory to be taken and to be buried aliue, in the same caue where the body of S. Eusebius was laid. Orosius flying, and hiding himselfe, escaped this danger. Afterward, when he heard what had happened vnto Gregory, he endeauoured diligētly to take him out of that place, but he could not possibly get thither vntill the third day after. At last, he went, and opening the caue, found him yet aliue, though he died forthwith in his presence; for which cause Orosius left the body, to remaine in the same place still. The death of S. Eusebius was on the 14. of August, on which day, the holy Church celebrateth his feast, and it was about the yeare of our Lord. 437. (Baronius saith: 357.) In the time of the abouenamed Emperour Constantius.

The Assumption of the blessed virgin Marie. August. 15.

THe sacred scripture saith of the great king Dauid; that he hauing obteined notable victories against his enemies, and seeing his realme in peace and quiet, called to his remembrance the Arke of the Testament, which was in the house of Obed Edom, vnto whom, and vnto whose familie, God had shewed many fauoures, and done much good, in regarde thereof.

The good king was desirous, to haue the Arke brought into his pallace, to remaine there, with due authority and maiesty. To this ende, he ordained, one of the most sollemne feastes and triumphes, that euer that people had seene to that day. There were sundry inuentions, musike, and dauncing, yea king Dauid himselfe, leaped, and daunced before the Arke, which

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Was caried vpon the shoulders of the Leuites, with great reuerence, and maiestie, and all the men and women, of the places thereabouts, acompanied it. At last, the Arke was brought into his royall Pallace, and there was set, and placed, vpon a most sumptuous throne, made purposely for it.

This figure agreeth, and is very fit, for the Assumption of the glorious Virgin Mary, queene of Angelles, and our patronesse. King Dauid representeth Iesus Christ, who obtained notable victories against his enemies; for by his death and resurrection, he ouercame the same death, the deuill, and hell, and hauing set his realme in peace, and ascended into heauen, remembred himselfe of the Arke, which was in the house of Obed Edom, that is: he remembred his blessed mother the Virgin Mary, who was indeed, the Arke of the Testament. For as that was made of woode of Cethim, which is incorruptible, so the blessed virgin, suffred no corruption in her life, nor putrifaction after her death.

In the Arke was kept the Manna, which was heauenly foode, and the glorious virgin had inclosed in her wombe, the true bread which came from heauen, which is the sustenance of Angels, and of men. The Arke was in the house of Obed Edom, which signifieth the people of the Iewes, vnto whom God shewed many fauours, and shewed much mercy in regard thereof, euen as for the same Arke, he dealt graciously with Obed Edom and all his family. Christ remembred her, and desired to bring her from that place, vnto his royall Pallace, which is the kingdome of heauen, and for that purpose, he ordained the most sollemne triumph, that euer had bene seene, after the ascension of the sonne of God. for there was most admirable songes, and musicke, and reioysings of Angels, yea Dauid himselfe, to wit, our Sauiour, shewed him selfe in the triumph, apparelled in white linnen, that is, shewing his most blessed humanity, which he had taken, in the pure wombe of the virgin. and saying to his courtiers: Behold the cloth, whereof I made this garment. Behold the damsell that pleaseth me more then all other damsells. This is the mother, which hath brought me forth, it is great reason, that all do receiue her honorably, and make triumphes vnto her.

With this Pompe, and sollemne triumphe, the virgin entred into the royall pallace of heauen, placed vpon a Throne of Cherubins, which her blessed Sonne had prepared for her, a place conuenient, and fitte for such a mother, and there she was set with great maiestie. This is the figure that goeth before the sollemnitie. Now let vs see the veritie, and thing figured more particularly, according to the writing of S. Iohn Damascene, and other graue approued authors.

THe Catholike Church celebrateth three feastes or solemnities, of the glorious virgin, vnder the title of her Assumption. One is: her most happie death, when her blessed soule departed from the body. The other is: her glorious resurrection, when in short space, that blessed soule was reunited vnto her body, and was with great glory borne into heauen. The third is: her Coronation, to be queene of Angels and of heauen, and Lady of the Vniuersall world. Certes, it is a thing remarkable, that the holy Euangelistes make no mention

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at all of these things, and also passe ouer her Conception, and Natiuitie in silence; and yet they wrote perticulerly of those things in S. Iohn Baptist. The holy doctors make answere hereunto, and say: that the Holy Ghost (who ruled the pennes of the Euangelists) willed, that there should be written in the Ghospel, that which was necessary & important for the good of our soules, namely what we ought to beleeue, and doe.

We ought to be beleeue that Iesus Christ is God, and of this it was fitte, that some singuler persons, as S. Iohn Baptist was, should be a witnes, and in respect of that, his conception was written in perticuler, and his birth, life, preaching, and death also. For this same cause, it was not so conuenient to treate of these things in the B. virgin, who was not to be a witnes vnto Iesus Christ, she being his mother, and mothers are holden suspitious, in comending their owne children, the loue which they beare them making them to be partiall. Of this matter, this is my opinion, that although the Euangelists wrote not particulerly, any great thinge of the B. Virgin, nor doe not say, that Iesus Christ appeared to her after his resurrection, but concealed it (as some doctors say) for the cause aforesaid; yet, in that they said, that she is the mother of God, they haue giuen all the commendation, that can be spoken.

Moreouer I say, that as Moyses treating of the creation of the world, maketh no mention of the Angels, in plaine and distinct wordes, which he did (as graue authors say) for that he would not giue occasion vnto the Hebrewes to comit Idolatry, they being a people prone, and ready to seeke after new Gods, and would easily haue bene enduced, to adore the Angels for God: so also, the Euangelists did conceale many things of the B. Virgin (which they might haue said to her greater commẽdation) for diuers iust respectes. And in this they did considerately, least they being among the Iewes, and Christian religion as yet but beginning, they should giue any man an occasion of error. And although the Euangelists haue cõcealed many things, which might haue bene spoken in the commendation of the B. Virgin, yet was she not therefore depriued of her due praises, since Iesus Christ left vnto his Church authority, as time and occasion required, to declare, and determine, many true, and certaine things of her, as is her Assumption into heauen, in body and soule; which before time was but an opinion; and S. Hierome durst not determine this matter, excusing him selfe, that S. Iohn Euangelist, who was present at her death, wrote neuer a word therof, and therefore he who did not see it, was not so hardy, as to affirme that he could not proue. This was an opinion in the time of S. Hierome, but now it is a Catholique verity (the holy Church holding it by Tradition) that the B. Virgin was assumpted into heauen, both in body, and soule.

It was also in controuersie how long the B. Virgin liued in this world, after the ascension of her Sonne into heauen. S. Epiphanius Bishoppe of Salamina in

Cypres saith: she liued 24. yeeres, after his Ascension. Raphael Volaterranus saith: that she liued only 49. yeeres, and that he found it written in an ancient, and authenticall Author. And that it is knowne by a reuelation, that S. Elizabeth of Sconeugia had, who florished in miracles, and liued about the yeere of our Lord 1166. So that by this account, she liued but one yeere only, after the Ascension of our Lord, & asmuch as is from Ascension day, vnto mid August. Nicephorus Callistus saith: she liued 11. yeeres after the passion of her Sonne: The opinion of Eusebius in his Cronicle (which is most comonly receaued) is: that she dyed 14. yeeres after the Ascension of Christ. So that her glorious passage was, in the time of the Emperour Claudius, in the yeare of our Lord. 48. she being 63. yeeres old.

We know not, but by coniecture what the B. virgin did in that time. Before the Ascension of Christ, she was marueilously exercised in the Actiue life, attending, and waiting on him, so that no creature could do the like seruice vnto God, the very Angels of heauen being desirous, to haue the blessed virgin in their company, some of them hauing seene, and others heard, that God had a creature on the earth, that serued, & loued him, better then they, & had found more fauour, and receaued greater graces, then any other creature whatsoeuer.

After the Ascension of Christ, the blessed virgin exercised her selfe, in the Contemplatiue life: & as S. Augustine noteth, it seemeth S. Luke doth inferre so much, in saying, that the Apostles perseuered in praier, with Marie the mother of Iesus. Praier, and meditation being the principall exercises, of the contemplatiue life. Of this exercise S. Basile saith: that it illuminateth the vnderstanding in this life, that it may know what to auoide, and what to follow. He saith also: it is a store-house of the holy Ghost, a Iewell of the soule, a delectable garden, a paradise repleate with suauitie, and repose. And because this life was such, therefore the mother of God, might the better beare the corporall absence of her Sonne; yet as (S. Hierome saith) she endured often anxiety and griefe, caused by the earnest loue she bore vnto her Sonne, and the ardent desire she had to see him.

This caused the B. virgin (saith the same S. Hierome) to visite oftentimes the places, where her Sonne had wrought the misterie of our redemption, but especially his sepulchre. She did not this, to seeke the liuing among the dead, but to comfort her selfe with the sight of that place, & other places also sometimes reioycing, sometimes being sadde, as the place, and accident gaue occasion. Shee also conferred with the Apostles, and disciples (and especially with S. Iohn and S. Luke the Euangelist, her most familiars) of the misteries which she knew, and were vnknowne to others; as the misteries of the Annunciation, of the Visitation of S. Elizabeth, of the Natiuitie and the like, which vnto her was very delightfull to rehearse, & vnto them also that heard them: all these

were

were exercises of a contemplatiue life.

Hereof it cometh, that the Catholike Church (gouerned and guided by the Holy Ghost) vpon the sollemnity of the Assumption of the B. virgin, readeth the Gospel, of Christ entring into the castle of her two sisters, Martha, & Mary who lodged him in their house. One of them (which was Martha) was carefull and dilligent, to dresse the meate for him, and his holy Apostles; and the other which was Mary, stood at his feete, and listened to his heauenly wordes. These two sisters, be figures of the two liues, Actiue, & Contemplatiue, in both which, the B. virgin did exercise her selfe. In the first, to wit, the Actiue, before the death and resurrection of Christ; and in the other of Contemplation, after his resurrection, First, in the Actiue, & then in the Contemplatiue; for this is the order that must be kept, in these two liues. Iacob was first maried vnto Lya, which was bleer-eyed, and then with the faire Rachel. The man that hath bene good in the Actiue, shall make a good Contemplatiue.

The time being come in which God had determined, the glorious virgin should depart this life, though she were exempte from many other generall lawes; as from being conceiued in sinne, to be deliuered without paine, to be a mother, and remaine a virgin, yet was she not exempt from corporall death, from which the Sonne of God him selfe was not exempted. Our Lady had a litle house vpon mount Sion, and as Andreas Cretensis, Archbishop of Ierusalem, and Nicephorus Callistus affirme: she staied in the same, from the Ascension of her Sonne into heauen, and from the coming of the Holy Ghost, vntill her glorious passage out of this life. Venerable Bede saith: that the B. virgin spoke vnto S. Iohn the Euangelist, and enioyned him, not to depart from her, during her life, nor after her death, vntill her body was buried. The B. virgin desired this the rather, for that some of the Iewes had threatened, to abuse or doe some ignominie, vnto her sacred body, after her death.

She staying thus in this litle house, vpon mount Sion, there came vnto her hart, an ardent desire, and a liuely loue vnto Iesus Christ, which caused in her soule, a more vehement and longing desire to see him. The Temple where she had heard him preach did not comfort her, nor the dyning parlour, where she had many times eaten in his companie, nor the mount Caluarie where he yeelded vp his Ghost, nor any other place. All her desire, mounted vp to the place where her good, and treasure was, saying with Dauid: *Euen as the hart desireth the fountaines of water, so my soule longeth for thee, ô God, my soule thirsteth after thee, that art the fountaine of liuing water.*

It is said, that the B. virgin, had a reuelation of her death, and that the Angell Gabriell brought her the newes therof. She receiued it (vndoubtedly) with lesse trouble, then she did the message he brought of the Incarnation, and had litle lesse ioye, and content thereof, expecting shortly to see and behold, the

diuine essence. It is also said, that she craued some fauours of God, for that time, which he graunted. One of them was: that all the Apostles might be present at her passage, and though it be doubted, whether the B. Virgin, demaunded this grace, and fauour of her Sonne, yet is there no doubt, but that it was graunted. Dionisius in his booke, *de Diuinis nominibus*, S. Iohn Damascene in a sermon he made of this mistery, and Iuuenall Bishoppe of Ierusalem, in a relation vnto the Emperour Martianus, affirme and say: That all the Apostles were present, at the death of the B. Virgin, except S. Thomas, who came thither three daies after her death.

Our Lord, who in his ten principall commaundements, hath put this. Honor thy father, & mother: would also honour his blessed mother, at the time of her death, by bringing thither al the Apostles (from sundry partes of the world, whither they were gone to preach the Gospell) by the handes of Angels, that they might be all present at her death. His will was also; that many of the soules of the holy Patriarches, & many thousands of Angels, should at that time discend, as the same S. Iohn Damascene affirmeth. Whereupon our author taketh occasion to bring in our first parents Adam and Eue, speaking thus vnto her: O blessed daughter, our honour, and the honour of all mankind, thou hast blotted out the punishment due vnto our disobedience, we closed vp Paradise from men, & thou hast opened the way, to the tree of life. Thou art the bridge whereby men must passe to eternall happines, thou art the ladder, whereby our children doe clime to heauen. Thy death shall serue thee for a barke, which shall passe thee, through the sea of this worlde, vnto the hauen of eternitye. Thou art happy, and blessed, aboue all other wemen.

Then he addeth the holy Patriarchs, which come and say vnto her: O blessed damsell, ô virgin and mother, God hath fulfilled by thee, the promises made vnto vs, thou art she by whom are accomplished our desires, by whom being deliuered, from the bondes, and snares of death, we enioy eternall life. Arise ô blessed virgin, why doest thou stay? come, make haste away with them, that long for thy company. The Patriarches shewed all ardent desire, to see the B. virgin in heauen. And the Apostles shewed noe lesse griefe, to see the B. virgin to depart, and leaue them. They could no longer dissemble their sorrow, but inuironing her & weeping bitterly, they said vnto her: O blessed mother, stay yet with vs a litle longer, doe not abandon and leaue vs as orphans. O mother of mercie, if thou wilt needes depart, then take vs in thy company with thee. These, and the like wordes we may thinke the Apostles did say in generall, but of S. Peter we may imagine he said thus in perticuler.

O gracious Lady, if we did not know, that thou goest to raigne with thy blessed Sonne, and to enioy the glory thou hast so well deserued, we should feele greeuous discontent, in thy departure from vs, but it comforteth vs much, to con-

consider whither thou goest, yet this comfort cannot keepe our eyes from shedding fountaines of teares, nor our voice from hoarsnes, nor our harts from fainting. Thou doest depart, ô blessed lady, & goest to enioy with thy blessed Sonne, & our maister, eternal felicity, in the kingdome of heauen. Thou leauest vs in this world, which is a craggy desert, & a vale of teares; what can we do heere without thee? Thou art our refuge, our defence, our consolation, if thou forget vs, all these thinges faile vs. If thou wilt not stay with vs (it is not iust we should request it) yet let vs go with thee, for our life without thee, shalbe a cõtinuall plaint and sorrow. These and such like wordes, we may thinke S. Peter did vtter, with other of the Apostles, beinge so disconsolate for her departure from them. The B. virgin, feeling the grief that all the other felt, we with reason may imagin that she did answere vnto S. Peter, and the rest as followeth.

It is not conuenient (deare friends) that you should thus augment the grief I feele for my departure from you. If you loue me, be not greeued that I leaue a world, repleat with so many troubles, to goe to heauen, a place of eternal rest. If I haue heere comforted you with my presence, and my conuersation, be assured, I will remember, and helpe you in that place with my continuall prayers, hauing you then also in presence, euen as I haue you now; I shall shew the tender affection of a mother, to helpe you in all thinges that you shall haue need of. Therefore children leaue off weeping, drie your eyes, take a good hart, and be of good courage; for it is necessary, that you accomplish the worke already begun, in preaching the Gospell, cõmended vnto you by my Sonne. One thing only I request of you, being the same my Sonne enioyned at his last departure, that is, that you loue one an other. He shall loue as a maister, and I as mother. Farewell my deare children. Iohn my sonne, of thee I take my last farewell also. The blessing of God, and mine, be with you all. This I suppose the blessed virgin might say, giuing them her benediction, as the custome was of auncient parents in the old testament.

S. Iohn Damascen saith, that the Apostles began to sing Himnes to the praise of God, and of his mother. The same author saith: that Iesus Christ appeared to his B. mother, and said sweetly, and louingly vnto her: Come my dearest mother vnto my glorie. *Arise thou fairest of all Women, behold the Winter is passed, and the desired, and flourishing spring is come. Thou art faire & my loue, and there is no spot in thee.* The virgin answered: O my blessed Sonne and my God, into thy handes I comend my spirite. And hauing said thus, she yeelded vp her Ghost, the pure and cleane soule being separated, from the vnspotted, and pure body.

The Apostles seeing the virgin to be dead, wrapped the B. Body in white linnen, very reuerently, and laid it vpon a Beere. A graue was already prepared in Gethsamini, and a solemne procession was appointed, in which the Apostles, the Disciples, and other deuout people (with manie Angells) went,

euery one singing Psalmes and Himnes after their manner. The enuie of the wicked and obstinate Iewes was not yet extinguished, who desired to disturbe, and hinder that holy worke, and especially one presumptuous wretch, more mallitious then the rest, came neere to the Beere, with entent to cast the body of the B. virgin vnto the ground; but before he touched the same, he felt the chasticement of God (as S. Damascen, and Metaphrastes say) for the arme of that rashe, and wicked fellow, dryed vp and withered; yet he repenting of his error committed, and doing pennance for the mischeife he entended to haue done, was made hole. When others that had bene as peruerse as hee, saw this miracle, they were much astonied, so that the Apostles without any further impediment, might peaceably bury the blessed body.

S. Iohn Damascen recounteth also, that which befell afterward, making it cleere, that the B. Virgin was borne to heauen both in body and soule. He relateth it in this manner: It is a thing well knowne to all, how the Emperour Martianus, at the beginning of the Empire, mooued by the praiers of the Empresse Pulcheria his wife, builded in Constantinople, certaine Churches to the honour of our Lord Iesus-Christ, and of his Saints. Among other Churches, one was dedicated to the B. mother of God. The Empresse had a desire, to haue the body of the mother of God, brought vnto that Church, imagining it to be at Ierusalem, in the Church of Gethsamini, which was built vnto her honour. At that very time was celebrated a generall Councell, at the instance of the Emperour Martianus, at which Iuuenall Bishop of Ierusalem was present. He was called before the Emperour, the Empresse being by, and they told him: that they both had a desire, to haue the body of the B. Virgin translated from the Church of Gethsamini, vnto Constantinople.

Iuuenall hauing heard their request, said: We know by an auncient and certaine tradition, that at the time of the passage, of the B. and glorious virgin; all the Apostles, that were dispersed in diuers partes of the worlde preaching the Gospel, were in a moment by the ministery of Angels, brought to be spectators of her holy death: when they came where the B. virgin was, there was heard the sweet songs of Angels. When the B. soule was seperated, from her most pure body, yet ceased not the heauenly harmonie, vntill that the Apostles (who furthered the same musicke, with their voices, intermixed with plaints, & sighes) had carried it into Gethsamini, and there laid it in the graue. And though the body was enterred, yet ceased not the Angellicall melody, but celestial Himnes were heard, three daies together; after which time, that sweete harmonie, was not heard any more.

The Apostles that were there present, enioyed that celestiall musicke, and there wanted only one of them, which was S. Thomas, who came at the three daies ende; and was very sorrowfull, for that he had not beene present, at the death

death of the mother of God. Wherefore, he besought the other Apostles instantly, to open the graue for him, that he might yet see, and doe reuerence, to that holy body. The Apostles yeelded to his request, and opened the graue, but they found not there the glorious body, only they found a most sweete sauour that recreated all those that felt it, and the linnen clothes where in she was laid, and nothings els. The Apostles remained astonied at this maruaile, all of them affirming that our Lord, who had taken flesh of her, and was made man, in her chast wombe, would haue her priuiledged in this; to raise her before the generall resurrection, and to bring her to heauen, both in body and soule.

Moreouer, Iuuenall said: This miraculous wonder, was not seene of the Apostles only, but there was present Timothy Bishoppe of Ephesus, and Dionisius Areopagita, both of them being disciples of S. Paul. There was also the diuine Hierotheus, and many other Saints, which were witnesse therof. Then closing the sepulchre, they were deuided, vnto their holy exercises. When the Emperour Martianus, and the Empresse, heard this wonder, they desired the Archbishoppe Iuuenall, that they might see the sepulchre, into which, the body of the glorious virgin had bene put. And so those reliques were translated from Ierusalem to Constantinople, and were placed in the Church builded in the honour of the B. virgin, and afterwards they were deuided, and sent into sundry partes of Christendome. This was the relation of Iuuenal Archbishoppe of Ierusalem, made vnto the Emperour Martianus, and it is recounted by S. Iohn Damascene. It is read also in the Breuiarie of Pius the fift, and is the Catholique veritie, for the Church hauing receaued it by tradition, none ought to doubt but that the most B. virgin, was assumpted into heauen, both in body and in soule.

S. Bernard yeeldeth a reason, which ought to satisfie any reasonable man, & is this: That God hauing discouered and reuealed the bodies of many Saints, which lay hid in diuers places, that they might be honoured of faithfull beleeuers, if the body of the B. virgin had bene in earth, he would also haue had the body of his glorious mother knowne, that deserueth so highly to be honoured. For it being not certainly knowne, where that body, or any part thereof is, in any place of the world, although there be found and knowne some reliques of her garments, the consequence followeth, that her body is not to be found in earth, but only in heauen.

Therefore, euen as when the sunne drawing the vapours vp from the earth, they doe not still remaine aboue, but being conuerted into water, they returne in great aboundance, and moisten the earth, making it fertile: so let vs vndoubtedlie beleeue, that the sonne of Iustice hauing drawne the B. virgin into heauen, and placed her aboue all the quiers of Angells, that she is not forgetfull of vs, but rather, that she doth diligently procure for vs, the raigne & showers

of

of Gods grace from heauen, which recreateth, and refresheth our soules, and maketh them fertile; of which God of his goodnes graunt we may be all partakers. Amen. Nicephorus Callistus, in his 17. booke, and 28. chap. of his Ecclesiasticall historie saith: that the abouenamed Emperour Martianus, procured the feast of the Assumption of the glorious virgin, to be celebrated on the 15. day of Auguſt.

The life of S. Agapitus Martyr. August. 18.

SAlomon saith of him selfe, in the booke of Ecclesiasticus: that being a yong man, before he passed his youth in vanitie, he sought, and found wisedome. *Of the same might S. Agapitus the martyr boast, for being a yong man, he sought after God, who is the true Wisedome, and before he was caried ouer vnto youthly vanities, he found him. His life was written by Ado, Archbishoppe of Treuers, in this manner.*

SAint Agapitus was borne in Preneste, called at this day Palestrima, a citty of Italy. He being fifteene yeares old, and seing, that in the persecution Aurelianus made, the Christians flying, wandred in the woodes, and mountaines, and hid them selues in caues, and in the graues of dead men. He who had bene instructed in the faith by a priest called Porphirius, & had also learned of him selfe, to be constant and couragious, did not auoide this persecution by flight, but voluntarily presented himselfe before Aurelianus, & confessed that he was a Christian, Baptised, and so intended to be vntill death.

The Emperour wondred, to see such courage in so yong a man, and commaunded he should be chasticed like a child, thinking thereby to terrifie him: whereupon, he was very cruelly whipped. But for that he continued constant, as at the first, he comitted him to prison, and gaue charge to a Iudge called Antiochus, either to make him sacrifice to their Gods, or els with tortures to put him to death. First he commaunded, that no meat nor drincke should be giuen him, and so he continued foure whole daies, in extreeme hunger, almost famished. On the fifte day, the iudge called him before him, and finding him as constant as at the first, he caused a vessell full of burning coles, to be cast vpon his head. The holy yong man, yeelded thankes vnto God whilest he was in this torment, and said: It is fitte, that this head, which is to be crowned in heauen, be purged with fire on earth. The crowne of glory, shalbe the better fitted, vpon the woundes receaued for the loue of Iesus Christ.

After this, the holy youth was whipped againe, which wounded all his bodie, and moistened the earth with his bloud. When it seemed the officers were neere tyred with whipping the blessed martyr, the iudge not knowing wel what

to

to commaund, tooke in hand a new torment. They hanged him by the feete, and vnder his head they made a great fire, putting thinges thereon to make an exceeding thicke ſmoke, which neere ſtifled the holy martyr. This was ſcarce finiſhed, but an other was prepared, and was this: his body being all ouer wounded and raw, they powred vpon him ſeething, and ſcalding water. The valiant yong man, ceaſed not to giue God thankes for this fauour and grace, in increaſing his torments, for he was aſſured, that by this meanes, his glorie ſhould be augmented. The iudge was much troubled, to ſee a young man, ſo conſtant and couragious, and as diſpleaſing it was to him, to heare him yeald ſuch thankes to Ieſus Chriſt. Wherefore, they bette him on the mouth, and on the face, till they broke his cheek-bones in ſonder. It ſeemed the iudge would bend no more his fury againſt Agapitus, but againſt Ieſus Chriſt, who he ſo deteſted, that he could not endure, to heare him named. But for this cauſe the ſame Ieſus Chriſt, permitted a diuell to make him fall head-long from the ſeat whereon he ſatte, and ſuch was his fall, that it depriued him of his life.

The Emperour was certified hereof, and being determined to take reuenge vpon Agapitus, for the death of Antiochus, comaunded he ſhould be caſt vnto the wild beaſtes to be deuoured, that when they had depriued him of his life, their bodies might be his graue. He being caſt vnto the ſauage beaſtes, they touched him not, but humbled themſelues vnto him, and lay meekely at his feete. The cruell Emperour ſeeing this, commaunded he ſhould be beheaded. Whereupon the officers taking the martyr out of the citty, executed the ſentence giuen, and beheaded him. His body was taken away by night by certaine Chriſtians, and buried in a tombe of ſtone, a mile from that place. The Church maketh a commemoration of S. Agapitus on the day of his martyrdome, which was, on the 18. of Auguſt. In the yeare of our Lord 374. (Baronius ſaith 375.) Aurelianus being Emperour. It is ſaid, that the body of S. Agapitus is at this preſent, in the citty of Parma in Lombardy.

The life of S. Bernard Abbot. Auguſt. 20.

THe fauour and beautie of Ioſeph, the ſonne of the Patriarch Iacob, was ſuch, that his Lady, the wife of Putiphar, a chief man in the court of king Pharao, and which had bought him of the Iſmaelites, vnto whom his owne brethren had ſold him, ſolicited and importuned him to ſatisfie her luſt, and diſhoneſt appetite: He to be deliuered and made free, from that importunity (it being Gods ordinance) was ſhut vp in priſon for many daies, from which afterward, he was deliuered with honour, and became by occaſion thereof, to be prince of Aegipt.

This hiſtory fitteth well vnto S. Bernard. For as Ioſeph was very beautifull and of good

feasture, and fell into euident danger: so he was many times tempted by women of euill life, who enticed, and sollicited him to fall into sinne, but he to auoide that danger, did like Ioseph, that is: he went voluntarily into a prison, and closed himselfe in a monasterie of the order of the Cisterciens, and tooke the habite. He persewered therin, obseruing the rules of that holy order, vntill that, as Ioseph became prince of Aegipt: euen so he by death, departed out of the prison of monasticall life, and went to be as a prince in heauen, hauing therin a place, of singuler estimation and account. His life, collected out of that, which William *Abbot of S. Theodore, and Bernard Abbot of Bonauallis, and Godfrey a monke of his order, and his notary wrote of him, was in this manner.*

SAint Bernard was a frenchman, of the country of Burgundy, and was borne in a place, called Fontanus. His father was called Tescelinus, and his mother Aleida, both of them of noble houses. His father exercised himselfe in military affaires, and obserued well the document of S. Iohn Baptist, which he taught certaine souldiers, who demaunded of him what they should do to go vnto heauen, which was this: That they should do no wrong to any man, and be contented with their wages. So Tescelinus without hurting his neighbour, and being carefull to please God, bore honorable offices in the warre. Aleida his wife, who was also very deuout and vertuous, had sixe sonnes, which were all monkes, and one daughter, who hauing had a husband, by his licence, was made a nonne. When Aleida was deliuered of a sonne, she tooke him in her armes, and offred him to Iesus Christ, giuing them al suck of her owne brests, and withal teaching them, her good and vertuous manners. When she weaned them, she gaue them vsuall meates, that so they might begin to liue the life of religious men; and it seemed, she brought them vp, to liue rather in the desert, then in her owne house.

When she was great with child of S. Bernard, she dreamed, that she had in her wombe, a litle white dogge, that barked aloude. She told this dreame to a holy man, who said vnto her: Thou shalt be mother to a very good dogge, that shall keepe carefully, the house of our Lord, and shal barke aloude against his enemies, for he shalbe an excellent preacher, and shal cure many with his holesome tongue, and with his preaching of celestial doctrine. S. Bernard being yet a litle child, and hauing an extreeme head-ache, an old woman came to heale him, with her inchantments and charmes which she vttered. The holy yong man repleat with Gods spirit, thrust her away, refusing her helpe, and this was so pleasing vnto God, that he restored him to perfect health.

S. Bernard being in a Church in the night before Christmas day, about the time of mattens, he had a great desire to know the very houre of our Sauiours birth, Iesus-Christ himselfe appeared vnto him, in the forme of a child newly borne, which gaue him great content, aswell to see that Lord, so much desired

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in the world, and ſo worthy to be ſeene, as alſo to know certainly what houre Chriſt was borne. This was the cauſe, that he was afterward ſo deuout vnto this ſollemnitie, as appeared by many workes he wrote therof. He being now come to the age of twentie yeeres, and trauailing about ſome occaſions, which he had, the miſtris of the houſe where he lodged (ſeing him yong, and beautifull) was enamoured of him; and when S. Bernard was gone to bed, forgetfull of her credit, and honour, ſhe went toward the chamber where he was. He perceiuing her coming, and conſidering the ſpeaches ſhe had vſed, imagined what her entent was; wherefore he began to crie, thieues, thieues. The other gueſtes in the houſe, riſing at the noiſe, the woman was compelled, to returne to her owne chamber. This the woman did twiſe that night, perſiſting ſtill in her lewde intent; thincking the yong man had imagined thieues to haue bene there indeed, and that therefore he called out; but ſhe hoped to reſolue him of that doubt, if ſhe might come to ſpeake with him, and alſo, to worke him ſo, as to bring him to her will. But S. Bernard ſuſpecting her will, aſſoone as he heard her come neere him, cryed out: that theeues would robbe him, and ſo he was defended, and freed from her, that ſhe could not come to ſpeake a word.

When day came, he went on his iourney, and ſome that trauailed with him, demanded if he dreamed when he cried out thieues the laſt night, for that they coming to him, found not any. S. Bernard anſwered: It was not a dreame, for a woman came to robbe me of my chaſtity, which is a treaſure irrecouerable, if it be loſt. But leaſt he ſhould waxe proud, and be puffed vp, God permitted him to haue a greeuous temptation of diſhoneſtie, which was by this occaſion. A beautifull woman paſſing by him, he gazed at her, and viewed her well, wherby he was ſo greeuouſly tempted, that he was as it were burned in a furnace; yet recollecting himſelfe, and being aſhamed thereof, he held downe his eyes, deuiſing ſome meanes to chaſtice his body, as it deſerued, and to free him ſelfe from this temptation. It was in the winter ſeaſon, and S. Bernard went into a garden, where was a pond, not wholly froſen; He ſtripped himſelfe, and went in, ſtaying there till he was almoſt froſen to death. But by the helpe of God (by whoſe inſpiration he had done this worthy fact) he eſcaped with life, & was freed from the temptation.

He perceiuing, that by reaſon of his comely feature, the diuell incited women, to make warre againſt his chaſtitie, and to molleſt him, to free him ſelfe from all danger, he reſolued to enter into religion. His mother called often to remembrance the dreame ſhe had of him, when ſhe was with child, to wit: that ſhe had in her wombe a litle white dogge. She ſtudied on the declaration, that the ſeruant of God had made, telling her, that he ſhould be a great preacher. Wherfore, ſhe deſiring, to haue the dreame fulfilled, ſent her ſonne Bernard vnto ſcoole, when he was but yong, that he might learne humanity, and be inſtru-

cted alſo in diuinity. The youth that had a good witt (beinge alſo holpen by Gods grace) profited much in a ſhort ſpace.

S. Bernard had a great inclination to the ſeruice of God, & ſhunned as much as he could, all ſeculer buſines. He delighted much to be ſolitary, and ſeldome was he ſeene out of his ſtudy, or out of his houſe. He was very charitable, and obedient vnto his father and mother, peaceable, and beloued of all people. He was honeſt and ſhamefull, and of few wordes, very deuout, and continuall in his prayers. He was aided herin by his good and vertuous mother, who though ſhe remained in the world, yet ſhe lead a religious life, for her modeſt attire, and temperate dyet, her ſhunning all vaine and worldly delights, and the taming of her fleſh with faſting, watching, and haire cloth, her many praiers, and almeſdeedes can argue noe leſſe.

The holy woman being thus employed, and enciting her ſonnes, eſpecially S. Bernard to imitate her in her vertuous deedes, departed out of this life. At the time of her death being in extremitie, the religious men were come, after the cuſtome of that country, & ſong the reſponſory, which begineth: *Subuenite ſancti Dei*, and others, which the Church hath ordeined for that time. Whileſt the religious men ſong, the good woman ſong alſo with them; and ſo her voice failing, by litle, and litle, ſhe rendred her ſoule to God.

The death of the mother, was a great motiue vnto S. Bernard, to make him conſider the vncertaine vanities of this world, and to flie from them, by cloſing himſelfe in a monaſtery. He had a great affectiō to the order of the Ciſterciens, which had bene inſtituted 15. yeeres before, by a holy Abbot Robert, vnder the rule of S. Benedicte, adding ſome conſtitutions thereto. It was approoued by the ſea Apoſtolike, in the yeare of our Lord 1098. and vnto it was giuen & granted many priuiledges. Saint Bernard determined to enter into this order: and though he was not any principall author therof, yet he increaſed it, and made it more famous. Before he tooke the habite, he talked with his brethren, and ſome of his friendes, and though they were contrary vnto him at his conuerſion, yet he alleadged ſuch authorities, and reaſons, that he conuerted them, and led with him fiftie perſons, to be made religious men.

When they were going to the monaſtery to make their aboad, the elder brother of S. Bernard called Guido, ſaw their yonger brother Minardus, playing with other children of his age in the ſtreete. Guido called him, and ſaid: Minardus, we be going into religion, all our goods ſhall remaine vnto thee only. The youth anſwered: you take heauen for your part, and leaue earth for me. This portion is not iuſt, nor equal, neither can I hold my ſelfe contented with ſuch a match. Minardus after this ſtaied a while with his father, but at the end he entred into religion, as his brethren had done.

When S. Bernard entred into religion, he was 23. yeeres old, and it was in the yeare

yeare of our Lord 1113. He was fully adicted to the ſeruice of God, and his hart was ſo wholly fixed in him, that he ſeemed ſcarſe to haue the vſe of his ſences any more; for the yeare of his probation or nouiceſhip being paſſed, he could not tel of what the rooffe of his cel was, or whether it was couered or not. In the Church were three windowes that gaue light, yet he perceiued not, that there was any more then one. His ſoule, and the powers thereof, were ſo occupied in meditation on heauenly matters, that ſeing, he ſaw not, and hearing, he heard not. He talked ſometimes to himſelfe and ſaid: Bernard, Bernard, to what purpoſe art thou come into religion? He laboured to imitate Ieſus Chriſt, of whom S. Luke ſaith: that he began firſt to worke, and then to teach. So S. Bernard did worke firſt himſelfe, before he inſtructed others to do what he taught.

Robert who had bene the founder of this order, and had giuen the habite to S. Bernard, and to the other which came with him, was yet aliue. And becauſe ſome of the brethren of S. Bernard had wiues, who were licenſed, to take the habite of the order, it was ordeined: that there ſhould be a monaſtery of nonnes built, into which, thoſe wemen might retire, and ſuch other wemen alſo, as deſired to liue a vertuous life, in that rule, & order. The new religious companie encreaſed dailie, and new monaſteries were built continually.

Robert deſired to build a monaſtery in Clareualle, which is in the prouince of Langonienſe, in Gallia Celtica. And becauſe he ſaw in S. Bernard great ſignes of vertue, and prudence, he gaue him the charge to build the monaſtery, and created him Abbot of it; ſending many religious men to aide and aſſiſt him, and withall to be vnder, and obedient to him. Though ſome of them were elder then S. Bernard, more auncient in religion, and more healthfull (for S. Bernard was very ſickly, by reaſon of his ſtrict life, and auſtere penance) yet none of them grudged, or were agreeued, to haue him for their ſuperior, they ſeing him to ſurpaſſe them in thoſe qualities, that were requiſite in a prelate.

S. Bernard being placed in that dignitie, and beginning to found the monaſterie, he had many difficulties, and lettes, eſpecially, a great dearth. Sometimes he was in that want and neceſſitie, that he, and his monkes had no other thing to eate, but the leaues of trees ſodden, and bread made of Barley. S. Bernard was troubled at this him ſelfe; but he was much more ſorrowfull to ſee his monkes endure ſuch hard afflictions. Though his meat was ſuch, yet did he not therfore leaue his hard pennance. He thought all the time loſt, that was ſpent in ſleepe, though he ſlept but litle. He reprooued them that ſlept much, eſpecially if they ſlept in rude manner, or ſnorting, for that (ſaid he) proceeded of negligence.

He ſaid he would haue all thoſe that were already entred, or were to enter after into his monaſtery, to vnderſtand & know, that the ſpirit only is to enter into religion, and the body is to ſtay without, and this he aduertiſed them of,

giuing them to vnderstād, that in religion, they were not to seeke for any commodity, or ease for the body, but to vse all diligence for the soule, that she may still go increasing, from vertue, to vertue, and obtaining more grace. He commended much course clothing, and peeced the torne and broken, reproouing those that were them filthy or spotted, saying: that the pouerty, not the sluttishnes pleased God.

Then he began to preach, and he made most wonderfull sermons, not only for the spirite of them, but also, for the profound learning, and knowledge he showed in them. To some of his friendes, demanding where he had studied so much, he answered: that he learned all by praier, and meditation in the fieldes, and that he had no other instructor in holy writte, but Okes, and Beech trees. It is apparant by the writinges which he left, that his knowledge came from heauen, seing all that he saith, or writeth, is grounded vpon places and testimonies of holy writte. He conferreth one with an other, with admirable cunning, all directly to the purpose, so that they seeme to be pearles set in Gold. He wanted not also floures of Rhetorique, in such places as might make his orations and sermons, more gracious, and acceptable.

On a time, as he preached, some good conceited thing came into his minde, yet he intended to keepe it for an other sermon. Then thought he that one said in his eare: Whilest thou keepest in this conceit, there shall no other be giuen vnto thee; and so he vttered it forthwith. In an other sermon, at which was great concourse of people (because his doctrine was acceptable to all) he was tempted with vaine-glory, thinking he heard one say: Behold, what a companie of people, and how willingly they come to heare thee. He staying a while, thought not to haue preached; but imagining it might be the craft of the fiend, to endeauour to draw him from the pulpit, to hinder thereby the profit of soules, he looked backeward, and said vnto him: I began not the sermon for thy sake, and much lesse will I leaue it for thy cause, and so he prosecuted, and ended his sermon. The father of S. Bernard was yet aliue; and hearing the report of the austere life, that he, and his other sonnes led, and how they encreased daily in vertue, and holy workes, he had a desire to take the same course of life, and putting it in effect, he entred into religion, and there ended his life blessedly.

The sister of S. Bernard being maried, remained still in the world; and one day, she wēt vnto the monastery to visite him. He being certified, that she came in great pompe, and gorgeously apparelled, he would not see her, noe, neither the rest of her brethren, that were in the monastery, would looke vpon her. Onlie one of them was the porter, who bid his sister to depart, and not to stay, to see or speake to any of her brethren, for they were religious men, and she by her attire, seemed rather to be an infidell, then a Christian; aduising her of her vanitie, for couering a peece of clay, to wit, her body, with such curious silke

and

and gold.

She beginning to weepe, said: Though I be a sinner, yet I know that Iesus Christ dyed for sinners, and because I know my selfe to be wicked and naught, therefore, I come to take counsell of you that be good. Therefore let my brother Bernard come, and I will willingly doe, whatsoeuer he shall command, or aduise me. S. Bernard vnderstanding this, came with his brothers to see her, & made to her a long speech, of the vanitie, and contempt of the world, which was so efficacious, that she returning home vnto her house, altred her life in such sort, as (imitating her mother) she liued in the world, the life of a religious woman. At last, she did so importune her husband, that he gaue her leaue, to be a religious woman, and so she ended her life in the monasterie in blessed manner.

A brother of S. Bernards, called Gerardus, was steward, and had the charge to lay out the mony for the conuent. He coming to S. Bernard, all sorrowfull said: there is no mony to make further prouision, and the monkes haue not any thing to eate. S. Bernard bid him, to trust in the prouidence, and goodnes of God, who would prouide for them. Hauing said this; he went into an oratory to pray, and before he arose, there came to the monastery a great Lady, dwelling by, desiring to speake with holy Bernard their Abbot. The Saint went vnto her, and asked what her will was? She replyed: I am come to bring thee this small present, and to request thee, to pray vnto our Lord, for my husband, who is at deathes dore, and with that she gaue him a good somme of mony. The holie man receiuing it, bid her go home to her house, for she should find her husband in health and merrie, and so indeed she found him. S. Bernard gaue the mony to Gerard his brother, bidding him not to be two sollicitous and carefull herafter, but to trust, and hope in the prouidence of God, who alwaies prouideth for the necessities of his seruants.

S. Bernard was a deere and priuate friend to william Bishoppe of Cataleon, which is now called Chaalon in France; who seing S. Bernard to be sickly, by reason of the austerity he vsed, went to the Abbot Robert, and other principall Abbots of the order, and in humble sort requested them, to commaund Abbot Bernard, to be obedient vnto him for a while, it being expedient for his health sake, so to be. The request of the Bishop was graunted vnto him; and he going vnto Saint Bernard, told him of the authority he had ouer him: and commanded him vpon obedience, to depart out of the conuent, and to leaue the gouernement and care thereof, for a time. So he placed him in a priuate mans house, & there caused him to be cherished and much made of. A clowne tooke charge of S. Bernard, who promised to make him strong, and perfectly well in a short space; and the Bishop commanded the holy man to obey him in all thinges, and to receaue what he gaue him, by way of medicine. Sometimes

times he commaunded him, hard and difficult thinges, yet the holy Saint bore all patiently.

At that time William Abbot of S. Theodore, visited S. Bernard (who was the man that wrote his life) who asking him how he did, he said: very well, vntill this time I haue bene obedient vnto reasonable men, and if perhaps I haue failed in my dutie towardes them, God in his iust iudgement, hath subiected me to an vnreasonable creature, to the end I may obey him. This author saith: that S. Bernard in these wordes passed not his boundes, for before mine eyes (saith he) I saw him commaund him thinges void of all reason, and which would haue hurt a man in perfect health; as to giue him raw bloud in steed of butter, and oyle in stead of water, which things were done without due consideration (as by proofe was euident afterward.) The holy Saint receaued all, and affirmed, that he esteemed them for butter and water, as they were giuen him.

In the monastery of Claraualle, which was not farre distant from thence (as the same author saith) might be seene the golden age, in many religious men, apparelled meanly, who employed them selues in the baseſt offices, & eate the grosseſt meates; though they had bene famous, and cheife persons in the world, yet none amongst them was idle. Some attended to the building of the house, though it was meane, and lowe. Others laboured in an other kind. Many praied continually, so that midday seemed midnight, by the great silence that they obserued. It was a celestiall thing, to see their vsuall, and mutuall charitie, how they did helpe, comfort, and pittie one another. Those strangers that came to visite the monkes, were much edified, to see such blessed people, as were found in that desolate, and solitarie place. All this shewed, they had a good guide and pastor, which was S. Bernard.

The time came, wherein the holy Saint was set free from the obedience of the Bishop. And as a floud, which is staid by some sluce, which hindreth its passage, after the way is opened vnto it, returneth with more force, vnto its former course: euen after the same manner S. Bernard returned vnto his former rigour, and austerity of life. He was so continuall in prayer, that when he could not susteine himselfe any lõger, he fel as dead vpon the earth. He vsed the same fastings and other austerities he did before, and though he was very temperate in his dyet, yet he said: it was a torment to him to eate.

He wore a sharpe haire cloth vnder his old, and rent habite: and because at one time it was seene, he left it, least the other monkes imitating him, might fall into some greeuous infirmitie; making this their excuse, that Abbot Bernard was sickly, and yet he left it not. Yet S. Bernard was of opinion, that is was good for religious men, to be some what sickly, saying: that by infirmity, he had gotten much profitte in vertue; as Saint Paul affirmeth: *vertue receaueth strength,*

ſtrength, and is made ſtrong in infirmitie. This was the cauſe, that the moſt of the monaſteries that he builded, were in low, and ſhadowed places, for he held it not altogether vnprofitable for the ſoule, if the body were ſomewhat ſicklie. Some Phiſitians that viſited him, wondred at his great ſtrength, and continual paines, he being ſo weake of nature, for the ſtrength of his body being compared with the auſteritie of his life, was as if a litle lambe, ſhould tille the ground with a great plow.

The greateſt griefe that S. Bernard had, was a continual paine in his ſtomack: and though it was ſometimes ſo great, that it inforced him to ſeeke for remedie, yet ordinarilie he bore it out with patience, and recouered. He continewed with the monkes in the Quier, at the diuine offices, and alwaies looked cheerfullie, though he laughed very ſeldome. The fame of his holie and vertuous life, learning, and wiſedome, being ſpred abroad, was the cauſe that he went from the monaſtery into diuers partes of the world, about the affaires of the Catholique Church, and he brought many of them to a good and happy ende. Although he trauelled from one country to another, yet his mind & thoughts were wholly ſetled, and recollected in God, as might be often ſeene.

Once he hauing ridden a whole day by the banke of a lake (accompanied with other religious men) and being paſt it, they talked among themſelues of of that lake or water. S. Bernard hearing their comunication, demaunded of them where they had ſeene that lake, of which they talked. They all admired to cõſider, how free he was from diſtraction, or once turning his thoughts from his heauenly contemplations, that hauing ridden almoſt a whole day by the banke of ſo great a water, yet had not ſeene it.

S. Bernard applied himſelfe, and fixed his mind thus conſtantly, on high, yet lamented he the inſtability of mans mind and heart, which is neuer firmely ſetled, but wandreth from one thing, to another. He making a ſpeech thereof as he trauailed with his monkes, by chance a clowne of that country, came into their companie. He hearing S. Bernards wordes, contradicted them and ſaid: that when he prayed, he was neuer diſtracted, but his mind was euer firmely fixed in his prayer, were it neuer ſo long. The holy Saint (to make him ſee his error) ſaid vnto him. If thou canſt ſay the *Pater noſter* once ouer, and thinke on nothing but that which thou ſaieſt (if thou wilt confeſſe the truth vnto me) I wil giue thee this mule wheron I ryde. The fellow was glad of his bargaine, and thought verily, that the mule was already his owne. He began to ſay the *Pater noſter*, and before he had ſaid halfe, there came an idle thought into his mind, which made him ſtay in his praier, to wit: whether the holy man would giue him, the bridle, and ſaddle withall. This making him to acknowledge his error, he confeſſed the truth, and gaue credit to the wordes of S. Bernard, concerning the vnquiet wauering of mans mind. Many wõders God wrought

by the meanes of this Saint, in his paſſages and iourneys, as curing the ſick, & caſting out diuels out of poſeſſed perſons.

Being once in Pauia, there was brought vnto him a woman poſeſſed with the diuell, that he might deliuer, and helpe her. The diuell ſaid: thou deuourer of leekes and onyons, thou ſhalt not caſt me out of my houſe. S. Bernard cauſed the woman to be brought into the Church of S. Syrus, who (to doe that honour to S. Bernard, who was lodged in his houſe) would not heale her, and ſo they brought her backe vnto S. Bernard. The diuell began to ieſt, and ſcoffe at him ſaying: Little Syrus hath not caſt me out, much leſſe ſhall Bernard. When the holy man heard theſe wordes, he ſaid: Syrus hath not caſt thee out, much leſſe ſhall Bernard, but Ieſus Chriſt our Lord ſhall caſt thee out. Then prayed he for the woman, who was freed forthwith.

Another time he deliuered a woman from a diuell called an Incubus, which had afflicted her, by keeping her carnall companie ſixe monthes. He hauing notice hereof, gaue vnto her the ſtaffe he vſed to carrie, and ſhe ſetting in her chamber, the diuel was not ſo hardy, as to moleſt her any more. A monke being kinſman to S. Bernard, departed from his order, and went into another, which was not ſo ſtraite. The bleſſed man wrote vnto him a letter, aduiſing, and willing him, to returne to his order againe. Whileſt he wrote, it began to raine; & though the Saint was in the open field, without any ſhelter ouer him (there falling then a great ſhower) yet the letter, was not wet at all.

A certaine man (who whileſt he was in the worlde, was giuen much to gaming) tooke the habite, in the monaſterie of Claraualle. He had not bene long in the monaſtery, but he had a deſire to depart, and to leaue the habite, he was ſo tempted with the loue of play. S. Bernard vnderſtanding his deſire, ſaid vnto him: well, ſince thou wilt depart to be a gameſter, I will make thee a ſtock of mony, but vpon condition, that we will part the gaine betwixt vs. S. Bernard ſaid this vnto him, foreſeing that which indeed fell out, and was, that the man falling to play with the monie, loſt it all: wherefore he returning to the monaſtery all aſhamed, ſtood without at the gate. S. Bernard came cheerfully to him, & holding vp the skirt of his habite, bid him to put his part of the gaines therein. The gamſter altogether confounded ſaid: I haue not gained with the mony thou gaueſt me, but I haue loſt it all, therefore I beſeech thee, in chaſticement of this my fault, receaue me, and vſe me, as the ſlaue of thy monaſtery. The Saint replied to him curteouſly: If it be as thou ſaieſt, it is good that all is not loſt, and ſo he receaued him, not as ſlaue as he deſired, but for a religious man, and he liued after this, a holy life.

S. Bernard had alſo rare, and famous diſciples; for a monaſterie of his order being builded in Rome, by the name of S. Vincent, & S. Anaſtaſius, he ſent thither one to be Abbot, who not longe after, was choſen to be Pope, and was called

led Eugenius the third, vnto whō he wrote his booke *de conſiderationc*. S. Bernard being on a time in Millane, and the Church being vacant, the clergy & people deſired to choſe him for their Paſtor, and Archbiſhop, but he would not accept that dignity, excuſing it; that he could not take on him, ſuch a charge, without the conſent of his monkes, to whom he had ſpoken before, willing them, not to agree, or yeeld to ſuch election by any meanes. The like happened to him alſo in Genua. He laboured, and tooke imeaſurable paines, to make peace amongſt Chriſtian princes. And though many thinges occurred in deciding and according them, yet he vſed ſuch diligence, and had ſuch a ſpeciall grace, in menaging thoſe affaires, that he brought them euer to a good and wiſhed ende.

It was an admirable thing he did in a ſchiſme, which began in the Church in his time, at the election of Innocentius the ſecond, and of one Petrus Leo, a citizen of Rome, who by bribes, and other vnlawfull meanes, had wrought ſo farre with certaine principall and mighty men, as that he boldly called himſelfe Pope by the name of Anacletus. The true Pope Innocentius, was enforced to depart out of Rome, and went vnto Piſa, where he aſſembled a councel; and becauſe S. Bernard was accounted a very holy man, for the many miracles he had done, the Pope ſent to call him thither.

When the good father vnderſtood hereof, he conſidering of what importance this buſines was, tooke order with his monkes, to ſay many prayers for him; ſo he went to the Pope, and viſited him, and being well informed of all that had paſſed, reuerenced him for the true Pope, and Vicar of Ieſus Chriſt, and after his example, all that were aſſembled in the councell, did the ſame; of ſuch force, is the authority of ſuch a Saint. This was done, to the great ioy of all the fathers aſſembled thither, from all partes of Chriſtendome; and the Canticle, *Te Deum laudamus*, was ſonge.

S. Bernard reſted not ſatisfied herewith, but went perſonally to viſit the King of France, and reduced him to the obedience of Pope Innocentius; & the ſame he did with the King of England, though ſome Biſhops of that realme gainesaid him, which made the King remaine doubtfull: yet S. Bernard telling him, that he would bind himſelfe, to render account thereof vnto almighty God, if he would acknowledge Innocentius for the true Pope, the King followed the aduiſe of S. Bernard.

The duke of Aquitaine, that is Gaſcoignie in France, continued in his obſtinacy. S. Bernard went to talke with him, but could by no meanes bring him to the obedience of the true Pope. On time S. Bernard ſaying maſſe, it was told him, that the duke came to ſpeake with him. He ſent word, that he ſhould ſtay at the Church dore, and not come in, for he held, & accounted him, as an excomunicate perſon. The holy man celebrated maſſe, and when he was come to giue the Pax, he tooke the Bleſſed Sacramēt vpon the Patten, thoſe that ſerued

him at masse, attending him with lighted tapers, he went out vnto the duke, his eyes, at it were sparckling fire, with a seuere, & sterne countenance, he said thus vnto him: Thou duke William, wilt not admit our prayers; Behold, here is the Sonne of the virgin, and spouse of the Church which thou persecutest, thy iudge, and the Lord, before whom all knees doe bowe. See now, if thou wilt despise him, as thou hast despised vs his seruants?

The duke all astonied, and trembling for dread, fell at the feete of S. Bernard, who touching him with his foote said, Arise and stand vp, and heare the sentence of this Lord which I haue in my handes. The duke arose, and kneeling, adored the B. Sacrament, and promised to doe all that S. Bernard enioyned him, and so indeed he did. This was the meane which the holy Saint vsed, to accomplish a matter of such importance at this was, which he dealt in, and we may piously beleeue, that this which he did, was done by inspiration from God, & therefore it came to good passe.

All France being vnder the obedience of Innocentius, the Pope went thither in person, to treat with the king, of some important affaires; and being neere vnto the abbey of Claraual, which was S. Bernards, he desired to see it. The king went thither also in the Popes companie, and when they were within the monastery, they wondred at the conuent, and at the monkes. The house was litle, and built like a poore mans cottage, and the monkes were apparelled in old, and course garments, with pale, and leane faces, through the austeritie of their life; the dyet prepared for that day bearing witnesse, which was nothing but bread, and hearbes. The Pope, Cardinales, and Bishops wept, considering what great abondance of all dainties they had, and how meanely these blessed monkes liued. They praised God, that had such Angels vpon earth, that by their praiers, others might receiue grace, and fauour of his maiestie.

When the Pope was gone, S. Bernard had an intent to write vpon the Canticles. He began the worke, but could not finish it, because the same Pope called him vp to Rome, for that the schisme was renewed in Naples, being fauoured by Roger king of Apulia. S. Bernard went to Rome, and saw the Church in peace by the death of Peter Leo, the Anti-pope. The other which was elected on the part of the Anti-Pope, was reconciled vnto Innocentius the true Pope, by the meanes of S. Bernard.

After this, the holy Saint returned vnto his monasterie, and to his worke he had begune, vpon the Canticles. But the end of this life approched, which he perceiuing, assembled his monkes together, and recommended vnto them charitie, humilitie & patience. Then desired he all the Sacraments of the Church, which are giuen vnto the sick, and so he rendred his blessed soule vnto God, being 63. yeeres old, in the yeare of our saluation 1153. in the time of Frederike the first, Emperour. He left 160. monasteries of his order, founded in diuers

countries. His death was on the 20. of August, on which day the Church celebrateth his feast. This holie Saint did many miracles, both in his life, and after his death, and was canonized by Pope Alexander the 3.

It is said for certaine, that he being very denout vnto our B. Lady, she did on a time appeare to him, and sprinckled his lippes and tongue, with the milk of her most chast breasts, and therefore was his speach so sweete and affable, as his writings declare.

It is also said of him, that before his death being sick, he was rapt into a trauce, and presented before our redeemer, and sauiour, before whom the diuell came & accused him of some faultes. S. Bernard suffred him to say al he could, and when he had no more to accuse him of, he said: I confesse, I am not worthy to enter into heauen, by my owne merits, yet I know my Lord Iesus Christ hath inough to saue me by. For first he is the true & naturall Sonne of God. Secondlie he hath purchased my saluation, by the merites of his holy passion. Lastly I know also, that he is so gratious, and mercifull, that as he doth inherite it, in that he is the Sonne of God, so of the other right he hath, he is content, to impart the benefit thereof vnto me.

Let vs all seeke the same with this glorious Saint, that indeauouring to imitate him, in his vertuous workes, doing pennance for our sinnes in this world, we may attaine, and come vnto his companie, in the life euerlasting. *Amen.*

The liues of S. Timothie, Hippolitus, and Simphorianus. Martyrs. August. 22.

SAint Paul speaking in the person of good men, that trulie serue God, and desire to be saued, saith: If we hope in this life, and here expect our reward for seruing Christ, we be the most miserable of al other. *The truth of this sentence is seene, by that which happeneth and falleth out often in the world. The which is seene at this present, in that the seruants of Christ be more afflicted, more feeble, more poore, and more persecuted, then any other. If perhaps, they haue on good daye, they be sure, to haue many euill for it. If a litle content enter in at one gate, or some smale thing fall out to their liking, let them arme thẽselues with patience, for they shall haue many disastres and dislikes, enter presently at another. It is not meete, that we that liue now, should lament our afflictions, for the same was their case that liued before vs.*

The Apostles themselues, being such good and holie men, as this world was not worthy of, yea they labouring to doe good vnto all, by preaching, by healing the sick, casting out diuells, raising the dead, and by the admirable example of their liues, shewing them selues, chast, humble, temperate, patient in tribulation, and suffring wrongs (which was the cause, that many Idolaters (as S. Iohn Chrisostome saith) were conuerted, being persuaded, that

God would not ſuffer and permit ſuch perſons, that lead ſuch a life, to be in an errour, but beleeued, that the God which they preached, muſt be the true God) yet the World perſecuted them, and tooke away their liues, by diuers martyrdomes.

The ſame happened vnto the Martyrs, who ſucceeded the Apoſtles. They endeauored to imitate them in good life, and the World ſought to make them equall to them, in putting them to death, making them to end their liues by ſundry torments, euen as they had done vnto the Apoſtles; yet notwithſtanding, as there euer hath bene, ſo there ſhall be good men in this World, becauſe there ſhall ſtill be ſome which ſhall place their hope, not in this life, but in the Other. For they knowing wel, the worſe their eſtate is in this World, that the better it ſhalbe in the other, therefore be not wearied, nor goe not backward in the ſeruice of God.

Of this we haue the example of three martyrs, of whom the Catholique Church celebrateth the feaſt vpon one and the ſame day. And though they were martyred at diuers times, and by diuers tyrants, yet all three, aymed at the ſelfe ſame end, which was, to confeſſe Ieſus Chriſt, for the true God, and to looſe their liues for his ſake, being aſſured, that looſing their corporall life for him, they ſhould gaine eternall life in heauen. The names of theſe Saintes, were Timothie, Hippolytus, and Simphorianus.

IT isread in the life of S. Silueſter the Pope, that S. Timothie was borne in Antioch, and was a noble man, and very rich. Alſo that he was very learned in Diuinitie, in ſo much that he preached openly, whereby he was the conuerſion of many. He came to Rome in the time of Valerius the Emperor, Melchiades being Pope at that time. He lodged in the houſe of Silueſter, who was afterwards Pope, and a great Saint. He preached one yeare in Rome, and conuerted many to the faith of Chriſt, and for that cauſe he was taken by Tarquinius the gouernour, and put into priſon.

On a time he was brought before the iudge, who ſeing him to be conſtant in his faith and religion, cauſed him to be beaten three times with great cruelty, and then his body to be rent and torne with certaine inſtruments of iron, and after to be couered ouer with vnſleckt lime. He put him to the other torments as rigorous as theſe; and laſtly, his head was cut off.

His body was buried by S. Silueſter, in the way Oſtienſis, neere vnto the graue of S. Paul the Apoſtle. Tarquinius had notice, that Timothie had bene lodged in the houſe of Silueſter, and imagining, there might be left good ſtore of gould and ſiluer, brought by him from Antioch, cauſed Silueſter to be apprehended. As he was going to priſon, he ſaid; My impriſonment ſhall not be long, for that he which hath committed me, ſhall liue but a while; and euen ſo it came to paſſe. For Tarquinius eating of a fiſh that very euening, a bone thereof ſtuck croſſe in his throate, and choked him. So S. Silueſter was deliuered out of priſon, God preſeruing him for his further ſeruice, as well appeared: for after this, he came to be Pope.

The

The death of S. Timothie, was on the ſame day, on which the Church doth celebrate it, to wit, on the 22. of Auguſt, in the yeare of our Lord 310. Galterius being Emperour. Baronins ſaith, 311. Conſtantius being Emperour.

The life of S. Hippolitus Martyr. Auguſt. 22.

IN the perſecution of Alexander, Hippolitus a prieſt was apprehended in the citty of Oſtia, vpon Tyber, who ſuffred diuers torments, and at the laſt had iudgment to be beheaded. At this execution, were preſent a great companie of people: many of them, he knewe to be Chriſtians, by the teares they ſhed, to be depriued of their preacher, and inſtructor in the faith of Chriſt, and therefore he began to preach vnto them, making a wonderfull exhortation to moue them, to be conſtant in the faith of Chriſt, vnto death, and not to fayle from that which had bene preached by the Apoſtles, SS. Peter, and Paul, and by other holy Saints that ſucceeded them, and which the holy Romane Church did approoue. He exhorted them, not to be daunted, nor diſcouraged, though they ſaw ſome for their conſtancy, to be tormented; for why the torments paſſed ſoone away, but the reward, which God giueth for the ſame, laſteth eternally. Theſe, and the like ſpeaches, vttered S. Hippolitus, encouraging them to conſtancy in the faith, and ſo he was beheaded, on the 22. of Auguſt, about the yeare of our Lord, 230. Alexander Seuerus being Emperour.

The life of S. Simphorianus Martyr. Auguſt. 22.

SAint Gregory Biſhop of Towers ſaith: that S. Simphorianus liued in the time of the Emperour Aurelianus, & that he was a Frenchman, of the prouince of the Hedui (now Burgundy) and borne in the citty of Auguſtodunum now Autun) neere vnto the riuer Sequana (now called Sonna.) His fathers name was Fauſtus, and was a Chriſtian, as his ſonne was: who being very yong, paſſed many old men, in behauiour and diſcretion.

It happened, that in this citty, the pagans kept a feaſt vnto the goddeſſe Venus, and carried her ſtatue, through the ſtreetes. They brought it, before a gouernour called Heradius, all bowing themſelues, & doing reuerence vnto that ſtatue. The holie yong man Simphorianus, was preſent alſo. The gouernour commaunded him to adore it, and he refuſed, wherefore, he was reuiled, tormented, & thruſt into priſon. Certaine daies after he was taken out, & brought before an Idol, they perſwading him all they could to do ſacrifice. Simphorianus ſaid vnto the gouernour; Euen as the God whom I adore, knoweth & will

reward

reward the ſeruices done vnto him: euen ſo he knoweth, and will chaſtice the offences that be committed againſt him, therefore perſwade me not to adore any other God but him. And though thou (Heradius) by this occaſion ſhalt take away my life, I make ſmall account thereof, for ſure it is, that I muſt looſe it one time, or other. Thou perſwadeſt me to ſacrifice vnto this Idoll, and makeſt me faire offers if I will doe it. I make no reckoning of thy offers, for that the Chriſtians, by deſpiſing all things, gaine all things. Earthly riches, be like a veſſell of glaſſe, they make a ſhew of beautie, and doe pleaſe outwardly, but they be brickle, and ſoone broken. I will not looſe God, who is eternall goodnes, for a few of thy goods, which ſhall paſſe eaſily and ſpeedily away.

The gouernour ſeing the conſtancy of Simphorianus, comaunded he ſhould be put to death, as a contemner of the Gods, whom he could not by any meanes be brought to adore. When the holy Saint was led out of the citty to his death, his mother ſtood vpon the walles, and ſaid: My ſonne, remember the life euerlaſting, behold the heauens, fixe thy hart on Ieſus-Chriſt that raigneth aboue. Conſider, thou doeſt not by dying for his ſake, looſe thy life, but thou doeſt exchange it for another, that is better. So S. Simphorianus was beheaded, and the Chriſtians buried his holy body. His martyrdome, was on the 22. of Auguſt, in the yeare of our Lord. 276. (Baronius ſaith 273.) in the raigne of Aurelianus the Emperour.

The life of S. Bartholomewe Apoſtle. Auguſt. 24.

THe holie man Lot, lodged in his houſe two Angels, not knowing who they were, for they coming to deſtroy Sodome, for the abhominable ſinnes thereof, and to deliuer Lot and his freindes out of that calamitie, they appeared in the ſhape of two beautifull young men. The citizens of the towne, aſſoone as they had knowledge, that Lot had receiued two yong men, they came thither yong and old, and incloſed his houſe round about, and demaunded to haue the two yong men for to ſatisfie their euill and wicked intent. Lot was much diſpleaſed that they ſhould ſuffer any wrong or abuſe, he hauing receiued them for his gueſtes. Therefore he offred to them his two daughters being virgins, that they might ſatisfie their pleaſure with them, and let the yong men reſt quiet in his houſe. But they refuſed this offer, and perſiſted obſtinately in their wicked demaundes; whereupon the Angels departing out of dores, ſtrooke them blinde, and then cauſed fire to fall aboundantly from heauen to conſume them all.

It is not lawfull for any to perswade an other to commit ſinne. But when one is determined and bent to doe a greater ſinne, it is lawfull to perswade ſuch a one, to doe rather that which is leſſe: and the holy doctors do excuſe Lot from ſinne, in that he offred his owne daughters to be abuſed by thoſe wicked villaines, for that his intention was to auoid a greater ſinne.

S.

S. Brune, founder of the Carthuſians ſaith: that by the two daughters of Lea, is meant: our flesh, and our goodes, which two thinges the Martyrs offred to the tyrants, that they might doe their will with them, rather then God should be offended, with the adoration of their Idolles.

This ſitteth, and agreeth with S. Bartholomew, who for the loue of Ieſus Chriſt, gaue his goodes, and all temporall thinges that he poſſeſſed, to followe him, and gaue his owne skinne, to be flaied, he being aliue, rather then he would adore the falſe Gods, as the tyrant did exact of him. Diuers authors haue made mention of this glorious Apoſtle, as Ioſephus, whom Simeon Metaphraſtes citeth, S. Dioniſius Areopagita, Euſebius Caſarienſis, S. Iſidore, S. Gregory biſhop of Tours, and other writers of Martyrologes. Out of theſe authors, and out of the Euangeliſtes, we haue collected his life in this manner.

SAint Bartholomewe an Apoſtle of Ieſus Chriſt, nominated by S. Marke, in the ſixt place, of the Catalogue which he maketh of the Apoſtles, ſome ſay that he was the ſonne of a King of Syria, others ſay, that he was of the blood royall, yet certaine it is, that he was borne in Galilee, as may be ſeene, by that which was ſpoken by him and the reſt, on the day of Pentecoſt, when they were heard to ſpeake diuers languages, ſaying; Be not all theſe men of Galilee? how is it that they ſpeake ſo many languages? Yet it may be, he was of the royall familie, and that his predeceſſors by ſome extraordinary accident (which happeneth often to great perſonages) might come to dwell in that country. It is not knowne for certaine, when, or how, our Sauiour called him to the Apoſtle ſhippe, but aſſured it is, that he was preſent with Ieſus Chriſt, at all ſuch times, as the Euangeliſtes ſay, he did any thing among all his diſciples. As at the ſermon on the mount. And at two ſeuerall times, when he refreſhed the people that followed him, with meat in the deſert. When he raiſed Lazarus to life, when he entred triumphantly into Ieruſalem. He was preſent at the laſt ſupper, and there he was made prieſt, and conſecrated Biſhop. He was preſent, when he was taken in the garden, & he fled alſo among the reſt. He was among the Apoſtles, when Chriſt being riſen from death appeared to ten of them, entring, the dores being ſhut, and eight daies after alſo, when S. Thomas was with them. S. Bartholomewe was preſent, when Chriſt aſcended into heauen, when he ſent the Holy Ghoſt he was preſent alſo. And in briefe, in all thoſe places, where the Euangeliſtes ſay, the Apoſtles were, he was preſent alſo, as being one of them.

When they diuided the prouinces of the world amongſt them, wherein to preach the goſpell, Licaonia, fell to the lotte of S. Bartholomewe, where he preached, conuerting many to the faith of Chriſt. Licaonia is a part of Cappadocia. Then he paſſed into the hither India, and from thence into Armenia the greater, and being come into a citty therof, he entred into a Temple where

an Idoll, which was called Astharoth, was adored. There was in that Temple, many sick persons, awaiting to be cured by that diuel, whose craft in deceuing that people (God permitting it for their sinnes) was thus: He made some to seeme to themselues blind, setting impediments before their eyes, which tooke away their sight: to others, he hindered the vse of some other member, and others he made dombe. They then being brought before him, into the Temple, that his priestes might pray for them, he would take away the impediments which were secret, and forthwith they remained whole. Others whom he had not made sick, he cured by vnknowne medicines, and naturall remedies, and though in short space he healed them, yet after they fell into the same infirmities againe. There were other sick people that he let alone, and cured not, but let them depart, in the same case that they came, for that they could not be holpen by the former meanes, and then said in excuse, that they could not be healed, in regard of their owne faultes. Besides these deceites, this diuel gaue Oracles, and told of thinges which should happen after, and sometimes he told truth, otherwhile falshood, yet wanted he not colours to couer his leasings. These thinges made this Idoll very famous. Thither resorted people from diuers countries, and he had many priestes, who by his meanes, were much enriched. Polemon King of this cõtry esteemed greatly herof, although he had not cured his daughter which was lunatike.

After S. Bartholomewe entred into that Temple, the Idoll became dumbe, and did not cure any sick people more. His priestes seeing this, awaited certaine daies, but for that they saw him continew dumbe, they went to enquire the cause of an other diuell neere them, called the Idoll Berith. He being demaũded, why Astharoth was become dumbe, answered. The cause is: that Bartholomew the Apostle of the true God is entred into the Temple, and holdeth him in chaines of fire, so that he hath inough to doe for him selfe, without taking care for other men. The priestes said: who is this Bartholomewe? the Idoll answered: he is the Apostle of Iesus-Christ, and is come into this country, to driue out all the diuells, that only the God, whom he serueth, may be adored. Giue vs some token (said the priests) that we may know him, and auoid this damage coming vpõ vs. Berith answered: He hath on his head black curled haire, his complexion white, great eyes, he is eagle nosed, he hath a long beard, and somewhat gray, and he is of a middle stature. His garments are white, which he hath not changed, this six and twenty yeeres, neither doe his shooes waxe old, although they haue indured also the same time. He prayeth a hundred times a day, and as much in the night, his voice shrill as a trumper, and he is alwaies accompanied of Angels, his countenance cheerefull, and he speaketh all tongues, & knoweth all that is done though it be farre of, yea euen this which now I speake. If he be disposed to hide himselfe, you shall not find him, and if

you

you hap to see him, suffer him not to come hither, least the Angels that be in his compaine, doe to me, as they haue done to our Lord Astharoth.

The priests departed, & searched diligently for the Apostle, but he lay close three daies, and they could not find him forth. Then another diuell, which was entred into a man spoke by his mouth, in the hearing of many people, & said: O Bartholomewe, thou Apostle of God, thy praiers burne me to powder. The Apostle menacing him, commaunded him to be quier, and to depart out of the man. The diuell forthwith obeyed, and the man remained free.

By this occasion, the fame of S. Bartholomewe was diuulged through all the citty, and came to the kings eare, who sent for the holy Apostle, & desired him to heale his daughter, that was lunatike. A diuel was entred into her, and made her at certaine times, to commit many follies. She would bite like a mad dog, and rent and teare in pieces, whatsoeuer came to her handes, so that they were forced, to keepe her bound in chaines. When the Apostle saw her, he commanded them to take away her chaines, and to sett her at libertie. The seruants which had charge of the damsel did so, but very fearefully, doubting she would doe some mad tricks, as she had done before time when she got loose. The Apostle cõmaunded them againe to take away her chaines, & assoone as she was loosed, she showed that she was perfectly hole, and freed from the affliction of that cursed diuell. Incredible was the ioy of the king, when he saw his daughter healed, & gaue infinite thankes to the Apostle, who taking his leaue, forthwith departed thence.

The king being desirous to shew himselfe thankful for so great a benefit, sent vnto him a rich present, but they which bore it could not finde him, so that they brought it back againe to the king, who being at night in his chamber, and the dores being shut, S. Bartholomewe came in, and said to him; Thou hast searched for me (ô king) to present vnto me gold, and rich Iewels, but I giue thee to vnderstand, that my comming into this country, was not for loue of thy treasures, or couetousnes of mony, but for the desire of saluation of thy people, and to declare vnto thee, the truth of those thinges which thou are bound to beleeue & to do, if thou desire to obtaine euerlasting life. First, thou must confesse that Iesus Christ, who did heale thy daughter, & whom I preach vnto thee, is the true God, who descended from heauen, was made man, preached vnto men, and taught them the true way. This is he which hath healed thy daughter: this is he which hath doone many miracles, such as were neuer done of man before: this is he which liued a most holy life, and at last, died of his owne accord, for the saluation of mankind, rose againe the third day, & not longe after ascended into heauen, in the sight of many people, and there he sitteth at the right hand of the Father, and shall come againe, at the last day to iudge both the quick and the dead. This is that (ô king) which thou

muſt beleeue: this it is, accordinge to which thou muſt forme all thy actions (for it is not ſufficient only to beleiue, but thou muſt worke alſo) imitating the example which Chriſt hath left, vnto his ſeruants, by his law in the Ghoſpell, in which be written the lawes and precepts agreable to reaſon, and founded in the ſame.

Theſe and many other wordes ſpake the Apoſtle to the king, who being of a ſharp and quick iudgement, asked him many queſtions, and of them all he remained ſatisfied, and eſpecially, when he demaunded of his Gods which he worſhipped; The Apoſtle ſaid: they were diuels, incloſed in thoſe ſtatues, and that the men whom they repreſented, had bene of moſt wicked life. And that thou maiſt more clearly ſee the truth, let vs goe to morrow (ſaid the Apoſtle) to the Temple of Aſtharoth, where thou ſhalt ſee the God that thou adoreſt, and all that which he doth, to be but fraud, and deceit. He doth not heale the ſick, but only ceaſeth from tormenting them, he knoweth not things to come, but only diuineth by coniecture and likelyhood, which is apparant, ſince oftentimes he lyeth. He can not giue heauen to any of them that adore him, but the tormets of hell, thoſe they are ſure to haue for euer. He ſaid alſo: that at his entry into the Temple, he had bound him with chaines of fire, and therefore he was become dombe, and did not any thing of that he did before time, and requeſted that he would permit the diuell himſelfe to confeſſe al this to be true. The king was pleaſed herewith, and gaue notice to the prieſts, that he & Bartholomewe would come vnto the Temple of Aſtharoth on the next day, to talke with the Idoll. This appointment was founded abroad, through the citty, and for that the Apoſtle had obtained fame and glory amongſt them, therefore many people aſſembled vnto the Temple.

Thither came the King, and the holy Apoſtle with him: The prieſtes of the Idolles were ready to doe ſacrifice, as they were accuſtomed, when at that inſtant, a dreadfull, and loud voice came from the Idoll, ſaying: O wretched and blind people, why make you ſacrifice to me, who am not God, nor haue not any authority or ſtrenght, but am now bound in chaines of fire, by the Angells of God, whoſe Sonne is Ieſus-Chriſt, who though he vouchſafed, to be put to death vpon the Croſſe by the Iewes, yet he ouercame death, and triumphed ouer it, and ouer the diuell the prince of this world, ouercoming and binding him, in eternall flames. He roſe againe the third day, and gaue his benediction to his Apoſtles, that they ſhould go preach his Goſpell throughout all the world. One of them is Bartholomewe here preſent, whom I requeſt to ſet me at liberty, I hauing performed that which he comaunded me.

The Apoſtle charged him, to confeſſe, and declare plainly, all the deceites he had done in that place, and eſpecially with ſick folke, obtaining by that meanes to be adored as God. The diuell obeyed, and confeſſed, that firſt he made

made them ſick, & then he cured them, and indeed, that he did not cure them, but ceaſe to doe them hurt. And if, perhaps any came vnto him, that he had not before hurt, he did not heale them, or if he did them any good, or eaſe, it was for a ſhort time, for ſoone after they returned to their former eſtate. The Apoſtle turning to the king ſaid: See, whom you haue adored for God, vntill this preſent. Conſider how blind you haue bene, in adoring this diuell, who with his owne mouth diſcouereth the truth. He now telleth the truth, which wil turne to his great aduantage, if from hence forth you perſeuere in his worſhip, & leaue to adore Ieſus Chriſt the true God, whom I haue preached vnto you; for that ignorance being taken away, he may more iuſtly accuſe before God, all thoſe which hereafter ſhall adore him.

The King and all the people preſent, were amazed and aſtonied, and ſeemed deſirous to receiue the faith of Chriſt. But the Prieſts of the Idolles, for that they ſaw their reputation and gaine, in danger to be loſte, began to chafe, and rage againſt the Apoſtle, as they diſcouered it more plainly afterwardes. The King ſaid to S. Bartholomewe, what muſt we doe? The Apoſtle anſwered: Let this Idoll be caſt downe to the ground, and all the reſt, that be in this citty, & through thy Kingdome. It was not needfull to ſpeake this againe, for the people that were preſent, being aſhamed to haue bene ſo deluded by the diuell, threw the ſtatue, forthwith vpon the earth; which being done, there appeared on the walles of the Temple, many Croſſes, made by the handes of Angells.

The diuell alſo, was ſeene to depart out of the Idoll, in the forme of a black dwarffe, with a great viſage, and long beard. He had eyes ſparckling like fire, and out of his noſe, iſſued blacke and filthy ſmoke. His longe haire came to the ground, and couered his euill, and miſhapen body, about which were chaines glowing with fire. His ſhape was ſo dreadfull, and euill fauoured, that the King, with the Queene, and their two ſonnes, and all the people that ſaw him, were ſtruck ſenceles at the ſight thereof. The Apoſtle commaunded him to goe into the deſert, and to come no more among the people, and he obeyed him. The King, & the people of the whole Kingdome, deſired generally to be made Chriſtians and to be Baptiſed, hauing ſeene what the Apoſtle had done with Aſtharoth.

There were twellue principall citties, which receiued the faith of Chriſt by the meanes of S. Bartholomewe, and he went diligently, from one place to another preaching, doing miracles, healing the ſick, caſting out diuells, and Baptiſing the people. Some that he found apt and fit, he inſtructed in the miſteries of our faith, that they might guide and direct others. He read the Goſpell of S. Mathew, which he brought with him tranſlated into that language, & ſome that he had taught ſufficiently, he made prieſts, that they might helpe him in the conuerſion of that nation, which they did very diligently.

The diuel enuying, that the Apoſtle cõuerted ſo many in that country, to the faith of Chriſt, ſtirred vp the prieſts of Aſtharoth, and of the other Idolls (that were broken downe) againſt him. Theſe men ſeeking to do all the euil they poſſibly could againſt the Apoſtle, declared al the matter to a brother of King Polemon, called Aſtrages, who was Lord of a country neere to them. He vnderſtanding how things paſſed, conceiued very greeuous indignation againſt the Apoſtle, and cauſed him to be brought into his citty, and to his preſence.

The Apoſtle coming before him, he ſaid to him: Art thou he which haſt cauſed my brother, to abandon the adoration of the Gods, and to adore thy God? If I be of any power or might, I will make thee to forſake the adoration of thy God, and adore mine. S. Bartholomew anſwered: I bound that diuell which thy brother adored, and I made him ſee him tyed in chaines of fire. If thou haue power to doe the like to my God, which I adore, thou maiſt eaſily bring me to adore thy Gods. If thou canſt not doe this, I will make all the ſtatues of thy Gods, to breake in pieces, and tumble to the ground. Shortly after the Apoſtle had ſpoke theſe wordes, a meſſenger came to Aſtrages, who ſaid to him: that the principall Idoll in the citty, was broke in pieces, and tumbled to the ground. This newes did ſo trouble the tyrant, that for very anger and rage, he tore his garments, and commaunded the Apoſtle to be beaten with rodds of iron. After they had thus tormented him a while, he commaunded them to flay him aliue. This torment which was moſt cruell, continued many houres, but the barbarous tyrant, impatient of any further delay, charged them to cut off his head.

In Rome, the feaſt of S. Bartholomewe is kept on the 25. of Auguſt, and in other places on the 24. day. The cauſe is: for that the moſt rigorous torment of his fleying, was on the 24. day, on which the Church celebrateth his feaſt. And in Rome it is celebrated on the 25. day, for that, on that day he was beheaded. It may be alſo, that the feaſt of S. Bartholomew, is celebrated in Rome on the 25. day, as being the day of the tranſlation of his body. The citty where S. Bartholomewe was put to death, is called Albania or Abania, neere to Armenia the greater, and there he was buried.

S. Gregory of Towres ſaith; that after certaine yeares, the Gentiles of the citie, ſeing many Chriſtians to come from diuers partes and countries, to adore the holy reliques of the Apoſtle, being mooued with enuie, they put his body in a coffin of lead, and caſt it into the ſea, ſaying: from henceforth thou ſhalt deceiue people no more. But God did not permit, this pretious treaſure to remaine hidden in the ſea, but cauſed the water to ſuſteine and beare vp the coffin, ſo that floting, it was driuen vnto an Iland of Chriſtians called Lipara, who hauing a reuelation of the pretious treaſure comming to their Ile, they all receiued it with great ioy, and builded for it a goodly Church, where that glorious body remained a certaine time.

After-

Afterward, it was translated to Boneuentum, a citty of Italy, and lastly, in the time of the Emperour Otho the 2. of that name, and of Gregory the 5. it was translated to Rome, where was built vnto him a Church in an Ile (which the Riuer Tyber maketh) and in that place the blessed body was laid. This Church is much frequented, and especially, during the Octaues of the feast of this Saint. The faithfull beleeuers, obtaine many fauours of God, by the intercession of this blessed Apostle. God graunt, that we being dispoiled of the old man, may be clothed with the new, that is Iesus Christ, and that we may obtaine his heauenly grace in this world, to enioy and possesse the eternall glory in his Kingdome. Amen. S. Bartholomewe was martyred (as Canisius saith) in the yeare of our Lord. 73. in the time of Vespatian.

The life of S. Lewes King of France. August. 25.

SAlomon saith in his prouerbes: The hart of the King, in the hand of our Lord. *He saith this, because, as he that hath anything in his hand, doth with it whatsoeuer it pleaseth him: euen so is it, as easie a thing for God, to doe with the King whatsoeuer pleaseth him, either to put him from his kingdome, or to confirme him therin. This is the proper exposition of this place, and it is gathered by that, which the same Salomon saith: Euen as the diuisions of the waters, is in the hands of God, euen so is the hart of the King. And as the glosse saith vpon this place, as it was an easie matter vnto God, to make the diuision of the waters, and to leaue one part aboue, and the other beneath the firmament: so is it to him an easie matter, to diuide Kingdomes, and of many to make one, and of one, to make many, or to take it from this man, and to giue it to another.*

This is spoken to the end, that Kings may vnderstand, why they are kings, to wit, that they do nothing against iustice, that they be not tyrants. For though they haue no superiour, nor commaunder in earth aboue them, God is in heauen, vnto whom they must render a moste straite account, and who can depriue them of their kingdomes, as he deprined Saul for being disobedient. We may also say: that the hart of the king is in the hand of God, because it is fittest, that it should be in his hand, by being obedient vnto him. For if all creatures be obliged vnto God, for those things they haue receiued of him, then the king is so much the more obliged, by how much he hath receaued more at his handes.

Hence it ariseth, that if God commaund him to punish and to doe Iustice, he ought to doe it. If he commaund that he make warre, that he destroy realmes, that he ruinate citties, waste, and spoile countries, for the chastisement of them that haue offended God, he must do it as his minister. If he commaund him, to build Churches, Monasteries, and Hospitalles, if he commaund that he be deuout, and that he be exercised in good, and goodly workes and deedes, in all this, he must be obedient. S. Lewes the King of France, seemed to be a very patterne and resemblance, of a good and vertuous King, who was most obedient vnto almighty God, &

spent

spent his time and whole life in his seruice. His life was written by one called Godfrey his confessor, and by Cl[illegible]oueus, in this manner.

SAint Lewes was King of France, and was sonne vnto an other King called Lewes (as he was) and of Blanch th[illegible]ughter of Don Alonso King of Castile. His father departed this life, as he returned frō the warre he made against the heretikes in Tolouse. In which he shewed him selfe zealous of the faith of Christ, and obedient vnto the Apostolike sea, for whose honour and regard, he vndertooke that enterprise. His subiects made great lamentation for the losse of him. For though he dyed very yong; yet the report of his vertues were manie, amongst which his chastity hath noe small place: for being a King, which state commonly hath more motiues to incite to the contrary vice, yet he neuer knew any woman carnally, but his wife. Moreouer, he was a very good Catholique, giuen vnto the seruice of God, and inclined to all vertuous workes. When he died, he left S. Lewes his sonne (who was of the age of twelue yeeres) in the custodie of Queene Blanch his mother, who gouerned his realme with great foresight, and iustice, for she was a woman very wise, and of honorable behauiour. Her desire was, to bring vp her sonne, in all Christian exercises; and by the aduise and counsell of some religious men, of the order of S. Dominicke and S. Francis, she placed him, where he should be instructed, both in learning and behauiour.

The holy yongman, like another Salomon, made shew of that, being yong, which he proued afterward. He shewed himselfe to be wise, discreet, graue, pittifull, charitable, and deuout, and it is certainly thought, that he neuer committed mortall sinne in all his life. His mother would say vnto him: My sonne, I had rather see thee dead before me, then to see thee commit a mortall sinne, against thy Creatour. The father of S. Lewes dying in the yeare of our Lord 1227. he was consecrated, and crowned King of France (according to the custome) being then twelue yeares old. When he came to the age of 19. yeares, by the direction of his mother, and of all the states of his realme, he tooke to wife, Margaret daughter of the Earle of Prouince.

The children that he had by her, were brought vp fitting to their estate, and in all good and Christian exercises. He would go often to visit them, and examine, if they profited in learning, after the manner of another Tobias, exhorting them to liue wel, to serue God, and not to hurt any person, but to do good vnto all. And because examples moue more then wordes, this King tamed his flesh, with fasting, and disciplines, and secretly he wore hair-cloth, vnder his princely attire, praying much & giuing large almes. By these workes, he gaue good example vnto his sonnes, and all his Kingdome. In the Lent, and Aduent, he eate no fish, nor fruite. He fasted all the Fridaies, and on the Saterdaies, he brought

brought ſome poore men, into certaine ſecret roomes of his pallace, and there he waſhed their feete, wiped, and dried them; laſtlie, he kiſſed them, and then with ſome large almes, and his good benediction, he diſmiſſed them.

Ordinarilie a hundred and twentie poore men did dailie eate in his pallace, & vpon high & principal feaſt daies, the nũber aroſe to two hundred: himſelfe couered the table for them, attended on them, & alſo eate with them. He had alwaies at his table three poore aged men, he carued thẽ meate out of his owne diſhe, and many times he would eate that which they left. All this he did to honor Ieſus Chriſt, in the perſon of theſe poore men. He was moſt humble, after the manner of another Dauid, and not onlie, inwardlie, but outwardlie alſo he ſhewed himſelfe to be noe leſſe, by wearing ordinarie, and vſuall garments of ſmall valew, in ſo much that the only ſight thereof was ſufficient, to incite, and prouoke people vnto vertue. Blaſphemie and periurie he puniſhed ſeuerelie. Blaſphemours had their lippes ſeared with an hot iron, and becauſe by his commaund it was executed, vpon a great rich citizen of Paris, ſome ſaid he was a tyrant. He hearing it, ſaid before many: I would to God, that with ſearing my owne lippes, I could baniſh out of my realme all abuſe of oathes.

One Arſocidas a captaine of the Aſſaſſines, had procured ſome by treacherie to kill him. S. Lewes being certified hereof, apprehended thoſe that came to kil him: but he put them not to death, as well he might, and as they deſerued, but gaue them guiftes, & ſent thẽ back to their captaine. Yet to preuent ſuch like danger, he had (after that) a guard whither ſoeuer he went. He made warre with Hugh Earle of March, for that he being his ſubiect, had rebelled againſt him. And though the Earle had helpe from the King of England, yet he brought him to ſuch diſtreſſe, that he was enforced to ſue for peace vnto him, & to make him ſatisfaction, for the treſpaſſe and offence comitted. The good king graunted him peace willinglie, and the ſooner at the interceſſion of his wife, who was ſiſter vnto the Queene of England.

In his time was publiſhed the Croſſe, againſt the Infidels, in the yeere of our Lord 1248. and he tooke the Croſſe, at the hand of the Biſhop of Paris, and ſo did his two bretheren, Robert and Charles. Then being accompanied with all the great Lordes of his kingdome, and with a great hoſt of Frenchmen, he paſſed the ſea, and came vnto the holie land, where the exploites of warre were to be done. He tooke Damieta by force of armes, being the ſtrõgeſt citty of Egipt, and made friendſhip with great Cham of Tartaria, by ſending preſents from one to the other. It was Gods will to try him in this iourney, with many afflictions, and tribulations. For at his departure from Damieta with the greater part of his hoſte, to conquer more of that countrie, he ſuſteined many callamities, with great dearth, & want of victuales. The king himſelfe was taken priſoner, with all the principall men in his hoſte.

Then an accord, and agreement was made, betweene him, and the Souldan of Ægypt, vpon theſe conditions: That the king ſhould yeeld vp the citty of Damieta, and ſhould pay, eight thouſand Biſaunts (which was a coyne of gold of the valewe of our 13. ſhillings 4. pence) to recompence the charges of the warres. And that he and all his people, ſhould haue liberty, vpon the deliuery vp of certaine landes, that yet the Chriſtians held. The king by the aduiſe of his counſell, condiſcended vnto theſe conditions, and the rather, for that he ſaw the citty of Damieta, could not be long holden nor defended, ſince that, of 32000. perſons that he brought out of France, there was not left aboue 6000. ſouldiers, all the other being dead by ſword, famine, and other accidents.

This agreement and accord being made (before the king was deliuered) the Souldan was murdered by his Saracens, and the bleſſed and good king was in apparant perill, and ſo was all his company, becauſe thoſe that had murdered the Souldan, came on to ſlay him alſo, and all his companie. It was truly a wonderfull thing, that they put them not all vnto the ſword, but it was Gods will to preſerue them, as it were by miracle; for theſe barbarous people, treated with the king, and were contented, that the truce, and accord made with the Souldan, ſhould hold.

The king was content, and performed all that he promiſed, but they did not ſo, for they vſed cruelty againſt the Chriſtians in Damieta, when they yeelded themſelues, and it was an article in the agreement, that they ſhould depart freely, with all their ſubſtance. They vſed the like to thoſe that were with the king, and ſet their ſword againſt the hearts of yong youths, bidding them to deny God, or els they would kill them; and many of them, that were conſtant in the faith, were ſlaine. Others there were that did much worſe, who denying their faith for feare of death, remained, and dwelt among the Infidels.

All theſe thinges were cauſe of great griefand ſorrow to the king, as alſo the abuſes, the treacherous Pagans vſed toward certaine holy Images in Damieta. At laſt the king was deliuered, and it ſeemed vnto him, that he ſhould not do well, to leaue thoſe places, which the Chriſtians yet held in that prouince: he reſolued therefore, to ſtay there himſelfe with the people he had left, and ſend his two brethren back into France. In the time this good king remained in this country, he ranſomed many bondmen, conuerted ſome infidells to the faith, and fortified certaine prouinces of the Chriſtians.

Fiue yeeres being paſſed (which was all the time, S. Lewes remained in the prouince of Syria) he had newes of the death of his mother, who had bene lefte regent in France; ſo that he was compelled to returne vnto his realme, where he was receiued of all his ſubiects, with incredible ioye. Then applyed he himſelfe and his whole time to godly, and pious workes, as he had euer done. He founded and built Monaſteries, and Hoſpitalles, where God ſhould be praiſed

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and ſerued continually, and endowed them richly. He went often to viſit the hoſpitalles which he had founded, and therin he ſerued ſicke men, neither was he ſo dainty, that he loathed them for their ſores, but conuerſed moſt familiarly with thoſe that had moſt ſores, or were ſicke of the moſt contagious diſeaſes.

He built a moſt ſumptuous chappell in the pallace royall at Paris, and therin he put the crowne of thornes, with the which Ieſus Chriſt was crowned, & a great part of his Croſſe alſo, and the head of the launce, with which his bleſſed ſide was pierced. All theſe thinges were giuen vnto him, by the Emperour of Conſtantinople, with many other reliques, which he got by his earneſt entreatie, and by the great guiftes and preſents, this good king gaue vnto him.

This S. Lewes, was very deuout vnto the holy Croſſe, forbidding thorough all his realme, that any ſhould make or place it vpon the earth, or ground (becauſe it was the cuſtome to ſet it vpon graues, in the Churches and Churchyards) and commaunded, that it ſhould be taken vp from all places whereſoeuer it was, if men might either walke, or ſet their feete vpon it. He ſhewed his great deuotion to the Croſſe vpon good Friday, when they vſe to adore the ſaid Croſſe, for he went vnto it barefoote, with his haire looſe, and hanging abroad (as at that time the vſage was to weare long haire) weeping, and ſobbing continually; ſo that there was not any that ſaw him, but was mooued to deuotion. He ſaid ordinarily the whole office, & many times in the Church, in the company of the prieſts and Friers, being alwaies ſorry, and much agrieued, when he was to be imployed in any worldly affaires, except they were of great importance.

He kept a great feaſt euery yeare, which laſted three daies, in memorie of that day, that he put the holy reliques in the Chappell of his pallace. On the firſt day, he ſaid the office of the Friers of S. Dominickes order. On the ſecond day, the office of the Friers of S. Francis order. And on the third day, the office of other religious orders. On theſe three daies he was comfortable and merry, and was readie to ſhewe grace and fauour to any. He was very zealous, and carefull for the execution of Iuſtice, without reſpect of perſons, which made his officers and deputies feare him, for they ſaw he was enlightened with heauenly wiſedome. Few of their offences were hid from him, and if perhaps they committed any fault or treſpaſſe of willfull mallice, he cauſed them to be chaſticed ſeuerely.

Although he was much feared, yet was he alſo wel beloued, becauſe his bountie and mildnes, adioined to Royal maieſty, cauſed euery one to loue him. Two daies in the weeke, he gaue audience in a publike place, to heare the ſuites & agreeuances of his poore ſubiects; and he diſpatched them with all expedition, by giuing remedie to the oppreſſed, & doing iuſtice to all. In his time he would neuer conſent that any militarie exerciſes, as iuſts, and turnaments, and ſuch

other as were dangerous, and wherein death might enſue, ſhould be vſed.

He made a law againſt vſurers, that they ſhould not recouer their vſurie by rigor of iuſtice, which reſtrained the greedie couetouſnes, of many Iewiſh vſurers that were in his realme. This king had a wonderfull grace, in according of differences, and making peace, and reconciling enemies; for he had euer ready, ſuch ſweete and mild perſwaſions, that he mitigated their mindes, were they neuer ſo fierce, and deſpitefull one againſt the other. He was much greeued that there ſhould be any controuerſies or variances, eſpecially amongſt kinsfolke.

The duke of Gelderland came on a time to viſite him, and when one did after demaund of him, what he thought of king Lewes? he made a wry mouth, and gaue him names in contempt as pleaſed him. But God puniſhed him for it, for at the ſame time, his wry mouth remained turned ſomewhat aſide, and ſo he continewed all his life, to his reproch, and griefe.

The bleſſed king hauing ſpent his life in holy and vertuous exerciſes, and behauing himſelfe worthily in his Royall office, he was certified, that the fewe Chriſtians, that remained behind in the holy land, were continually afflicted, and in great tribulation. He hauing compaſſion on them, and being greeued that thoſe holy places ſhould remaine in the hands of infidels, determined to make a voyage thither once againe. For this purpoſe, he aſſembled his ſubiects, and choſe out a great hoſte, as alſo, many noble men, aſwell of his owne realme, as of other nations. Being readie to be imbarked, with his three ſonnes, the king of Nauarre, and other princes of his realme, aſwell Eccleſiaſticall as temporall, he talked with Phillip his eldeſt ſonne, and with a ſweete, & louing cheere ſaid vnto him.

Thou ſeeſt my ſonne, that I am now old, and that it were fitter for me to reſt at home in my kingdome, yet in defence of the honour of God I take this toyle, therefore, thou that art a yong man (if it pleaſe God to giue vnto thee poſſeſſion of this kingdome) be not ſlacke to do the ſame, if any ſuch like occaſions do occurre, as do at this preſent. The holy king tooke ſhip at Marſiles, on the firſt day of March, in the yeare of our Lord, 1270. with his three ſonnes, Phillip, Iohn, and Peter. And becauſe the citty of Tunis, which is neere vnto the walles of Carthage, was a great obſtacle vnto the voyage of the holy land by ſea, he determined to make his firſt attempt to ſurpriſe that towne.

The armado or fleet, arriued at the hauen of Carthage, and the king and all the army diſimbarked, and tooke land, but by the ſecret iudgement of God, a ſicknes entred among the ſouldiers, of which many dyed, and were killed in great numbers. Amongſt others, one was Iohn the kings ſonne, with other noble men of France. Not longe after, the ſame infirmity came vnto the king, which put the whole armie vnto exceſſiue ſorrow, for that they ſaw apparantlie, that he could not eſcape with life. It cannot be ſufficiently expreſſed, how

bleſſed

blessed this holy king Lewes ended his daies.

Lying in his bed, he often repeated the prayer, that saith: *Giue vs grace ô Lord, that we may despise the prosperitie of this World, and not feare its aduersitie.* He said likewise that prayer which beginneth: *Thou ô Lord, Wilt be sanctifier, and guardian of thy people.* When death approched, he called Phillip his eldest sonne, who was to be inheritor in his kingdome; and in the presence of diuers great Lords, after the manner of another Tobias, he gaue vnto him many holsome & godly counsels and aduises, saying.

Sonne, endeauour to loue God aboue all thinges, for there is no safrie but by louing and seruing him? Neuer consent to any mortall sinne, but suffer rather all manner of torments, then damne thine owne soule. When thou shalt fall into any aduersitie, beare it with a good courage, and thincke thou hast deserued it, so shall it turne, to be vnto thee meritorious. When thinges fall out prosperouslie with thee, yeeld humble thankes to God; and be not puffed vp with pride of that, which should make thee more humble, neither be thou deiected with that, which should more exalt thee.

Confesse thy sinnes often, and seeke out a wise, and discreete Ghostly father, who knoweth how to teach thee, what thou oughtest to follow, and what to auoide: and when thou art before him, remember so to compose thy gesture, & countenance, that he neede not be affrayed to reproue thee, and rebuke thee for thy offences. Be deuout, at hearing all diuine offices. Giue not eare, to any vaine tales or fables, neither let thy eyes gaze or wander about indiscreetly, but pray vnto God, with thy mouth, and with thy hart, and most especially, at the consecration, in the B. sacrifice of the Masse. Be mild and courteous toward the poore; and those that be afflicted, & distressed, helpe and succour them, in whatsoeuer thou art able. If thou entendest to take in hand any matter of importance, take first the aduise of thy Ghostlie Father, or of some learned or vertuous men, and so shalt thou better vnderstand thy busines, and that which thou intendest, shalbe better effected. See that thy neere friends, and those that be priuate with thee, be good and vertuous men, and also of good report, whether they be temporall, or ecclesiasticall persons, so maist thou boldly, conuerse with them familierly; auoiding alwaies the conuersation of the wicked and vicious.

Harken diligently to the sermons of the preachers, that studie, and striue to profit thee, who being zealous for the honour and seruice of God, reprooue vices most sharply. Be alwaies diligent, and prepared, that thou maist obtaine & apply to thy selfe, the benefitte of all pardons, and Indulgences, that are granted. Loue and follow those thinges that be good, and eschew the euill. Neuer suffer any to speake in thy presence, that which may tend to euill, or impaire or hurt the fame & credit of thy neighbour. Beware that thou neuer speake of any

perſon behind his backe, wordes that may detract, or blemiſh his good name. Suffer not any in thy preſence, to ſpeake againſt the honour of God, or any of his Saintes, but ſee ſuch offenders ſeuerely puniſhed. Be not vnmindfull to render thankes daily vnto God for the benefittes receaued, for ſo ſhalt thou deſerue, to haue him continew his bleſſing, and fauour towards thee. In the adminiſtration of iuſtice, be vpright, and ſeuere, obſeruing that which the lawes ſet downe, neither declining to the one ſide, nor to the other. Heare patiently the complaints of the poore, & labour diligently to find out the truth of their cauſe. If any be agrieued, or complaine of thee, let both the trials ſtay, vntill the caſe be made knowne, that the parliament, and thy counſellers, may giue a more vpright ſentence.

If thou poſſeſſe goods of other mens, although thou haue receiued the ſame from thy anceſtors by way of heritage, yet reſtore, and make reſtitution therof vnto the owners ſpeedily, if the matter be cleere: if it be intricate or doubtfull, let learned men cleere it, and decide it without delay. Haue care diligentlie to forſee, that thy ſubiects enioy iuſtice, & peace, but cheifly, the religious men and Prieſts, leſt for want of iuſtice, diſcord doe ſo diſturbe them, that they can not pray for thee, and thy kingdome. Vnto thy fathers & elders, thou art bound and obliged, to giue loue, reuerence, and obedience. Doe not giue, nor beſtow Eccleſiaſticall benefices, but vpon them that be moſt worthy, and that haue no other, and this thou ſhalt do, by the aduiſe of wiſe, and prudent men. Make not warre (eſpecially againſt Chriſtians) without great cauſe, and good and ſerious aduiſe firſt taken. If thou be enforced to warre, neuer permit any damage to be done to Churches, or vnto perſons, that haue not committed any harme againſt thee.

When thou art at variance with any, labour to haue peace, aſmuch as thou maiſt: and if the matter concerne not thee, vſe mediation, and interceſſion betweene them that be at controuerſie, that they may be accorded. See, that thy miniſters of iuſtice, as iudges, gouernours, and other magiſtrates, be perſons of good behauiour, learned, and expert, and ſeeke to be informed ſecretly, how they exerciſe their offices. Striue alwaies to continew and perſeuer, in deuotion, and obedience to the Church of Rome, and of the Pope, reputing him, for thy ſpirituall father. Looke that the expences of thy houſe be moderate, & according vnto reaſon. I admoniſh thee my ſonne, and bind thee by an othe, if it pleaſe God to take me out of this life by this infirmitie, thy ſelfe remaining in health, and at liberty, that thou cauſe Maſſes and Dirges to be ſaid for my ſoule, through all the realme of France. And laſtly, all that which a louing father can requeſt and comaund, of a good & louing ſonne, the ſame I comaund and requeſt of thee. God keepe and defend thee from all euill, and giue thee grace to ſerue him, and to doe his will in all thinges, that he may be honored

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by thee, and that we all after this life, may ſee, contemplate, and praiſe him, in his heauenly glory, for euer, and euer, Amen.

Theſe documẽts the holy king gaue vnto his ſonne, at the houre of his death. After this, he deſired the holy Sacraments, and receaued them with great deuotion. And with the wordes that Chriſt ſpoke when he gaue vp the Ghoſt; *Father, into thy hands I comend my ſpirit*, he yeelded vp his ſoule vnto God, in the ſame yeare, 1270. that he vndertooke this enterpriſe. The whole army was exceeding ſorrowfull for his death, and the Moores began a freſh, to vexe and moleſt them. And though many great Lordes and eſtates dyed there after him, yet Charles king of Cicile coming thether (who was a man valiant in armes) taking vpon him that enterpriſe, brought the citty of Tunis vnto ſuch diſtreſſe, that the king thereof treated to haue a peace, and offred theſe honorable conditions to the Chriſtians.

That he would ſet free, and giue libertie vnto all the Chriſtian captiues and bondmen, that were in his kingdome. That it ſhould be lawfull for the friers of the order of S. Dominicke and S. Frãcis, to preach freely the faith of Chriſt, in any place of that kingdome, and to Baptiſe thẽ that were conuerted. That the king of Tunis ſhould paie euerie yeare, 40000. Duckats, vnto the king of Cicile, in the name of Tribute, and vaſſellage. The Chriſtians reſted content with theſe couenants, becauſe many of them were dead, and many died daily, the ſickneſ continuing ſtil amongſt them. The frenchmen returned into France, with the body of their king Lewes, which was buried in the monaſterie of S. Denis.

Thirtie yeares after his death, Pope Boniface the 8. did canonize him, and put him in the Catalogue of Saints, hauing firſt had diligent information of his moſt holy life, and of the many miracles God wrought by his meanes, both before, and after his death. The Church celebrateth the feaſt of this holy king, on the 25. of Auguſt, vpon which day his death was (as is ſaid before) in the yeare of our Lord 1270.

The life of S. Zepherinus, Pope and Martyr. Auguſt. 26.

GReat was the care almighty God had, that the prieſts of the old teſtament, which were to ſerue him in his Temple, ſhould not haue any notable deformitie, or defect in their bodies. And therefore in Leuiticus he commaunded: that he which ſhould offer ſacrifice as prieſt, ſhould neither be blinde, nor lame, nor haue his face diſfigured, or his noſe to exceede or faile from due proportion, that he ſhould not be crooked, or broken backed, or haue ſore eyes, or any other default, and ſo he proceedeth, in reciting many other defects from which a prieſt ſhould be free. In the new teſtament, there was not ſo great care had of thoſe

defects

defects in priests, since we finde, that many such were ordered.

The thing which God would haue vs to be aware of, and to auoide, is: that we haue not in our mindes those vices, which those defects did betoken. The priest must not be blind by ignorance, nor lame by two much frailtie, nor haue any spots in his face, that is: that he be not double minded, or a dissembler, that he haue not a nose eyther too great or too litle, that is: that he be not extreeme in anything; that he make no account of childish things, nor be slacke, in doing things of importance. That he haue not a wrie nose that is: that he be not a deceiuer. He must not be bunch-backt, that is; he must not be couetous, and to much desirous, to heape together temporall goodes that be superfluous. He must not haue blear-eyes, or running with water, but must haue a good sight, to see the infirmitie, of the soule of his neighbour, that he may apply a fitte medicine for his disease.

The old law ordaining, that the priest should not haue any outward defect in his body; The new law intendeth that the priest should not haue any inward defect in his soule. To this purpose Pope Zepherinus among other his decrees, made one, which was: that priests should be ordered publicklie, that euerie one might see them. Whereby he would signifie: that their life should be such, that none should be able to reprehend them, or hinder them from ordination; and therefore it was done publikelie, and in the sight of euery one. The life of this holy Pope, collected by Damasus, and other authors, was in this manner.

SAint Zepherinus was borne in Rome, and was sonne vnto Abondus. He was placed in the seat of S. Peter, by the death of Victor Pope and martyr. Septimus Seuerus had bene latelie Emperour, who raised a very sore persecution, against the Church, in so much, that Christiãs were put to death daily in great numbers, through all the dominions of the Empire; but after him succeeded Antonius. This holy S. Zepherinus who was already chosen Pope, was euer imployed in all vertuous exercises, and applied with all diligence to gouerne and comfort the afflicted Church, and to augment the seruice of God.

The Churches were not so rich in those holy times, as now they be, & therfore, they were constrained, to vse Challices, and Pattens of wood in the holie sacrifice of the Masse. And for that no wood can be so solide, and close, but it will drincke some litle of the Sacrament of the B. Blood. S. Zepherinus commaunded: that they should not consecrate any more in wood, but in Glasse. Yet afterwardes, the time, and the possessions of the Church encreasing, it was determined, that they should not celebrate, but in Challices of gold or siluer only, or at least of Tinne. And that none should thereafter any more consecrate in Challices of Glasse, for the danger there was of breaking them. That they should not be of brasse nor Copper, becausse these two mettalles, prouoke vomite and giue an euill taste vnto the wine.

Also, he ordeined; that all Christians should communicate on Easter daie; and that the Bishop accused by his Primate, and Metropolitane, could not be con-

condemned by any other then the Pope, or by ſome that had autheritie from him to do it. He alſo ordeined; that when the Biſhoppe celebrateth, he ſhould haue his prieſts with him, as Euariſtus had commaunded before time. He ordeined: that the prieſts and Leuites (which be the deacons) ſhould be ordered in publike, as is aforeſaid, in the preſence of other prieſts, and all other kind of people, that their innocencie might be knowne and publiſhed. And he charged that perſons of ſincere life, and learned men, ſhould be choſen to that office. In theſe, & the like holie exerciſes Pope Zepherinus ſpent his time that he liued in the Papacie, which was: 9. yeares. 7. monthes, and 2. daies (Baronius ſaith: 8. yeeres 18. daies.) And at the end he was martyred, on the 26. of Auguſt. in the yeere of our Lord, 216. (Baronius ſaith: 221.) In the time of Antonius Caracalla Emperour.

He gaue holy orders ſeuentimes in the month of December, and ordered 13. Byſhops, 14. Prieſts, and 7. Deacons. He was buried in the Via Appia, neere to the Churchyard of Calliſtus. The Church celebrateth his feaſt on the ſame daie on which he was martyred, which was, as is ſaid before, on the 26. of Auguſt.

The life of S. Auguſtine Doctor of the Church. Auguſt. 28.

HOly Writte recounteth of Iudas Machabeus (that great and valiant captaine) that he went from one cittie to an other like a fierce Lyon, doing great hurt and damage, to thoſe that were enemies, of God and himſelfe. He purſued, deſtroyed, & expelled them, out of the borders, of Iſrael; ſo that his name was famous and renowned throught all the World. One Appollonius a mightie captaine, ſet him ſelfe againſt him, who for that he had many people, and truſting in his forces, he thought to giue him battaile, and to ouercome him. Iudas refuſed not to fight, but came againſt him in open field, & the ſucceſſe of the bataille was: that Appollonius was ſlaine in the place, and his army was defeated. Iudas was Lord and maſter of the field, and tooke a great booty, but in eſpeciall (ſaith the text) he tooke a ſword of a moſt excellēt temper, with which Appollonius fought. With that ſame ſword, Iudas ſhewing his valour, fought afterwards all the daies of his life.

This hiſtory is verie agreeable to S. Auguſtine, doctor of the Church. Iudas Machabeus is a figure of Ieſus Chriſt, who as a fierce Lyon, vndertooke the defence of his people, purſued his enemies, and obtained a glorious name in all the World. Againſt him Appollonius being the figure of the diuel, made an oppoſition, who truſting in his ſtrenght, thought he had power to ouerthrowe him, and therfore preſented him battaile with an armie of Donatiſtes, Manychees, and Pelagians, which put the Church of God in feare, and trouble, and brought it into great danger. Ieſus Chriſt iſſued out againſt him, accompanied with his army of Catholiques, leading with him certaine valiant captaines, as S. Ambroſe was, and

began the battaille. The ſucceſſe was: that Ieſus Chriſt got the victorie, the Church ouercomming her enemies, Appollonius was ſlaine, ſo was the diuell, in that errour eſpecially. Ieſus Chriſt tooke a ſword of a fine and excellent temper (which was Auguſtine before his conuerſion,) vnto him ſelfe, and fighteth with the ſame to this preſent, and will fight with the ſame vntill the end of the world. For that which this ſaint hath left written, is a moſt sharpe ſword againſt the heretikes, and deſtroyeth, and throweth them to the ground. The life of this glorious doctor, collected out of his owne writings, and other good authors, but eſpeciallie out of Poſſidonius Bishoppe of Calamētia, who was his diſciple, was in this māner.

THe glorious S. Auguſtine was borne in the yeare of our Lord 367. in the 7. yeare of the Papacie of Pope Liberius, & in the 10. yeare of the raigne of Conſtantius the Emperour, ſonne to Conſtantius Magnus, on the 13. daie of Nouember, as he ſaith him ſelfe in his booke *de vita beata*. His father was a noble man of the order called Equeſtris, which was betweene the comons, and the nobilitie. His name was Patritius, and he was a gentile, or pagan, as S. Auguſtine ſaith. His mother called Monica, whoſe life and religion, was ſo holie and vertuous, that by her merits and teares, the Church hath at this day gained ſo great, & ſo excellent a doctor, as S. Auguſtine is: Bulfilas a graue, & credible author ſaith: that on the ſame day, on which S. Auguſtin was borne in Africa, Pelagius was borne in England. Pelagius was an heretike, to whom S. Auguſtine was a profeſſed enemy. By this appeareth plainly the great clemēcie of our Lord, that if he ſtrike with one hand, he healeth with the other.

When Auguſtine was a litle child, his parēts being careful of his education, ſet him to ſcoole, to the ſtudie of humanitie, in which he ſurpaſſed all them of his age. He dwelt in the cittie of Tagaſta in Africa, in which place he was borne, and from thence he went to an other citty called Madaurus, for in that cittie the liberall artes were read; and there he ſtayed till he was fifteene yeeres old. In this ſpace, the bleſſed S. Monica his mother, by her many praiers, almoſdeedes, faſtinges, and teares, obtained the ſaluation of the ſoule of her husband Patritius, who was conuerted to the faith, and dyed a good Catholique Chriſtian, as S. Auguſtine him ſelfe ſaith in the booke of his confeſſions.

Then Auguſtine returned vnto his natiue country, and being nineteene yeares old, it was granted him to read grammer publiklie. From thence he was ſent to Carthage, the metropolis of Afrike, where for the ſharpnes of his witte, he had a publike ſtipend, for the reading of Rhetorique. At that time, the peſtiferous hereſie of the Manichees, was ſpred ouer all Africa, and becauſe S. Auguſtine cōuerſed with people infected therewith, he fel into it alſo. They might be called heretikes, becauſe being baptiſed, they held hereſy; but Auguſtine though he was fallen into that error, yet he could not be called an heretike, becauſe he was not Baptiſed.

His

His bleſſed mother Monica, had not yet dryed the teares from her cheekes, for the death of her husband, becauſe ſhe had loſt him aſſoone as ſhe had won him to Chriſt, but they were renewed, when ſhe heard, that her ſonne Auguſtine was falne into the errour of the Manichies. She requeſted certaine holy & vertuous men, to talke with her ſonne, and to draw him out of that error, into which he was falne. When ſhe could not obtaine that of them, becauſe they durſt not enter into diſputation with him, he being of ſo ſharpe a wit, and ſo cuning in logike, ſhe deſired them at leaſt to pray vnto God for him. She talked one day with a holy Biſhoppe concerning this matter, and he ſaid vnto her: Madame, be aſſured, that the ſonne of ſo many teares cannot periſh.

The holy woman being one night in bed, ſaw in her ſleepe an Angell, in the ſhape of a yong man, who asked her why ſhe lamented ſo much, and was ſo ſorrowfull? ſhe anſwered him: For the loſſe of my ſonne. The Angel ſaid vnto her: Be of good comfort, for where thou ſhalt go, he ſhall go alſo. On the next day, ſhe recounted this dreame to her ſonne, and he cauilling, and playing with the wordes, ſaid vnto her: Mother, you haue not vnderſtood him aright, for he did not ſay, that I ſhould go whither you go, but where I am, you ſhall come alſo. And I hope one day, you ſhalbe of the ſame opinion that I am of, and ſo you ſhall come to the place where I am. Theſe words ſtroke new grife into the hart of the afflicted mother, and ſo much the more, for that ſhe ſaw him addicted to youthfull vanities. This is an ordinarie thing with them that are in ſinne, that they ſtay not long in one, but paſſe from one ſinne vnto an other. For S. Auguſtine being blinded with his error, he proceeded to carnall delights, and had a ſonne whom he named *Adeo-datus*.

His mother was exceeding ſorrowfull to ſee him thus drowned in carnallitie, yet ſhe reproued him more with teares, then with ſharpe words, knowing his high ſtomacke, and mind; therefore, to deale otherwiſe with him, was but to lay wood on the fire, and to encreaſe his misbehauiour. Auguſtine growing wearie of his owne countrie, deſired to ſhew his learning and partes in other places alſo, & there vpon determined to goe to Rome. When his mother heard of his intention, ſhe beſought him verie earneſtlie not to go, for that ſhe feared many misfortunes might befall him. But he ſtubborne, and obſtinate in his entent, although at firſt he promiſed not to go, yet one day, when ſhe being at her prayers in the Church of S. Cyprian (wherin ſhe beſought God to grant ſaluation to her ſonne) he embarked himſelfe, and departed. The ſorrow and lamentation that his mother made when ſhe heard hereof, cannot eaſilie be expreſſed. She wept, and cryed out moſt bitterlie, calling from the ſhore vnto the ſhip wherein her ſonne was, and there ſhee ſtaid mourning, till he was gone out of ſight.

S. Auguſtine arriued at Rome, & there he read Rhetorique, with great com-

mendation, and concourſe of auditours. The citty of Millane ſending one to enquire for ſome to read Rhetorique in that cittie, although Auguſtine had bene but one yeere in Rome, yet Simachus who was preſident of the adminiſtration of Italie, choſe Auguſtine to go vnto Millane for that purpoſe. Here S. Auguſtine got great credit, and was much eſteemed by the Emperour Valentinianus, as Poſſidonius ſaith in his life. The heauie and diſcomforted mother, could not forget her ſonne, but for the great deſire ſhe had to bring his ſoule into ſafetie, ſhe paſſed from Africa to Rome, and from Rome to Millaine. At that time S. Ambroſe was Archbiſhoppe of Millaine, who in diſcharge of his dutie and office, preached ſundry ſermons.

S. Monica and Auguſtine her ſonne came often to heare him, but with different intents; for ſhe came to enioy the ſweetnes of his doctrine, and her ſonne came only to heare ſome nouelty. For he being of a ſharpe & quicke vnderſtanding, and hauing notice of the great learning of S. Ambroſe, heard him the more willingly, that he might thereby take occaſion to diſpute with him, as he did often in priuate conferences. He diſputed not only with him, but alſo with other skilfull and learned men in our faith, and brought them to many hard ſtreights, by the helpe of his logike. So that (as Ambroſius Coriolanus ſaith) S. Ambroſe commaunded to ſay in the litanies: *A Logica Auguſtini; Libera nos Domine.* The conuerſation he had with S. Ambroſe, and the teares of his mother Monica, wrought ſo in the end with S. Auguſtine, that he forſooke the errour of the Manichees, and read and ſtudied hard the holy ſcripture.

There was a monaſtery without the walles of Millaine, in which was a holy man called Simplicianus, with other religious men, S. Auguſtine going often to conuerſe, and talke with them, Simplicianus (hauing bin told by S. Ambroſe of his high ſtomake, wit, and eloquence) with the deſire of the ſaluation of his ſoule, ſhewed vnto him the errour wherein he was, and made him to be enamoured of the Euangelicall life, which Ieſus Chriſt taught vnto his ſeruants. He ſhewed him alſo the exãple of Victorinus a Rhetorician, who was brought to the knowledge of the faith by his perſwaſion, and contemned all the world, for the loue of Ieſus Chriſt: yea, he dealt ſo with him, that at the end he made him to encline, and deſire to receaue the Chriſtian faith, and to follow the Church of Rome, in all that which ſhe preached and taught.

At a certaine time one Potianus a noble man of Africa, who was Catholike, and his great friend, came vnto him; who hauing learned the life of S. Anthonie the Abbot, which he lead in Egipt, with his great vertues and miracles, told all theſe thinges vnto S. Auguſtine, he vnderſtanding well what, & how great thinges a man vnlettered had done, felt as it were anxietie, and trouble in his mind, and ſaid to his friend Alipius: How do we ſee, and endure this? Shall the ignorant and the vnlearned thus ſteale away heauen? and ſhall wee with our learning

learning, be drowned in the pit of hell? Now drew neere the time, in which God (that with his profound wiſedome ordained the end of all things) would giue end, to the teares of his handmaid S. Monica, and open the eyes of his new Captaine Auguſtine.

To effect this, he one day touched his hart, and cauſed him to ſhed ſuch aboundance of teares, that finding no more fit place then the open aire to ſhed them in, he went into a garden, and ſitting vnder a figge tree, he called vpon God with aloud voice and ſaid: How long ſhall I ſay. To morrow, to morrow? Oh my Lord let me now followthee, awake me, and come neere vnto me. Enkindle me, and ſhew me the ſweetnes of thy loue. Long it was ere I loued, ô ancient beautie, but new vnto mee. Thou waſt within mee, and I ſought thee without. I ſought thee in the beauty that thou dideſt create, & I fell into much wickednes. Thou art with me, but I am not with thee. Thou haſt called me, and deliuered me from my deafnes, and thou haſt illuminated my blindnes. I haue taſted thy ſweetnes, and the honger and deſire to approch neere vnto thee, is augmented in mee.

Then he talked with S. Ambroſe, and demaunded Baptiſme, and deſired that a day might be aſſigned for it, whereupon the holy Prelate made him a Catechumen. After fiue monthes, when *Sabbathum Sanctum*, or Eaſter eue was come, he was Baptiſed, iointly with Nebridius, and Euodius, who was martyred afterward, with Alipius who after was Biſhop of Tagata, Potianus, *Adeo datus* his ſonne, Simplicius, Fauſtinus, Condolus, Iuſtus, and Paulinus. When S. Ambroſe caſt water vpon his head, & ſaid the wordes, which be the forme of the Sacrament (S. Decius, who was the fourth Archbiſhop of Millane after S. Ambroſe ſaith) he ſaid with a loud voice: *Te Deum laudamus*. And S. Auguſtine answered: *Te Dominum confitemur*, and ſo they compoſed that Canticle vnto the end, one ſaying one verſe, and the other another; and at this day, the Catholique Church vſeth it at Mattins, and at all times, when ſhe will render thankes to God, for any benefit receaued.

In thoſe times they vſed to giue vnto the new Baptiſed Chriſtians white garments; but vnto Auguſtine was geuen a black veſture ouer his white habite, and he was girded with a girdle of leather, different from the Monkes that liue in the deſert, who vſe it not. This manner of habite, was afterward, the habite of his religious order, when he founded the order which are called at this day, the Hermits of S. Auguſtine. He was Baptiſed, at the age of 30. yeares. The ioye & content of his bleſſed mother cannot be expreſſed, ſeing her long deſire, thus happily performed. S. Ambroſe and al the Catholiques which were in Millane, and in diuers other places alſo, reioiced exceedingly, when they heard of Auguſtines cõuerſion. Among others Simplicianus made demõſtration of eſpecial ioye, and kept him in his companie for certaine daies, beſeeching him, to geue

him some māner of rules in writing such as he should thinke best. For although all the religious men of his Monasterie, agreed together in the seruice of God, yet they did it not by rule, but as euery one best liked. This man prayed, another fasted, another vsed discipline. S. Augustine contented to do what pleasure he could vnto that holie man, ordained and set downe a rule, which should be consonant to the Apostolike life, though in Africa he altred many thinges to a better forme. After these thinges, being entreated by his mother, he entended to returne into Affrica. Taking the benediction of S. Ambrose, & Simplicianus, and leaue of the Cittisens of Millan which were his friendes, he departed toward Ostia Tyber, in the companie of his mother, and of them that had bene Baptised with him. S. Augustine came vnto the deserts of Toscana, which he calleth Mons Pisanus, and hearing that there dwelt certaine religious men, that liued like Hermits, he visited, and dwelt with them one whole yeare, and vnto them he gaue a rule also, which was called the first of the three which he made. After this (although some say it was before) his mother S. Monica being 56. yeares old, and hauing abounded in good and vertuous workes, dyed, at the hauen of Ostia, her two sonnes Augustine, and Nauigius present. S. Augustine being at that time 33. yeares old. After the death of S. Monica, S. Augustine went to Rome, and from thence to Centune Cœlle, now called Ciuita Vecchia, which is neere vnto the sea, where some liued the liues of Hermits in holie sort, among the ruines of some old buildings. These receaued S. Augustine with great loue, and reuerence, hauing had notice what he had done at Mons Pisanus, & there he gaue the second rule, adding vnto the first, the manner to say the diuine office. It is said: that in this place he composed his booke *de Trinitate*, and there he had the reuelation of a child that made a litle pitte, & S. Augustine demaunding what he would do, he answered: that he would put into that litle pitte, all the water in the sea. The simple and childish answere, made the holy Doctor smile, telling the child; that it was a thing impossible. The child replyed: Thou thinckest this a matter difficult, but I tell thee, the enterprise with thou hast vndertaken, thincking with thy weake vnderstāding, to penetrate so high misteries of the B. Trinitie, is much more difficult. The child hauing said this, vanished away. Whereby S. Augustine vnderstood, that he was sent by God, to aduertise him of his bold attmpt, and so he staied his hand, to write any more of that matter, and was dilligent to amend and correct, that which he had written, & in the same place he composed a litle booke of Soliloquies. Then passed he into Africa, and went vnto Carthage, where he lodged in the house of a cheife Cittisen, called Innocentius, who was deputie Liuetenant. He had a sore on his legge, and the Phisitions had cut off one part thereof, and were consulting to cut off the whole, that they might saue his life. Saint Augustine prayed for him, and his legge was healed to the great wonder

of

of them all.

From Carthage he went to Tagaſta where he was borne, and ſold that part of his patrimonie that fell to his lotte, part thereof he gaue vnto the poore, & part he reſerued to build a Monaſtery (as he did afterward) in the deſert; where, with his ſonne, brethren and friends, he determined to liue an Apoſtolike, and Monaſticall life. In that place he began the order of the Hermits: and was in the yeare of our Lord 391. And although it was not confirmed of the Apoſtolike ſea, nor of any other like authoritie, yet ſuch antiquitie it hath, that from that time began the Hermits of S. Auguſtin, in which rule they liued with great rigour, and ſharp penance. And becauſe many people came to that monaſterie to viſite S. Auguſtine, he went vnto the top of a mountaine, and built there a litle cell, where he remained alone for a time. The other religious men, being vnwilling to be abſent from his ſweet, and holie compaine, determined to follow him: yet for that they would not diſturb or trouble him, they built themſelues caues, diſperſedlie, on the mountaine, and they were in all, about 120. Hermittes.

S. Valerius Biſhop of Hippo heard great fame of S. Auguſtine, and was therof very glad, hoping that he might be to him a great helpe in the gouerment of his Church. The good Biſhop endeauored to get S. Auguſtine vnto him, but he excuſed himſelfe, and kept himſelfe away, leaſt he might be choſen Biſhop by force, if by any occaſion the ſea ſhould be vacant. S. Valerius viſited him often, and was much pleaſed to ſee the life that S. Auguſtine, and his religious men led. He ſeeing their charitie hearing the melliſluous wordes of S. Auguſtine, noting his great penance, his poore dyet, and meane lodging, he thought that it was a heauenly life, to dwell amongſt thoſe bleſſed people. Holie Valerius approoued and alowed their manner of life, which was as much as is vſed now, to wit: that the Biſhops did approoue or diſallow, that which they thought was profitable or vnprofitable, to be vſed in their Dioceſſe, and that ſame approbation or alowance, had the order of S. Baſile, and S. Benedict at their firſt beginning.

Among the other religious men, that were in the Monaſtery that S. Auguſtine had founded in the deſert, there was one Simplicius, whoſe father was murdered: where vpon he being mooued with humane imperfections, departed from the Monaſterie, with intent, to take reuenge vpon the murtherers. When S. Auguſtine knew thereof, like a good Paſtor, he went to ſeeke the ſtraining ſheep. He heard Simplicius was in the cittie of Hippo, & thither he went forthwith. S. Valerius hearing of the coming of S. Auguſtine thither, congregated the people (as Poſſidonius ſaith) and ſhewed them, that his Church had great need of a prieſt (whom we now call a curate.) And becauſe S. Auguſtine was wiſe, and a good Catholique, he exhorted them, to chooſe him to that office.

office. The people by comon conſent, entreated him; and although Auguſtine ſought excuſes, and would haue gone from them, yet he could not, for they encloſed him round, & conducted him to S. Valerius, who in manner by compulſion, ordered him, and made him prieſt. S. Auguſtine drew back, and excuſed himſelfe, ſaying: he was not worthy of that dignity; but the Biſhop would admit no excuſes. The ſame Poſſidonius ſaith, that being demaunded for what cauſe he receaued that dignity ſo vnwillingly, he anſwered: becauſe the charge of prieſt or Curate, is neere vnto the place of a Biſhop.

S. Auguſtine hauing taken the order of Prieſthood, and S. Valerius vnderſtanding, that he was much affected to Monaſticall life, and was neuer from the Monaſtery, gaue vnto him a garden out of the citty where he might build a Monaſtery. This was the ſecond Conuent of his order, he builded a Monaſterie in that place, and wrote the rule, being the ſame, which the religious of his order now obſerue. Then began he to preach openly, to the great good, and profit of ſoules, aſwell of that Biſhoprike, as of others alſo, for the zeale he had to winne ſoules to God, made him to alter his purpoſe, and to conuerſe more with people abroad in the world. S. Valerius was not yet ſatisfied, but aſſembled certaine Biſhops, and getting the conſent of the Metropolitane of Carthage, conſecrated Auguſtine Biſhop of the ſame citty of Hippo, by the name of Coadiutor.

S. Auguſtine was 37. yeares old, and ſeeing himſelfe conſecrated Biſhop, he labored in the reformation of the Churches affaires. He obtained eſpeciallie, that the Prieſts of the Cathedrall Church ſhould liue in common, after the inſtitution of the Apoſtles, which S. Marke brought into Alexandria. He aſſembled the Clergie into the Biſhops houſe, and there gaue them a rule, how they ſhould liue without propertie, and that they ſhould promiſe the three ordinarie vowes of Religious men. Theſe and their followers were they, which afterwards were called Chanons regulars: he alſo at that time, founded a Monaſterie of virgins, and chaſt wemen, and made Perpetua his ſiſter head ouer them, who was a widow, and becauſe ſhe loued chaſtitie, did voluntarilie withdraw her ſelfe into that Monaſterie.

There came into the ſame Monaſtery, two other ſiſters of Saint Auguſtine, daughters to Patritius his father, but not to S. Monica his mother. The one was called Baſilica, and the other Felicita, who were both afterwardes renowned for miracles. Some authors ſay, that S. Auguſtine had but two ſiſters only, but my former wordes, be moſt certaine. Not long after died the Biſhop S. Valerius, and then all the charge lay wholly vpon S. Auguſtine. There died alſo in Carthage, his ſonne *Adeo dátus*, being of great hope and towardlines. The ſame S. Auguſtine ſaith in his booke of Confeſſions: that the youth being but 15. yeares old, ſurpaſſed in wit, many men of perfect age. The care S. Auguſtine

ſtine had ouer his flocke, his great trouble, the diuers bookes he wrote, the important buſines wherin he was alwaies imployed, could not hinder him, from beſtowing many howers in prayer, meditation, and contemplation.

His cuſtome was, after his conuerſion, to meditate much vpon the high and ſoueraigne miſterie of the Incarnation; and as he meditated thereon, he was enkindeled with ſo great loue, that he cried out in teares: O Lord, he that doth not ſerue thee for the benefit of his Creation, is well worthy of hell; but he that doth not ſerue thee, & yeeld thee thanckes for the benefitte of thy Incarnation, it were fitte, that a new hell were made for him. But I, ô Lord, whom thou haſt created, recouered, conuerted and pulled out of the darkenes wherein I was, what puniſhment ſhall I deſerue, if I do not ſerue thee? O Lord, my hart is penetrated with two arrowes; the one of thy loue, the other of thy feare. I feare ô Lord, leſt I ſhall be vnthankefull for theſe great benefittes; and I loue him, that louing me, hath done ſo much for me. None can know what God hath done for me, if I do not recite my miſeries.

How ſhall his liberality in pardoning me, be knowne, if I doe not account vp my debtes? How ſhall the wiſedome of the Phiſitian be knowne, except the infirmitie which I haue had be alſo declared? Let my woundes, and ſinnes be knowne, that the great bounty of God (who would, who knoweth, & is of power to heale and cure me) may be apparantlie ſeene. Thoſe my euills magnifie God, who vouchſafed to take for his ſonne him, that was the ſlaue and bondman of Lucifer. God forbid, that we ſhould rob God of his honour. O Lord, thine is power, thine is knowledge, thine is honour, and al that is good is thine. Thou art the Lord of all, thou art light, and I am darknes. Thou art good, and I am euill. If I haue any good in me, I haue it of thee, I haue it of thy grace, and by thy fauour, and although I be very wicked, thou art infinitlie more good. I reioyce exceedinglie ô Lord, that thou art God, and although it be impoſſible that Auguſtine ſhould be God, yet if it could be, I would rather wiſh ſtill to be Auguſtine, then that thou ſhouldſt not be God.

Theſe and ſuch like meditations vſed that holy Doctor, and alwaies he finiſhed with giuing thanks to God, for the benefit of the Incarnation, and for that he had conuerted him, and taken him out of his errour wherin he had bene deceiued. And when he was moſt attentiue to lament his ſinnes, ſo great was the ſweetnes and comforte he felt in lamenting them, that he ſaid vnto God: Oh Lord, if the lamẽtation for ſinnes here on earth for looſing of thee be ſo ſweet, how exceeding ioyfull ſhall the mirth in heauen be, for the finding of thee, and poſeſſing thy ſight, in the heauenly viſion? The holy Saint, when he departed from this exerciſe, he returned to the affaires of his Church; the troubles were not few, which he did ſuſteine in diſcharging his office.

In this time there were many Heretikes, Manichees, Donatiſts, & Pelagians,

whom he perſecuted, aſwell with diſputations he had with them, as with bookes which he wrote againſt them, and eſpecially he oppoſed himſelfe againſt a certaine Heretike, which was moſt obſtinate, and was called Fauſtus. For this cauſe the heretikes did ſo hate him, that they preached among themſelues, & publiklie alſo among them that followed their errours, that it was no ſinne to kill him, and that he that murdered him, if he dyed (were he neuer ſo great a ſinner) ſhould go ſtraight to heauen. They laid in waite for him, and beſet the waies he was to paſſe, with intent to murder him, but S. Auguſtine by Gods permiſſion miſſed his way, and by that meanes, eſcaped the danger, geuing thankes vnto God afterward for that eſcape.

If any thing that he preached or writ, were commended by others, as learned and profound, he forthwith ſaid: I do not perceiue that God is more offended with me in any thing, then in this, that I, being but worthy to be a ſlaue in a Galley, he hath made me the head of a Church to gouerne it; and wheras I ſhould ſtand and heare others, he hath made me their maiſter, and teacher. His apparell generally, was not of great valew, nor very baſe, but of a middle qualitie, and very modeſt. His dyet in meat and drincke, was very temperate; and he was much diſpleaſed, if they which were at the table did detract, or ſpeake euill of any, eſpecially of thoſe that were abſent; for which cauſe he wrote on the wall theſe two latine verſes.

Quiſquis amat dictis, abſentium rodere vitam,
Hanc menſam vetitam, nouerit eſſe ſibi.

In engliſh thus.

Let all men know, this bord forbidden is,
To thoſe that of the abſent ſpeake amiſſe.

It happened on a time, that certaine prelates being at the table with S. Auguſtine, they began to detract ſome that were abſent, whereupon he ſaid: O alter and change your ſpeech, or els blot out theſe verſes; if you will not doe one of theſe two, I will depart from the table. This holy Saint had a very great care, to prouide for the poore and needie, and for them that were in any extreame want or neceſſitie, he ſpared not the Iewels and ornaments of the Church, but ſold them, to releeue them, though afterwards, he reſtored them, or the value vnto the Church againe, ſaying: that he learned of S. Ambroſe ſo to do.

Some at their death, bequethed certaine houſes, & goods vnto the Church, but vnderſtanding, that they left their children poore, he would not receaue them, ſaying: He that entendeth to depriue his children of his inheritance, and beſtow it on the Church, let him ſeeke for an other Biſhoppe to receiue it; for Auguſtine will not, and God graunt they may find none that will.

He would not ſuffer any women to be in his houſe, no not ſiſters nor kinſwomen, and ſaid: Though my ſiſter be my ſiſter, and my coſen be my kinſwoman, yet

yet the handmaides of my ſiſter or kinſwoman, be neither ſiſters nor kinſwomen, and ſo they may cauſe, a ſcandall to ariſe. He auoided alſo, after he was Baptiſed, to be alone with any woman, nor neuer would he talke priuatly with any woman, except important buſines compelled him. He was very vnwilling to entreate fauour at the handes of any, for an other man, and when he did it, he vſed the matter ſo in intreating, that he would not ſeeme to vrge, or be importunate on them that were to grant the fauour.

He would neuer be vmpire, or iudge among friendes, but only among ſtrangers, alleadging this reaſon: Among friendes one would be loſt, being diſpleaſed for that the matter was iudged againſt him, but among them that were not knowne, one was gained, on whoſe ſide the ſentence ſhould be giuen. One time he ſent two deacons vnto S. Ierome, to be his ſcollers and diſciples, that when they returned, they might ſhew vnto him, what they had learned of their maſter. Theſe two deacons requeſted S. Ierome to write againſt Pelagius the heretike, againſt whom S. Auguſtine had written alſo; and he anſwered: Who can write any more of that matter, of which that Angelical doctor Auguſtine hath treated, and diſcourſed? This holy Saint was ſo loyal and ſo deuout vnto Almightie God, that in all his writings, you ſhall not find a place, but he ſtill attributeth all the glory vnto God.

He greatly diſliked them that vſed much ſwearing, and ſet a penalty on his prieſts and houſhold ſeruants for euery othe, penancing them by the times that drinke was giuen at his table, which was thrice; and for euery othe, one was kept backe. He holpe his kinsfolke, that they ſhould not be in extreame want, or need, yet not in ſuch ſort that he made them riche.

In the yeare of our Lord. 433. the Vandalles being driuen out of Spaine, paſſed into Africa, where making very ſore warre againſt the Chriſtians, they were encamped before Hippo, where S. Auguſtine was Biſhoppe, beſeeging it very ſtraitly the ſpace of three monthes. The bleſſed father beſought God to giue him patience in that great callamity (wherin the beſieged people endured manie ſharpe afflictions) or els to deliuer him out of theſe miſerable tribulations by death. God granted him his laſt requeſt, and ſo he fell into an infirmity. The holy Saint knowing that death was at hand, commaunded the penitential pſalmes ſhould be written, and ſet on the wal, that he lying in his bed, might read them. It was ſo done, and he read them often, with very great deuotion, all the while ſhedding teares. Becauſe he would be more quiet in his meditations, & thinke only vpon heauenly matters, he comaunded ten daies before his death, that none ſhould enter into his chamber, except the phiſitions, and one that attended him, and brought him his dyet.

When the houre of his death approched, hauing receiued all the Sacramẽts, he rendred his ſoule vnto God, at the age of 76. yeares. He made no will, for

he left nothing but his bookes, which he gaue vnto the Friers of his order. He was buried in the Church of S. Stephen, which he had cauſed to be built. He left his Church and dioceſſe, full of Prieſts and Monaſteries, full of Monkes, and Nonnes. He had bene preſent at ſeuen Councels kept in Africa, and had ſubſcribed vnto them. He wrote 332. bookes, as appeareth by the booke of his Retractations, beſide many Chronicles, Treatiſes, and Epiſtles.

The barbarians after his death tooke the citty, and made no account of the holy things or places: wherefore, the body of S. Auguſtine was caried into the Ile of Sardinia. Afterward Luitprandus king of the Longobards, in the yeere, 718. bought this bleſſed body of the Saracens (who then were Lords of that Ile) and bringing it to Pauia, buried it there very honorably. This holy Saint did many miracles, aſwell in his life, as after his death.

Some holy men began to write the praiſes of the good S. Auguſtine, but did not finiſh their worke, and euen ſo muſt I alſo end here. Only, I will ſay thus much: that he that was ſo great an enemie vnto hereſikes in his life, will now when he enioieth the glory of God, be a farre greater friend vnto the Catholiques. They therefore which by the fauour of God, be ſuch, let them pray vnto this bleſſed Saint, that by his interceſſion, they, and all ſinners, may obtaine of God, pardon for al their ſinnes, as this glorious Saint obtained for his offences: that by the merits of this Saint, gaining the aſſiſtãce of Gods grace in this life, they may when this life ſhall end, enioy his glory, in life euerlaſting. Amen.

The Church celebrateth the feaſt of S. Auguſtine on the day of his happie death, which was on the 28. of Auguſt, in the yeere of our Lord. 431. (Baronius ſaith. 430.) after he had bene Biſhoppe 36. yeeres; at that time Theodoſius the yonger being Emperour.

The life of S. Hermes Martyr. Auguſt. 28.

THe Scribes and Phariſees on a time, ſent certaine officers, and miniſters to apprehend and take Ieſus Chriſt (as S. Iohn ſaith) and it befell, that they found him preaching. They ſtaying a while to heare him, returned backe without him, and being demaunded, why they had not taken him, they anſwered: There was neuer man ſpoke as this man doth. *Which was as if they had ſaid, neither his deedes, nor his words do giue any occaſion that he ſhould be apprehended, when this infernall and hellish crew, heard this anſwere of the officers, they ſcoffed, and derided them ſaying: What hath he alſo deceiued you? you ſhew your ſelues to be baſe, and abiect people, and without vnderſtanding. Tell vs but this, haue you ſeene any of the chief men of the citty to follow him? or the doctors or Phariſes to receiue his doctrine? you ſee he is only followed, by the comon people, and by the baſe, and eaſcall companie, which haue no knowledge of the law. By this may be ſeene,*

that

that few of the great or principall men followed Christ, or receiued his doctrine.

But let vs consider a litle, whether this befell, by reason of any imperfection in the doctrine of Christ, or not: Surelie no, for it was perfect, diuine, and right worthy. If this was not the cause, perhaps it was, because it seemed to those great Lords, and estates, that the words which Iesus Christ said were not true, or els for that they did not vnderstand the same? No neither, was this the cause. Ordinarilie great and noble personages, although they haue not much studied, yet haue they a good capacitie, and vnderstanding, as well by their good dyet, which thinges make a good temperature; and of which, the vnderstanding cometh to be polished, pure, and elegant. From whence then proceedeth it? I will tell you It cometh to passe, that riches, and temporall goodes, though in themselues they be not euill, yet doe they hinder a man very much to do good thinges.

The cheife and great men of the Hebrewes, the Scribes and Pharisees vnderstood very wel, that the doctrine of Iesus Christ was diuine, and came from heauen, they knew he was worthy to be followed of all the world, but perceiuing, that if they followed him, they must also imitate him in life, and leaue their goodes, euen as the Apostles had left theirs, that they must also forsake their pleasures and delights, and all that which our disordinate nature coueteth in liuing a wanton and effeminate life, these motiues I say, so insnared the hartes of this people, that few of them did follow Iesus Christ, or did seeke to imitate him, or the example of the Centurion, and Nicodemus, who loued much, serued much, and forsooke much, and therefore our Lord gaue vnto them much, and great glory in heauen.

In the number of those, was also the glorious martyr S. Hermes, who followed Iesus Christ at the preaching of Pope Alexander. And although he was of noble, and honorable linage, and very rich also, yet forsooke he all for the loue of God, and at last his very life, in dying a martyr for his sake. This his life taken out of the life of Pope Alexander, and written by the notaries (or registers) of Rome, was in this manner.

POpe Alexander sat in the chaire of Saint Peter, when in yeares he was but yong, though ancient in vertue, and good life. He exercised his office diligentlie, teaching and preaching, to the conuersion of many, and comfort, and satisfaction of all that heard him. Many were conuerted, not only common people, but many also of the nobilitie, and of the Senators, were baptised. Hermes who was gouernour of the cittie, was one of them, with his wife, children, and whole familie, being in all 1250. persons. This thing gaue occasion of great talke and speech through all the citty of Rome, the vse and custome being then, that those that were newly Baptised, were clothed in white for certaine daies; and the sight of so many persons at one time in that liuerie (for the historie saith, that Hermes clothed them all in white) was much displeasing to them that were earnest in the honour of their false Gods, for they thought, if things proceeded in that maner, there would be very few left shortlie to worship their Gods.

They wrote hereof vnto Traiane, who at that time was in Selencia, & certified him what Hermes had done, and told him: that it was as necessarie to prouide remedie for this at home, as it was, to make that warre, against those foes. The Emperour sent an Earle called Aurelianus, with absolute authority, to take order, & to remedy this matter, but Traiane dyed presently after. This is the cause, that some authors write; that the martyrdome of Pope Alexander, and of S. Hermes, was in his time, and others say, that it was in the time of Adrian his successor. It is sufficient, that in the raigne of Traiane, they were apprehended, and in the time of Adrian, they were put to death.

Aurelianus arriued at Rome, and was receiued by the Senate with as great pompe and triumph, as if Traiane himselfe had bene come. The priests of the Idols came vnto him, and complained of Alexander the Pope, and of Hermes the gouernour, saying; they deserued to be consumed with fire, for that they persuaded by their persuasions and examples, the people, not to adore the Gods. Aurelianus caused them to be apprehended, Alexander he comitted to the common iayle, and Hermes he commaunded to be kept prisoner, in the house of Quirinus the Tribune. That which ensued herof was this (as is recounted in the life of S. Alexander) Quirinus made a long, & large conference with Hermes, labouring with his perswasions, to make him to forsake the Christian faith; and these like wordes he vsed: I haue reputed thee for a wise, and discreete man, but now, I maruaile not a litle, that thou wilt beleeue, that there should be another life after this; seing the body of man when he dieth, becometh dust and earth, yea the very bones last not long, but rotte, and consume vnto nothing. Now sith there is not an other life after this, what discreete man will passe ouer this life without honour and credit? or who would spend this life in imprisonment, or fall into pouertie? Hermes answered: heretofore, I haue bene of the same oppinion that thou art of, but Pope Alexander hath drawne, and deliuered me from that errour, and I am now of an other minde, then I haue bene in former times. Quirinus said: perhaps that Alexander whom I haue in the common iayle, among the theeues and murtherers, is the man thou speakest of? He is the man indeed, said Hermes. And if he would, it were not impossible (being holpen by Iesus Christ) to depart out of the prison, & to come hither, where I now am, or to goe to some other place, where it pleased him. Quirinus made a iest, and scoffe at these wordes, as at a thing impossible, yea he profered, that when he saw that performed, he would receaue the doctrine that Alexander preached, and beleeued.

This being said, Quirinus departed, and set double lockes, and double guard ouer the prison. Hermes certified Alexander of all his speeches with Quirinus; vpon which, the blessed Pope, by meanes of his prayers, and by the guiding of an Angell, departed out of the prison, and came vnto the place where Hermes

was;

was: when Quirinus came home, and found Alexander there, all amased, and astonied, he said: that he was ready to performe, all that he had promised, and to be a Christian, if Alexander would cure and heale his daughter who had the kings euil. Hermes said vnto him: it is not needful to deferre thy being a Christian for that cause, for Alexander hath done the like, in raising my sonne from death to life. Quirinus said: he would fulfil all, when he saw his daughter cured. Alexander bid him bring her to the prison where he had bene, and there he would cure, and heale her. When Quirinus departed to fetch his daughter, he would haue left Hermes dore open, but they not permitting him, made him locke it fast.

The blessed Pope returned backe into the prison, in the same manner that he came thither, and Quirinus bringing his daughter called Balbina, Alexander cured her. Quirinus seing the miracle, was Baptised, and so were many other of the prisoners. Quirinus would haue set thē all at liberty, but they would not, saying: it was their desire to die, for the loue of Iesus Christ, since they had bene laid in prison for their offences, and deserued death for them. Balbina was also Baptised, and was after a martyr.

Aurelianus hauing notice of all these things, sent some of his souldiers vnto the iayle, and commaunded: that al they that had bene Baptised, should be put into a barke, and launched into the sea; and when they were a good distance from the lād, they should be cast into the sea, with great stones tyed about their neckes. Balbina was one among many other, which were put to death in this sort. How Pope Alexander, and the two priests, Euentius and Theodulus dyed, is already said in their liues, on the day on which the Church celebrateth their feast, that is: on the third of May. Quirinus was tormented in diuers manners, and at last was beheaded, and so was Hermes.

His body was buried by Theodora his sister, in the way Salaria, not farre frō Rome. The Church maketh a commemoration of S. Hermes, on the day of his martyrdome, which was on the 28. of August in the yeare of our Lord 118. (Baronius saith: 132. Traiane being now dead, and Adrian chosen in his place.

The decollation of S. Iohn Baptist. August. 29.

MEntion is made in the sacred scripture, of some feasts and banquets, which were cause of great hurt and damage. Such was the feast of King Assuerus (as we read in the booke of Hester) which lasted seuen daies, and the tables were alwaies furnished and loaden with delicate meates and pretious wines, ready for euery one that would eate and drincke. For what was the end of this feast? no other but that Queene Vasthi should be depriued of her Royall state, that the crowne of Gold, might be taken from her head, that

she

she might be despoyled of her purple robes, and lastly thrust out of the kings pallace, with the sorrow, and discomfort of all her damsels.

Such also was the feast and banquet (although it be called a Supper) that Balthasar king of Babilon made vnto his women, and other principal persons of his court, his table being serued with the vessels, with the which before time, God had bene serued in the Temple of Salomon; but what did befale amidst their pleasures? there apeared a hand on the walle, writing wordes which could not be vnderstood, whereat the king, and all the other guestes, were astonied, and much amased: and lastlie, the king lost not only his Royall estate, but his life also, for so much signified the wordes written on the walle, being interpreted by Daniel.

Such a one, and perhaps worse, was the feast, that Absolon made vnto his brethren, in his owne house, where after he had feasted them well, at the end of dinner, the elder brother Amon was stabbed and so murthered, and the other remained, halfe dead with feare. Like to this was the banquet Ptolomie made to Simeon Machabeus, and to his two sonnes Iudas, & Iohn. They began their dinner with mirth, but at the end, Simeon was killed, and his sonnes kept prisoners.

All these feastes, and such like mentioned in the scripture, we may call dissastrous, and vnhappie, for the vnfortunate ende they had; but none was more dissastrous, then the banquet king Herod made, in which was murdered, and beheaded the most holie man, Patriarch, Prophet, Apostle, Priest, Angell, Martyr, and the voice of God, the great S. Iohn Baptist, who because the table was distained with his bloud, Herod seemed to be discontent, the guests displeased, the people in an vproare, his disciples bewailing, and Iesus-Christ, offended. S. Marke recounteth the historie hereof in this manner.

THe fame of Iesus Christ comming to the eares of king Herod, what great and wonderfull miracles he wrought, he said: Surely this is Iohn Baptist whom I beheaded, that is risen againe. There were diuers, and different opinions in the court of the king, concerning Iesus Christ, and who he should be. Some said he was Helias, returned into the world. Others affirmed, that he was the Prophet Ieremias: and others said, he was a great Prophet. Herod said also his opinion, to wit: doubtles this man is Iohn Baptist, whom I caused to be beheaded. This is the vsuall course of the wicked, they are neuer secure, the worme of their conscience continually gnaweth them.

We read in the booke of Iob, that when the diuell began to afflict him, he sent a great multitude of theeues, that stole away his beastes and cattle that were in the fieldes. Which to effect they killed the keepers of them, onely one fled away, and came running vnto Iob, to tell him of that which had happened. The same cometh to passe, when the diuell ouercommeth a mans soule, he is made Lord thereof, by meanes of mortall sinne, yet though he kille the vertue in a man, whereby the faith remaineth afflicted, the vnderstanding offuscated or darkened, and the will enfeebled, yet remaineth one that goeth

crying:

crying, and telling the newes to Iob, the euill conſcience, a worme that alwaies gnaweth remaineth tormenting it, and aduiſing it continually, that it haue regard vnto the vnhappie eſtate wherein it is, that it conſider that God is wroth with her, that hell gapeth for her, and that ſhe is to be ſeperated from this bodie by death, which may come vpon her vnawares. This is the cauſe, that a man who hath a wicked conſcience, is neuer at reſt.

Hereof it came that Herod, father of this Herod which put S. Iohn Baptiſt to death, hearing the Magi ſay: that the king of the Iewes was borne (becauſe he kept, and held the realme by tirannie) he was ſo afeard, that he committed that horrible crueltie, in murdering ſo many innocēt children. The ſame happened to Herod his ſonne (of whom we treat at this preſent) who becauſe he was inchained in the diſhoneſt loue of Herodias the adultereſſe, he had alwaies a ſting in his conſcience: And moreouer becauſe he had killed Iohn Baptiſt, who did reproue his ſinne, he was neuer ſecure, but thinking that he was riſē againe, ſaid: that Ieſus Chriſt was Iohn Baptiſt. At this word which Herod ſpake, the Euangeliſt tooke occaſion to write in particuler his death, and ſaith: that Herod did put him in priſon for Herodias, to wit: becauſe he reprooued the king that committed adulterie with her, being his coſen, & wife to his brother Phillip. Vpon this we haue two expoſitions.

S. Iohn Chriſoſtome, in one of his homilies vpon S. Matthew ſaith: that Phillip was dead, & becauſe he had left a daughter, Herod was forbidden to Marry his wife, as we read in Leuiticus, but if Phillip had not had children, Herod might haue taken her, as God commaundeth in Deuteronomie; that the brother of him which was dead, ſhould take his wife, to raiſe vp ſeed vnto his brother. So this doctor ſaith, that though Phillip was dead, yet becauſe he left a daughter, Herod could not keepe his wife by any right, but in keeping her he ſcandalized the whole people, and therfore S. Iohn reprooued him as of a publike ſcandall.

S. Ierome ſaith: that Phillip was a liue, and becauſe Herod was the mightier man, he tooke away his wife by force, and kept her for himſelfe. This ſeemeth the more likelie opinion, becauſe, the greater the offence, the more fit to be reprooued by S. Iohn Baptiſt. The holy Church inclineth to his opinion, for in a Reſponſory of the office of this ſolemnity, the Breuiary ſaith he was aliue. The Euangeliſt ſaith, that Herod gaue willing eare vnto S. Iohn Baptiſt, and at his requeſt did many things. Albertus Magnus ſaith: that the things Herod did for S. Iohn Baptiſt, were matters of ſmall importance, but would not doe for him, thoſe things that were of waight. This is the cuſtome of wicked men, to make account of thoſe things that be of ſmall importance, and of matters of waight to make no reconing.

The Scribes and Phariſes had appointed that Chriſt ſhould be taken, which

was a moſt greuous ſinne; and yet had no ſcruple thereof. But to enter into the houſe of Pilate on the day of Paſche, becauſe he was a Gentile, of this they made a great matter. They eſteemed it to be a matter of great importãce, that the bodie of Ieſus Chriſt and of the theeues, ſhould remaine on the Croſſe on the ſabaoth day, yet they accounted it no ſinne to haue crucified him who was Lord of the Sabaoth, although the ſame Lord, had rebuked them before for the ſame vice, ſayinge (as we read in S. Mathew.) This people vſe to ſtraine at a gnat, and ſwallow a camell. So did Herod alſo, he made ſome account of ſmall matters, for S. Iohn Baptiſt ſake, but of matters of waight, as to auoide the ſcandall that he cauſed among the people by his ſinne, of that he made no account.

It is a thing very likely, that S. Iohn Baptiſt ſeeing Herod to heare him willingly, and that he did ſome things for his ſake, conſidered with himſelfe whether he were obliged to reprooue, him for that he had the publique office of a preacher. We may imagine, that at the beginning of his ſermon, he began to reproue the vice of diſhoneſt life, ſhewing, how many euiles ariſe thereof, and how this ſinne eſpecially, doth ſtore, and fill vp hell. He might come to more particulers & ſay: that adultery is the moſt greeuous ſinne, & more in the perſons of great eſtate in reſpect of the ſcandall, and euill example that they giue: yet ſtaid he not heere, yea it may be thought, that by the meanes of his diſciples, he endeauoured to know, what the king ſaid; and it may be he was told, the king would not heare thereof, and made no ſhew to vnderſtand it.

Then S. Iohn preached againe, & ſpoke more plainly, ſaying, although he was a king, yet was it not therefore lawfull for him, to keepe an other mans wife. Theſe wordes troubled the king, and it may be, he acquainted Herodias with them. Wherfore ſhe being vexed, might peraduenture ſay: What, is that ſauage fellow ſo bold, to ſpeak in this ſort? But you my Lord are cauſe thereof, yea, you deſerue to be thus ſpoken by, ſince you make ſo great eſtimation of him and his wordes; leauing your important affaires, to go to heare his ſermons: this maketh him ſo malepart, and without regard of your eſtate.

We may not thinke this enraged lady, did in this her choller ſtay thus, but that ſhe rather tooke paper and inke, and wrote ſome letter full of threates as Ieſabell did againſt Helias. Perhaps it might be to this like effect. I wiſh and warne thee Iohn, that thou keep thy ſelfe quiet. The king my Lord is verie much incenſed againſt thee, & truly he hath great reaſon. But be aſſured, that though he ſhould diſſemble it, and haue patience, I will not paſſe it ouer ſo ſleightly. And if he do no puniſh thee in priſon, I ſhall find ſome ſlaues or vaſſeles, that ſhall make diſpatch of thee ſodeinlie.

But we may wel thinke, that S. Iohn made no account of theſe her threates, but the next day he began to preach againe, and ſaid. King Herod if thou haſt

not

not hitherto vnderſtood what I haue ſaid, vnderſtand now what I ſay concerning thee. I ſay it is not lawfull for thee, to take to wife her, that is wife of thy brother. Forſake her, or thou wilt ſtill ſcandaliſe the people, and cauſe others to do the ſame, by this thy exãple, which were a greuous fault. At theſe wordes the king, and the people alſo, were vexed and diſquieted. Some ſaid, he ſaith very well, welfarre his hart, that he ſpeaketh the truth, without reſpect of perſons. Others ſaid: this man goeth to farre, this is to much boldnes. And if the king will ſhew himſelfe a king, he muſt puniſh him ſeuerely, to teach him to beware how he talketh in this manner.

The king who heard the murmuring of the multitude, ſent ſodeinlie armed men of his guard, to apprehend Iohn, who hauing ended his ſermon, & beinge come out of the pulpit, found this intertainment of the ſouldiers, that like fierce, and beſtiall people, encloſing & laying hold on him, ſaid: How now thou preſumptious, and ſawcie fellowe, talkeſt thou of the king ſo audaciouſlie, without regard, or feare of his power? and with reprochfull wordes they led him to priſon. Perhaps Herod had a deſire to put him vnto death forthwith, at the importunitie, & entreaties of the ſtrompet Herodias, but he durſt not, leaſt the people ſhould make an vproare, for he knew all men held Iohn for a prophet, and accounted him for a holy man; & therfore he awaited ſome fitter occaſion to performe his entent, as S. Ierome is of opinion, when he expoundeth theſe wordes of the Goſpell that followe. *And a fit day being come.* A daie for his purpoſe, to put S. Iohn to death, to fulfill his owne mind, and the deſire of the adultereſſe alſo. This fit day, was that on which Herod vſed to celebrate his birth-daie.

S. Ierome ſaith: holie writte maketh mention of two perſons, that vſed to celebrate their birth-daies. The one was Pharao king of Egipt, and the other was this Herod. The one was an Idolater, and the other was an adulterer, the one was naught, and the other was worſe: wicked men celebrate the day of their birth, when they ſhould rather lament, and thinke on the daie of their death, which may iuſtlie be bewailed, for that they go ſtraight vnto hel. They may well celebrate their birth-daie, for the good that they are to haue, they enioie it in this life. But good men do all things in a contrarie manner. They rather lament their birth-day, becauſe then they ar borne in originall ſinne, & begin to enter, into the tribulations of this world; & they make a feaſt on the daie of their death, becauſe, then they finiſh their trauailes, and begin their reſt, and repoſe.

Herod celebrated his birth-day, as he was accuſtomed; & among other ſolemnizations thereof, was a ſumptuous ſupper, vnto which the great Lords of Galilee were inuited. After ſupper began dauncing, in which came forth the daughter of Herodias, who was a yong girle, and ſhameleſſe, for (as S. Iohn

Chriſoſtome ſaith) it had bene fitter, ſhe had bene in ſome priuate roome, then to come thus forth before the people, by her preſence publiſhing the offence of her mother. This immodeſt girle, daunced ſo amorouſly, and neatly, that ſhe pleaſed, and delighted all the companie, but cheifly king Herod. Her mother was not ſo carefull to inſtruct her in her prayers, and other workes of piety, as to daunce, nor to be baſhfull and modeſt, as to be bold & diſſolute. What could an adultereſſe, that had loſt the feare of God, and was paſt ſhame of men, inſtruct her daughter? Truly nothing, but ſuch like exerciſes as to daunce; that the diuell might alwaies be at the ſide of her daughter, that had whollie poſſeſſed her.

S. Iohn Chriſoſtome ſaith: that from the places where diſhoneſt daunces be, the diuell is neuer abſent, but is alwaies attending for the gaine that he maketh by them. The ſame happened in the daunce we now ſpeake of. Becauſe Herod (whether it were by a ſecret compact betweene him, and Herodias the adultereſſe, or whether it were on the ſodaine) called to him the yong girle, and ſaid to her; aske what boone, or requeſt thou wilt of me, and thou ſhalt obtaine it, although it be, the halfe of my kingdome.

The Euangeliſt ſaith: that Herod cõfirmed his promiſe with an oathe, which maketh it ſeeme to be done fraudulẽtly by him, that being ſo bound, he might after performe, what ſhe requeſted. When the girle heard ſuch a large offer made, ſhe went to her mother, and ſaid to her: what ſhal I demaund of the king, who hath made me this liberall offer? ſhall I demaund a good portion for my mariage, ſince my father taketh no care thereof? we may well imagine the girle thought on this. But the mother anſwered: I will not haue you aske any ſuch thing, becauſe the king will take care for that, when time ſhalbe. I would rather haue you aske the head of Iohn Baptiſt who is in priſon, for if he liue, he will cauſe the king to put me away, and I know not then, what ſhal become of vs.

S. Thomas ſaith, that wemen naturally are pittifull, but if by occaſion they be otherwiſe, they be more cruell then Beares, or Tygres. We haue ſeene by experience, that ſome mothers haue bene ſo cruell, that (oppreſſed by famine) they haue ſlaine their owne children, and eaten them, being more ouercome with deſire to ſatisfie their appetite, then with motherly loue to their children; and this proceedeth of the cruelty of their mindes. We neuer read that any father did ſuch an act. The Holy Ghoſt ſpeaking by the mouth of Salomon in Eccleſiaſticus ſaith: there is no wrath nor anger, like vnto the anger of a woman. It were good that wemen would aduiſe themſelues herof, that they might reſiſt that paſſion, and not be brought to do as Herodias did; who endeauored by all her driftes, to depriue him of life that was moſt worthy to liue, to witt, S. Iohn Baptiſt. She thought by this meanes, to couer, and hide her ſinne, that it might neuer more be ſpoken of, but by this meanes, it is ſpoken of publikly,

vntill

vntill this preſent time, and ſhalbe vnto the end of the world. The ſame happened to this woman, which happened to Dauid in his ſinne, which was of Adulterie alſo. He thought to couer, and hide it, with the death of innocent Vrias, but that deed of his made it ſo publike, that there was nothing ſo well knowne, or ſo famous at that time, as that offence of Dauid.

The girle being returned from her mother vnto the king, ſaid vnto him: The fauour that I deſire to receaue of thee, ſhall be this: that thou giue me in a platter, the head of Iohn Baptiſt. I meane the preacher that is in priſon, who ſpeaketh with ſuch litle reſpect. The king hearing the demaund of the girle (whether he diſſembled, or was indeed diſpleaſed) he ſhowed him ſelfe much troubled in minde at hir requeſt. Notwithſtanding thinking himſelfe to be bound to ſatisfie her requeſt, aſwell by reaſon of his promiſe, and as alſo of the othe he had made (though in that caſe he was not onely not bound there by, but it was a ſinne to obſerue it) as alſo, becauſe he would not ſhow to his gueſts, but that he was maſter of his word, and that his words were of waight, and to be regarded, and that he was not inconſtant (though it was great and inconſiderate inconſtancy to do that which he did) hereupon he commanded forthwith, that Iohn Baptiſt ſhould be beheaded, and the head deliuered to the young girle.

The ſinne which this cruell tyrant committed, was very heinous, in reſpect of the perſon who was put to death, and of the cauſe wherefore he did it, as alſo, for that he was much beholding to S. Iohn Baptiſt, who without any paticuler gaine or profit, put himſelfe in manifeſt danger by reproouing his ſinne which was publike, whereby Herod might haue taken occaſion, to abandon the wicked aculteresſe, and haue ſought remedie, and health for his ſoule. Moreouer, he ſhould not haue comitted this wicked act, on ſuch a day, on which he was eſpecially obliged, to render thankes vnto God, by recognition of his dutie, for his life beſtowed on him, and that it had bene preſerued by God vntill that preſent day.

The hangman going to the priſon, it is likely the priſoners hoped and expected, that on that feſtiual day of the kinges, ſome of them ſhould haue pardon, and be ſet at libertie. They ſeeing one of the kings ſeruants to come, at that vnuſuall houre, and in the night, they all ſtepped forward to know, who ſhould be the man, that ſhould be ſet free, and diſcharged; for on that day, they expected no other newes. He anſwered: that he came not to giue libertie to any, but to behead one of them. A man may imagine, how this word aſtonied them, and ſtroke them almoſt dead with feare; yet demaunded they who it ſhould be, and he anſwered; Iohn the Baptiſt. This anſwere made them to wonder, for the holy and vertuous life of S. Iohn, was ſpred and knowne vnto all. The hangman came into the place where the holy man was (peraduenture at his praiers) and ſaid vnto him: Iohn Baptiſt, I am ſent by the king,

who hath commanded me to cut off thy head, becauſe he hath beſtowed it, as a guift vpon a Ladie. We may well thinke, this newes to be nothing at all diſpleaſing to the holie man, but rather that he reioiced thereat, and lifted vp his hands to heauen, and ſaid.

Lord, I render thee thanks for this great & happy fauour, ſhewed to me this day, in granting that I ſhall die in thy ſeruice, and in defence of thy veritie. I repute it an eſpeciall fauour, to haue my life taken away, of which and of this bodily fleſh, I haue made ſo ſmale account. Theſe 32. yeeres I haue bene vnto it a continuall aduerſarie. I haue giuen to it all the hard and ſharp vſage that I could, and haue vſed it as mine enemie. Now I repute it for a ſpeciall fauour, another ſhould deliuer me from this affliction. One thing only I could haue deſired, that I might haue ſeene my beloued coſen, and thy only begotten ſonne Ieſus-Chriſt. That I might giue vnto him my laſt imbracements, and receaue ſome meſſage from him, to carry vnto the holy Patriarchs and Prophets which be in Limbo, and expect his coming thither to deliuer them. Yet ſhall I certifie them of his coming, as I haue giuen notice to men in this world. Thus may we coniecture the holy precurſor ſaid. Then he bowed his neck vnder the ſharp ſword, with which the hangman cut off his bleſſed head, and bore it to them that were authors of that wicked fact.

She caried it to the king, that all other that were preſent might ſee it. Then ſhe gaue it to her mother, who we may thinke, was very ioyful therat, thinking her ſelfe to be now ſecure, and that none would be ſo bold hereafter to reproue her. But her mirth and ioylity laſted but a while, for (as Ioſephus the Iewe and Egeſippus write) the curſed Herod made an euill end. For by the inceſſant ſuite that Herod Aggrippa (his brother) made, he loſt his kingdome, and was baniſhed to Lions in France, or into Spaine, as Venerable Bede, and Seuerius Sulpitius ſay. Where the wretch, ſeeing himſelf without kingdome, & brought to ſuch poore eſtate, dyed miſerably.

Nicephorus Calliſtus & Simeon Metaphraſtes ſay: that the daughter of Herodias had alſo an euill ende. For ſhe paſſing a riuer which was froſen, the ice broke, and ſo her body fell downe into the water: onely the ice cloſed vpon her necke keeping her head aboue, in which manner ſhe hanged till the ice eut off her head and ſo ſhe dyed. Thus we may ſee, how ſhe which by trippinge and dauncing was cauſe, that the head of S. Iohn Baptiſt was cut off, here is iuſtly puniſhed with the loſſe of her owne: Concerning the mother, I doubt not but ſhe dyed as euill as any, ſhe indeed deſeruing it moſt of all. The body of S. Iohn, was buried by his diſciples with great lamentation, & to the great ſorrow, not only of men, but of heauen alſo, for Ieſus-Chriſt king of heauen, was ſorrowfull for his death.

This was the cauſe that at the time of his paſſion, being ſent by Pilate to that ſame

ſame Herod, he would not anſwere a word, although he was vrged many times; which our Sauiour did, holding him as an excommunicate perſon, for that he had killed S. Iohn Baptiſt who was a Prophet. Alſo he would not anſwere him, for that S. Iohn Baptiſt being the voice of Chriſt, and Herod hauing depriued him of that voice, our Lord thought him not worthie to heare his moſt bleſſed voice. Let vs enter here into this conſideration, that if God did permit, that S. Iohn Baptiſt who was ſo holy a man, ſhould die ſuch a death, what end ſhall the wicked, and wretched ſinners make? If he permit ſuch a chaſticement on the greene tree, what ſhall become of the drie, and withered ſtock?

S. Ierome writing vpon the prophecie of Abdias ſaith: that the diſciples of S. Iohn Baptiſt, buried his body in Sebaſte, which is in Samaria, betweene two holy Prophets, to wit: Heliſeus, and Abdias, and in that place God ſhewed many miracles for his ſake, for many ſick men, were made whole, and many poſſeſſed by diuells, were made free.

Ruffinus alſo in his Eccleſiaſtical hiſtory, and the Authors of the Tripartite hiſtory ſay: that Iulian the Apoſtata, who was Emperour, and a great perſecutor, not only of the Chriſtians, but of Chriſt him ſelfe alſo and of his Saints, ſeeing the many miracles, that the body of S. Iohn Baptiſt did, tooke it out of the ſepulchre, where it was laid, and cauſed it to be conſumed by fire. But before the whole body was conſumed, certaine deuout Chriſtians had time, to take ſome of his bones, and to carry them to Phillip Biſhop of Ieruſalem, & he ſent them by one of his deacons called Iulianus, to the Patriarch of Alexandria.

After this (at ſuch time as the Emperour Theodoſius comanded all the Temples of the Idolles to be throwne vnto the ground, and for that end had ſent an Edict vnto Alexandria) Theophilus his ſucceſſor, not permitting a famous Temple of Serapis to be deſtroyed, which was then to be ruinated, after he had cauſed the Idolls to be broken in pieces, conſecrated the ſame for a Church in honour of S. Iohn Baptiſt, and in that place he put his holy reliques. It came to paſſe in proceſſe of time, that they were tranſlated from thence, into diuers partes of Chriſtendome.

As for the head of S. Iohn Baptiſt, the ſame Ruffinus, the authors of the Tripartite hiſtory, venerable Bede, and Simeon Metaphraſtes, ſay: that Herodias the Adultereſſe cauſed it to be buried in her pallace, fearing it would returne, and being reunited to the body, riſe and reprooue her againe for her adultery, and murther. This bleſſed head remained hidden a long time in that place, vntill the ſaid S. Iohn Baptiſt, did reueale it to certaine religious men, which went from the Eaſt to Ieruſalem, to viſit the places, where Ieſus Chriſt wrought our redemption. They found it wrapped in the ſame garment made of camells haire, which the holy man wore.

This inuention was on the 29. of Auguſt, in the time of the Emperour Martian,

tian, about the yeare of our Lord. 460. (Baronius saith 391. Valentinian and Theodosius being Emperours.) For this cause, the feast of the decollation, is kept on that day. For he was beheaded in the month of March, neere vnto the feast of the Paschall Lambe, one yeere before the passion of Christ, as may be gathered out of the Gospell. It is said: that the reliques of S. Iohn Baptist, be in Genoa, at this present, and the head in Rome, in a Church of the Monasterie of nonnes called S. Siluester.

The life of S. Sabina Martyr. Auguſt. 29.

OVr sauiour Iesus Christ sonne of the liuing God, foretold vnto his Apostles, that they should suffer persecution, and many troubles for his sake. He told them that their aduersaries would bring them before Iudges, who should put them to death with sharpe, and cruell torments. And that which should be a greater grief vnto them, they should be accused by their neere friends, acquaintance, and kinsfolke.

But then to giue them some comfort and consolation, he adioyned (as S. Mathew saith.) The Disciple is not aboue his maister, *which was, as if he had said: the disciple is not to looke for better intertainment then his maister. I am your maister, you shall see mee taken, and led before diuers Iudges, and at last put vnto most cruell death. It is no great matter, if you be vsed in the same manner, and though your torments be neuer so great, they shall not be equall to mine. This is a great comfort for all Christians, that be in any affliction or tribulation; for no great matter it is, if we which be disciples of Iesus Christ tollerate, and beare some part of his many dolours, since he hath suffred many more, and the disciple is not aboue the maister.*

This doctrine agreeth very fitly to the illustrious sage Romane matrone, and martyr, S. Sabina, who had for her instructresse in the faith S. Seraphia, a most holy, and vertuous damsell. S. Seraphia had the crowne of martyrdome, and Sabina was likewise martyred, to the end, the disciple might imitate her instructresse. The life of this glorious holy Saint, is collected out of that, which venerable Bede, and Ado Archbishop of Treuers wrote of her, in this manner.

SAint Sabina was a Romane matrone, daughter vnto Herod Matellarius, and wife vnto Valerian. Her father, and her husband were of noble bloud, and very rich in temporall goodes. The husband of S. Sabina dying, in her widdowhood, she grew in acqaintance and friendship, with a holy damsell called Seraphia, who perswaded her, to leaue and forsake, the adoration of the Idolles, and to receiue the Christian faith. She vsed such perswasions to her, that at last she brought her to her desire. S. Sabina took such loue & affectiō vnto S. Seraphia, for that she had bene cause of her so great good, that when she

ſhe was taken in the time of the Emperour Adrian, and led to be martyred by the apointment of the Gouernour Berillus, S. Sabina did accompanie her vnto the place of execution.

As ſhe went, ſhe conferred and talked with her, lamenting hartely, not ſo much to ſee her go to her death, as that ſhe remained ſtill aliue, & ſhould now be depriued, of her ſweete and comfortable conuerſation. By this occaſion, notice was giuen of her vnto the Gouernour, and ſhe being brought before him, he ſaid vnto her: Why doſt thou abaſe thy ſelfe in this ſort? It ſeemeth thou haſt ſmall regard of thine owne credit, and leſſe of his, whoſe daughter thou art. Thou doeſt fauour the part of the Chriſtians, little reſpecting the nobillity of thy bloud, or that thou haſt bene wife vnto Valerianus. Thou haſt forgot thy ſelfe, and our Gods, beware leſt they alſo forget and renounce thee. Get thee home, and forſake this witch, who by her ſorceries and inchantments, hath drawen many from the worſhip of our Gods.

S. Sabina anſwered: Would to God Berillus, that thou hadſt heard that damſell whom thou calleſt a ſorcerer ſpeake, as I haue, and conuerſed with her, as I haue done, & then I am moſt aſſured, thou wouldeſt haue forſaken theſe falſe and deceitfull Gods, and we ſhould haue ſeene thee, to acknowledge the true God, who geueth life euerlaſting vnto the good, and eternall torments vnto the wicked. The Gouernour hearing the wordes of S. Sabina, was in a great rage, yet in reuerence to him whoſe wife ſhe had bene, he let her depart. When S. Seraphia was dead, ſhe tooke her body, as a moſt rich Iewell, and pretious treaſure, and laid it in the tombe, which ſhe had prepared for her ſelfe, in one of her farme houſes.

Not many daies after this, ſhe was taken againe and brought before the Gouernour Elpidius, who when he ſaw her, ſaid: Art thou Sabina, late wife to that worthy, and memorable man Valerianus, and daughter vnto Herod? The holy Saint anſwered: I am. And I yeeld infinite thankes vnto Ieſus Chriſt, not only for that I am as thou haſt ſaid, but eſpecially, for that I being a hainous ſinner, he hath deliuered me from many ſinnes, and from the handes of the diuell, by the meanes of Seraphia his holy handmaid.

The Gouernour held a long diſcourſe with her, all tending to drawe her to ſacrifice to the Idolles, but ſeing her to be firme and conſtant in her faith, he gaue this iudgment vpon her. Vnto Sabina, who contemneth our Gods, and will not obey the lawes of our Emperours, let her head be cut off, and let all her goodes, be confiſcated. The death of this glorious Saint was on the 29. of Auguſt, in the yeare of our Lord. 130. (Baronius ſaith: 122.) Adrian being Emperour. Her holy body was buried by the Chriſtians, in the ſame graue where ſhe had laid S. Seraphia at Rocca, or the Arch of Fauſtinus, neere vnto the field called Vindician. Her ſoule reſteth in heauen, it is ſaid that her body is in the

citty of Parma, in the Church of S. Bartholomew.

The life of S. Felix, and S. Adauctus Martyrs. August. 30.

ARistotle in the ninth booke and ninth chapter of his Ethickes, asketh this queſtion, to Witt: Whether to be a happy and fortunate man, one haue yet need of friends? and he answereth: that man to be truly happy and fortunate, ought to haue all good thinges, which ought to be eſteemed; and for that friends be thinges moſt eſpecially to be eſteemed of, it followeth, that a man to be happie and fortunate, hath neede of them.

This agreeth well vnto S. Felix, ſince it pleaſed God, to make him fortunate and happy: for, that he might be happy in deed, as he was in name, he enobled him with the Crowne of Martyrdome. And to the end, he ſhould not want any thing, he prouided him of a friend, called Adauctus; who voluntarily offred himſelfe to die in his companie, and ſo he was martyred with him for the ſame cauſe. The life of theſe two Saints, written by venerable Bede, and Ado Archbiſhop of Trieuers, was in this manner.

THe cruel perſecution of Diocleſian againſt the Chriſtian Church ſtill enduring, Felix a Romane citiſen, and a Prieſt of moſt holy life, was apprehended, for the profeſſion of the Chriſtian faith. He was led vnto the Temple of Serapis, to doe Sacrifice vnto that Idoll, but when he came neere vnto the ſame, he ſpitte in the face thereof, and forthwith the ſtatue (though it was of mettall) fell into powder. The tame befell in the Temples of Mercurie, and Diana, into which places, the holy Saint was alſo led. The pagans ſeing this, deliuered him vnto a Iudge called Dracus, and accuſed him, that he was a ſorcerer, an inchanter, and a ſacrilegious perſon, and that he had deſtroyed their Gods, by his charmes, and ſorceries. The Iudge cauſed him to be tormented vpon the Rack, but ſeing it would not preuaile, to make him fal from his faith and religion, he gaue ſentence he ſhould be beheaded.

The officers led him to execution toward Oſtia, and by the way a Chriſtian met him, who liued ſecretly, and vnknowne. This man, when he ſaw them, leade S. Felix vnto his death, and vnderſtood the cauſe, ſaid, with a loud voice: The faith and religion, that this man holdeth, I hold and beleeue alſo. He confeſſeth Ieſus Chriſt for God, & I alſo confeſſe Ieſus Chriſt for the true God, this man goeth willingly to die for him, and I alſo for his ſake, am prepared for to die. Hauing ſaid this, and aproching neare vnto S. Felix, he embraced him, and gaue vnto him the kiſſe of peace.

The officers hearing his words, and ſeing what he had done, tooke him and beheaded them both together. But becauſe the Chriſtians knew not his name, it ſeemeth that they which were preſent, and wrote the martyrdome of S. Felix,

lix, called him Adauctus, which is asmuch to say, as *Added*. He being truly added a companion in martirdome vnto S. Felix, to be afterward his companion, in receauing the rewardes of the ioyes of heauen. God make vs also to enioy their company, in that heauenly citty.

The Church doth celebrate the feast of these two martyrs, on the day of their deathes, which was on the 30. of August, in the yeare of our Lord. 284. (Baronius saith: 392.) In the time of the aforenamed Diocletianus.

The end of the month of August.

SEPTEMBER.

The life of S. Giles Abbot. Sept. 1.

WE reade in the beginning of Genesis, that when our Lord God would forme man, he said these wordes: Let vs make man vnto our image and similitude, who shall rule ouer the fishes of the sea, the foules of the ayre, and beastes of the earth. *The holy Doctors say: that if the first man had perseuered in the state of innocencie, and had conserued originall iustice, in the which God created him, all the creatures had acknowledged him for their Lord, and had bene obedient vnto him; but for that he was disobedient vnto God, all creatures were disobedient, and became foes vnto him.*

The same thing happened vnto man, which befalleth vnto a hunter, who going out to hunt, all the dogges leape about him, and fawne and lick him, but if he should put on a visard, it is likely inough they would not acknowledge him, but would looke angerly, grinne, and snarle at him Euen so befell it vnto our first father Adam, after that he put the visard of disobedience on his face. Before all creatures esteemed and serued him, and acknowledged him for their superiour, but afterward, they all rebelled, making warre against him, as against their common enemy. Neuertheles, God being mercifull (to the end, that same signe of that happy estate might be seene) permitted, that there should be some so holy and faithfull, that vnto them many creatures should serue, and be obedient. As we haue an example of S. Giles, who was cherished by a hinde a while, and mainteined by her milke, the time he remained in a caue, of a soltary and craggy mountaine. The life of this holy Abbot and Confessor, was written by Gilbertus, Bishop of Carnotum, and other Authors in this manner.

SAint Giles was borne in Athens of the Royall bloud. His father was called Theodorus, and his mother Pelagia; From his childhood he was instructed

in the ſtudies of humanity, and diuinity alſo, & in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelfe in good workes. He was of ſingular charity, and gaue much almoſe. He went one day vnto the church, and ſaw a poore ſicke man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who tooke it, & put it on, & forthwith, he became perfectly whole. Not long after this, his father died, and he diſtributed all his patrimony (which was very great) amongſt the needy.

God ſhewed many miracles by the meanes of this holy Saint: One was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the point of death. Another was, he being one ſonday at a Church, there came in a man poſeſſed with the diuel, and made ſuch a noiſe, that the deuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him, did hold his peace, but alſo did depart out of him, and left him free. The fame of S. Giles, was ſpred, through all Greece, wherupon he fearing to be honoured & reputed for a holy man, tooke ſea, intending to go into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made account to periſh in the ſea. S. Giles praied, and the ſtorme ceaſed, by which all the mariners and paſſengers well perceiued, that the ſtorme ceaſed by his praiers, & they yeelded vnto him many thankes for the ſame.

After a few daies the bark arriued at a hauen in France, where S. Giles tooke land, & went to the city of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his company two yeares, to the great content of them both, for that all their conference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had bene ſick of a feuer three yeares; And becauſe that deed, and the comendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though the conuerſation and company of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne, which is well knowen in that realme, and he found on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life, with whom he ſtaied & continued certaine daies: And wheras the countrey naturally was barren, it became fertile and fruitfull, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cell of Veredemius to be healed by him, but it falling out that he was not at home at that time, S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repell the eſtimation and honor of the world; and therefore he departed from that place, and went vnto an other which was more ſolitary, & fuller of wood, toward the mouth of the Riuer. In that place he found a caue among certein

thornes,

thornes, and other wild plantes, nere vnto which ſprang a cleare and pure fountaine. In it he alſo ſaw a hinde, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, & running water, and ſometimes the hinde permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in praier and meditation.

It befell afterward, that the king who then reigned in Frãce (being a Chriſtian) went one day a hunting, and his houndes found the hind of S. Giles, and purſued her hard to kill her. She with a ſwift courſe, ranne back vnto the caue, where the holy man remained, and lay at his feer, as it were, to demaund ſuccor and helpe at his handes in that danger. When the hind came into the caue, S. Giles was at his praiers on his knees; and though he ſaw his hoſteſſe that gaue him lodging, in manifeſt daunger, he did not therfore ariſe from his exerciſe, but he beſought God to defend and deliuer her. The praier of the holy Confeſſor was hearde, for by the power of God, the dogges could not enter into the caue, but ſtood a good way off and barked.

At this noiſe the king & the other hunters came in, but they being not able to enter the caue, one that caried a croſſ bow, put a quarrell therin, which he ſhot off toward the caue, determining to make triall what was within: and the quarrell, or arrow (be it what it was) lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and braunches, determining to ſee what was in the caue, and at the laſt they came to the place where S. Giles was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing troubled; looking with his face and eyes, & likewiſe his handes lifted toward heauen; The wound had made him all bloudſie, and the hind lay cloſe by his ſide.

Theſe thinges put the King and all his people in great dread; wherefore he went vnto him, and reputing him a holy man, made obeyſaunce & craued pardon of him, becauſe his bowe-bearer had wounded him, and gaue order, that prouiſion ſhould be made for his cure, though the holy Saint made therunto deniall, wiſhing that the wound and the ſore might continew all his life, that it might be an occaſion wherby he might haue more merite. The king offered vnto him great ſommes of mony, to the end he ſhould pray vnto God for him, but the holy Saint would not accept any guiftes, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwel, that ſhould pray vnto God for him & for his kingdome. The king was wel pleaſed therewith, and cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and all that time he ſpent in praiers and faſtinges; endeuouring that euery one ſhould fly from ſinne, & attend to the ſeruice of God. This may euidently appeare by the ſame king, who was obſtinate in a certaine ſinne he had committed, & therof had ſmall remorſe and greefe, and leſſe will to confeſſe it, yet the praier of S. Giles preuailed ſo much, that the king confeſſed it with great ſorrow of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid that the holie Saint went vnto Rome, and at his returne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (noe leſſe religiouſly then holilie) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparāt & euident, that he went to poſſeſſe the kingdome of heauen, where a moſt honorable place was prepared for him. His glorious death, was on the firſt day of September, and theron the Church celebrateth his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Ceſarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboutes.

The Spanish originall ſaith: 720. vpon a Sunday.

The twelue brethren Martyrs. Sept. 1.

ON the ſame day that the Church celebrateth the feaſt of S. Giles, it alſo maketh a commemoration of the twelue brethren martyrs. The martyrdome of theſe twelue holy men, was written in heroicall verſe by Alfan monke of Monte Caſſine, who liued in the yeare of our Lord. 1108. That which we can extract out of this Author, and out of other martyrologes concerning the life of theſe holy Saints, is: That they were martirized in Beneuento, in the time of Valerian Emperour of Rome in the yeare of our Lord. 258.

The names of the holy martires were theſe: Donatus, Fælix, Acontius, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Felix Secundus, Vitalis, Satyrus, and Repoſitus. They were in blond noble, and all of them had bene well inſtructed in humanity and diuinity. They all preached the Ghoſpell of Ieſus Chriſt, and many were conuerted vnto the faith of Chriſt by their doctrine.

They were all layed in moſt darke priſons; Then were they taken foorth, & brought

brought into the high ſtreet, where they locked their handes faſt into certaine pieces of wood, and afterward made fier vnderneth them. Then in the preſence of the ſame Valerian, they bound them vnto certaine cordes, & ropes, which ranne in polleis, and ſo hoiſed them alofte into the aire, then they let them fall on a ſodaine, and gaue them the moſt cruell ſtrappado.

This ſufficed not, but they alſo ſcourged them, and then tore and rent their fleſh with hookes of Iron, to the exceſſiue paine and torment of the holy martyrs; the officers herein diſplaying their cruell mindes. Then they put them to the fier againe, & ſet the kindled torches to their bare ſides, but the holy Saints endured and abode all very conſtantly: which the tyrant ſeing, and wearied in putting them vnto ſo many torments, did laſtly cauſe al of them to be beheaded; and by this martyrdome their mortall liues ended, and their ſoules went to the ioyes of heauen.

The Natiuitie of our B. Lady. Sept. 8.

THe ſacred ſcripture in the booke of Exodus recounteth, that Moyſes, being borne, his father and mother knew not how to deliuer him from death, for that king Pharao had made a decree, that all the male children that were borne of the Hebrewes, ſhould be put to death. The reſolution of his parents was this. They made a basket of Rushes, and dawbed it ouer with claye, wherein they put Moyſes, and laying him thus in the Riuer Nylus, they let him go take his aduenture. By this inuention he eſcaped death: for the daughter of Pharao ſeing him cauſed him to be taken out, and to be brought vp as if he had bene her owne ſonne. After this he came to be the captaine of the Hebrewes.

Moyſes was a figure of Ieſus Chriſt, who for that he was to be caſt into the water of this world which is full of ſtormes, there was made a little basket wherin he was put, which ſignifieth the bleſſed virgin Mary his mother, who is a basket annointed ouer on the outſide. The holy virgin is like vnto the rushes, for she had no barke of Actuall ſinne, nor no knott of Originall ſinne. She remained neere vnto the torrent of waters, for that she enioyed thoſe goodes, that ſpring from that liuely fountaine of God in great aboundance, for that she is neere conioyned vnto his maieſtie. This litle basket hath the clay without, which was the grace wherwith God preſerued and defended her, that her ſoule could receaue no damage, neither after she was borne into the world, nor in the wombe of her mother Anna. God was put in this basket being made man, in her ſacred and holy wombe, and for that reſpect that she was to be his mother, God beſtowed graces, and fauours vpon her aboundantly. And that we may ſee for what reaſon the church celebrateth the feaſt of the natiuity of this glorious virgin, before that we recount the hiſtory thereof, it shalbe well done of vs, to conſider the dignitie for the which shee was borne, the worthy and eminent eſtate shee ought to haue, and her great familiarity with almighty God.

I ſay

I Say then, that though this virgin had diuers names and titles, all maiestical and stately, yet are none to be equalized to the name of the Mother of God. For this cause, alwaies when the Euangelists name her in the discourse of the ghospell, they call her the mother of God. The Euangelist S. Matthew fetching the pettigree of her most noble linage from Abraham, when he cometh to name her, and her spouse Ioseph, forthwith he addeth, *of whom Iesus, that is called Christ, was borne.* When he writeth of the comming of the three kings, or sages, to adore Iesus Christ, he saith: they found him with Mary his mother. S. Luke also writing how the B. Virgin went to visit S. Elizabeth her cosin, saith; the good old woman resaluted her with these wordes; *How haue I deserued this, that the mother of my Lord cometh to visite me?* The same S. Luke saith: that when Iesus was twelue yeeres old, and staied behind her at Ierusalem, and was found after three daies, his mother said vnto him: *Sonne, why hast thou done this vnto me?* S. Iohn speaking of the wedding in Cana of Galilee, where Iesus Christ and the glorious virgin were present, he repeateth twise the name of the mother of Iesus. The same Euangelist writing also of the mistery of the passion, saith: that Iesus Christ being on the Crosse, there was his mother present; In such sort that in this, and the other places of the ghospell, the Euangelists alwaies giue vnto her, this most noble name of the mother of God. The same Christ our Lord, as often as he nameth him selfe, is called the sonne of man: which wordes meane (after the opinion of many holy doctors) the sonne of the virgin.

The holy Church hath alwaies had such care of that name, that in the Ephesine councell, which was one, and the third of the same general councels (which was celebrated in the time of Pope Celestinus and of the Emperor Theodosius) wherat Cyrill the great was present and. 200. Bishops were assembled, the principall thing that was determined therin, & for which thy were assembled was; that it should be holden for a Catholique verity, and an article of faith, that the glorious virgin Mary, was, and is, the very true mother of God, as truly, and veritably, as other mothers are to their true & natural children. The same was confirmed in the time of Pope Leo the first, and Martian the Emperour in the Councell of Chalcedon.

Some holy doctors (as S. Cyrill, S. Iohn Damascene, S. Augustine, and S. Thomas) declare the maner thereof. The substance of that which they say, is this: that the blessed virgin, hauing conceiued Iesus Christ our Lord, she was his mother, for that her most chast, pure, and more then illustrious bloud, serued for matter, of which the holy Ghost by his deuine vertue, formed the bodie of Iesus Christ, for which cause, she became a true and veritable mother, as any other mothers be.

Hauig

Hauing laid this foundation of truth. I ſay; that to be the mother of God, argueth the great noblenes & worthines of this holy damoſell. This is proued by a principall, the phyloſophers hold, to wit: that there is not only a proportion betweene the cauſe & the effect, but alſo, if the cauſe be not empeached or hindered, it produceth a like effect to it ſelfe, euen to the Indiuiduum, and the accidents: as a lyon, that hath ſpots, produceth not only another lyō, but alſo with the ſame ſpots. This being graunted: I ſay: that if the naturall guifts of wit, complexion, and proportion of members, and naturall condition of Chriſt were tranſcendent, & excellent in the higheſt degree, as it is apparant by the ſacred ſcripture, and alſo ſaid by the holy doctors: we are by great reaſon to find all the ſame in the B. virgin, as in his true and veritable mother, to wit: that ſhee was of an excellent wit, an amyable complexion, of an admirable beauty, and abſolute proportion of limmes, and moſt goodlie naturall condition. So that ſaying that Ieſus Chriſt, *Was the faireſt of all men*, the ſame may be affirmed of the B. virgin. Wherfore, we may well ſay thus: O lady vnto whom ſhal we liken thee? what goodlines ſhalbe like vnto thine? who is ſo beautifull as thou art? The ſonne compared vnto thee, is foule and vgly, thee moone is dark and obſcure, and the ſtarres are as clouds, the Angels are far inferior, and the Seraphins come not nere vnto thee. Vnto whom ſhall we liken thee, but euen vnto Ieſus Chriſt thy Sonne? will you haue (ſaith S. Gregory) a liuely pattern of the glorious virgin? fixe your eyes and behold Ieſus Chriſt. Behold the Sonne, in him you ſhall ſee a picture of the mother: note you that there is litle difference between the mother & the Sonne. Such a Sonne, and of ſuch and ſo great perfections, was fit for ſuch a mother, and ſuch a mother, endued with ſo many graces, was fit for ſuch a Sonn: yee ought alſo to conſider a heauenly workmanſhip betweene the B. Virgin & her Sonn, for ſhe gaue him one thing, which was the humain nature, and he gaue vnto her another, to wit, the fulnes of grace. The mother gaue vnto him that which ſhe had, to wit the humanity, and Chriſt being God, and fountein of grace, gaue the ſame vnto his mother.

Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, ſo is ſhee his daughter in reſpect of grace, ſo that the mother is daughter, and the ſonne is father, & that which other mothers ſay in ſport to their ſonnes, calling them: my king, my prince, my father, and my treaſor, the glorious virgin might ſay it in truth and verity. This alſo ariſeth betweene the mother and the ſonne. That as the ſonne for his humaine nature, is made like vnto his mother, ſo the mother in reſpect of grace is like vnto the ſonne. Shee was humble (in proportion, not in equality) as he; charitable as he, obedient as he, and (in her proportion) full of grace, as he, ſo the Angell called her, Al haile, full of grace.

The consideration of this mother & sonne goeth further: The virgin in his conception, bestowed the bloud of her vaines of which to forme his body, and in the nine moneths, that she caryed him in her wombe (ouer and beside the giuing vnto him, her most chast bowells, for his rich pallace, and the couerings and pannicles of her hart, to be the tapissery of his chamber) she also gaue him, the very same meate, she tooke her selfe: so that like a blessed doue, with her bill, she put the nutriment in the mouth of her sonne. After he was borne, the armes of his mother was his cradell, and holding him vnto her brest, she warmed him better, then Abisac warmed Dauid. Iesus being growen vp, his mother gaue him, her handes, her care & diligence, to the end all things she had might serue him. After he was dead, and taken from the crosse, she tooke him also in her armes, and embraced him with tender affection. All this gaue the mother vnto the sonne.

The sonne gaue vnto the mother, grace in her conception, in preseruing her from sinne; he gaue vnto her the vse of reason before the ordinary time; and at three yeres old, he conducted her as his owne vnto the Temple. Then he aduanced her higher, vntill he made her his mother and most fit for such a sonne, in such maner, that she is no reproch vnto Christ before his eternall Father, the Angels and all men, yea he glorieth and ioyeth to haue such a mother as Mary is. Iesus Christ and his mother were in this as other things, most faithful louers; for the presents and gifts the one had from the other liked them so well, that they neuer left them. Iesus had his humanity of his mother, and he so firmely embraced it, that as the deuines say, that which he once vnited to him selfe, he neuer lost. He lost his life in his passion, and in the three daies he lay in the sepulcher, the humane nature was not there, for his parts, to wit the bodie and the soule, were seperated asunder; but the parts were neuer seperated from the diuine Suppositum. It is also very cleare, that the Iewels with which this infant was borne and were bestowed on her in her conception, were neuer lost, for she neuer committed any mortall sinne.

Let vs then conclude this first discourse, to witt, of the nobilitie which accrewed and arose vnto the virgin, in being the mother of God, with the wordes of S. Augustine, to wit: That to be the mother of God, is so great a dignity, that by it she surpasseth not only all mankind, but also all the Angels: For asmuch, as it is more to be the mother, rather then the seruant, so much is the dignity greater to be the mother of the prince, then to be his seruant. This reason also conuinceth it, for that so much the more is a thing aduanced in perfection, the more or nerer it is vnited to God, who is the highest perfection. This is the daughter, that is borne this day, the infant, whose feast the Catholique church celebrateth, a litle infat, but a great Lady, an infant whose graces cannot be expressed, but by him, that created her. This is a day of great worth, a

day

day whose memory reioyceth both heauen and earth. This is the day, in which she is borne, of whom Iesus, that is called Christ would be borne. By the things before reherſed, you may know, how reasonable it is to celebrate the Natiuitie of this Virgin, for that her deſarts & graces be so great, as is aboue mentioned.

The Church in auncient time did not solemnize this feast, which is proued by the wordes of S. Augustine, who saith in one sermon: that the Natiuity of Iesus-Christ, and S. Iohn Baptist, be only celebrated. By this you may vnderstand; that this feast was not kept through the vniuersall Church, at that time, though it be thought, that from the time of the Apostles, it was celebrated in some particular Churches. In the time of Pope Innocent the fourth it was ordeined, that this solemnitie should be celebrated vniuersally, by all the faithfull, in the Catholike Church, about the yeare of our Lord. 1250.

The occasion to celebrate this feast was; in one yeare and 8. moneths space, no Pope was chosen, after the death of Pope Celestine. 4. which was the cause of infinite scandals through all Christendome, but especially in Italy, for that the Emperor Frederick, who rebelled against the Church, euery day vsurped, and got some of the landes belonging vnto the Church. The Cardinals who were in the Conclaue, desired to make the election, but they could not agree. At last, they treated among themselues (it being propounded by some person deuout vnto our Lady) to make a vow, that if any of them were made Pope in a short space, for a remedy of those great damages and losses of the Church, he should ordeine the celebration of the Natiuitie of our Ladie, and should make it a feast with octaues, through all Christendome. The vow being made, forthwith ensued the election of Cardinall Sinibaldus, who was called Innocent 4. who ordeined the Natiuity of our Lady to be kept on the 8. day of September, through all Christendome.

This election reioyced the wholle world that had longed for a Pope, and for that the cause of this was ascribed vnto the new feast of the most B. virgin, he ordeined that in the office, they should sing this Antheme which beginneth: *Natiuitas tua, Dei genitrix virgo, gaudium annunciauit vniuerso mundo &c:* That is to say: Thy birthe, ô virgin Mary, mother of God, brought ioye vnto the whole world.

Some authors seeme to say: that a religious man liuing in contemplation, heard euery yere on the 8. day of Seprember, the Angels to make melody and triumph; and demaunding of one of them, what was the cause of such ioy in heauen, he was answered; that on that day, was celebrated the Natiuity of the mother of God, and that then vpon the credit of that religious man, this feast began to be celebrated. It may be true, that this religious man, had that before mentioned vision, but the occasion to promulgate the solemnity of this feast, is, that which I reherſed first.

And to the end, ſome thing may be ſpoken concerning the hiſtory, collecting it out of that, which S. Ierome, S. Iohn Damaſcen, Gregory of Niſſen, & Simeon Metaphraſtes write therof, I ſay; that the father of the Virgin Marie was called Ioachim, and her mother Anna: Thy were both of the tribe of Iuda, and of the houſe and family of Dauid, & this is to be holden as an Article of faith, for there be manie prophecies in holie writ, which ſay, that the Meſſias ſhould be borne of the tribe of Iuda, and of the houſe and familie of Dauid. And he being to be borne of the glorious virgin, it followeth, that the father and mother of her, were to be of the tribe, and of that family. S. Ierome nameth ſome patriarches, which muſt of neceſſity be the ſame, which S. Luke nameth in his Goſpell. He ſaith then, that Iannes begot Melchi, & Melchi begot Leui, and Leui begot Nathan, and Nathan begot Heli, who is alſo called Ioachim, who (as he ſaith) was naturall father vnto the Virgin Marie, and legall father vnto Ioſeph.

Ioachim took Anna vnto wife, & both of them dwelt in Nazareth a citty of Galilee. They were very rich, & beſtowed part of their goods vpon the poore, & other pious vſes. S. Ierom ſaith alſo; that they cõtinued together. 20, yeares, and neuer had children, for which Iſſachar the prieſt, not only would not receaue the offering of Ioachim in the temple of Ieruſalẽ, vpõ a feaſt which was kept there, and was called Encenia, but bid him to depart out of the temple, for that aſſuredly he had ſome ſecret ſinne for the which God puniſhed him, & did not graunt him the fruit of benediction. So that Ioachim all afflicted and aſhamed, departed from the temple. Gregory Nizen & Simeon Metaphraſtes ſay, that S. Anna vpon the like ſolemnity came from Nazareth vnto Ieruſalem, and like the other Anna the mother of Samuel, lamented, wept, & ſighed, in the Temple, deſiring God to graunt her children: and euen as Anna the mother of Samuel did, ſhee vowed to offer in the temple, vnto the ſeruice of God, the ſonne or daughter, that God ſhould be pleaſed to giue her.

They ſay alſo, that afer ſhee had made the vowe, ſhe lay with her husband Ioachim and conceiued, and was deliuered of the Queene of Angells, the Virgin Mary our aduocate. And though vſually, when daughters are borne, the father and mother do not reioyce ſo much, as if it were a ſonne, for that the daughters are trobleſome to bring vp, and to mainteine, and more chargeable to ſeth forth in mariage, yet when the B. virgin was borne, the father & mother felt, and taſted infinitie iõy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kinde of knowledg, that this their daughter, ſhould not be any charge to them for a dowry in mariage, but alſo by her meanes, God would ſhowe many fauors, and bleſſings vpon all the world.

S. Bernard made this ſpeech vnto the B. virgin in theſe wordes: Happy art thou, ô Virgin Mary, more then any other creature, ſince of thee, in thee, & by thee,

thee, God hath recreated the whole world, which he hath created. In that we haue ſaid before, we haue in part ſeene the great worth of the Queene newely borne, the order of her birth, and her coming into the world, now it remaineth (as the vſage is) to congratulate and reioice with her father and mother, ſaying vnto them: O Holy and happy Patriarch Ioachim and Anna, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, & well married, with out do: it ſhalbe ſo, for God will giue vnto her for ſpouſe Ioſeph, one of the holieſt men, that ſhall be in the world. He ſhalbe her guard and helpe; he ſhall not take of her the pledge dewe vnto ſpouſes, but rather by theſe eſpouſalls, ſhee ſhall remaine moſt pure & chaſt, as ſhe was before, and euer ſhallbe. Shee ſhall haue another ſpouſe in heauen, which ſhallbe God himſelfe, to wit, the holy Ghoſt, the third perſon of the holy Trinity. He ſhall be her ſpouſe, and by him ſhee ſhall conceiue without loſſe and dommage vnto her virginity, and hauing conceiued, ſhall bring forth into the world, our Sauiour and redeemer.

After we haue thus reioiced with Ioachim & Anna, for that thy haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinsfolke, for that they haue gotten now ſuch a kinſwoman. Let vs reioice alſo with ſinners, for that now this day is borne their aduocate. Let vs reioice with the Angells, ſince that on this day is borne their Queene: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the Virgin her ſelf, ſince God hath elected her to ſuch greatnes and dignity: And the occaſion of this, being, for that we be ſinners; for if ſinne had not bin, God had not bin made man, and if he had not bin made man, ſhee had not bin his mother. Therefore without doute, ſhee being aduaunced to this greatnes by our occaſion, will remember vs, & obteine for vs, of the ſame God who is her ſonne, pardon and mercy for our ſinnes and tranſgreſſions, and alſo his heauenly grace, that we may be partakers of his glory.

The life of S. Adrian Martyr. *Sept.* 8.

THe worthy king Dauid ſpeaking with God in one Pſalme, ſaid: I haue inclined my hart to do iuſt and good workes, for retribution ſake: *that is, hauing regard vnto the reward which ariſeth in doing them. It is not euill to exerciſe, and to do good and holy workes in hauing regard vnto that which is gained therby in doing them: The reaſon hereof is, that the guerdon or reward which is expected, is God himſelf. In ſuch ſort that he who for that reſpect doth good workes, doth them for the loue of God. In the number of thoſe, may the glorious martyr S. Adrian be accounted, who by hearing of the greate guerdon, the martyrs expected, did voluntarilie offer himſelfe vnto martyr-*

dome. His life was written by Ado Bishop of Tours: and it was in this manner.

THe Emperour Maximian commaunded, that the Christians that were in the city of Nicodemia a city of Bithinia, should be diligently sought out. Many were apprehended, and after that the Emperour had admonished, & willed them to adore the Idoll, and saw them constant and firme in the profession of the faith of Iesus Christ, he bid them all to be chained vnto wodden postes, and to be beaten with the rawe sinewes of beastes: and when he heard them in their tormentes to praise the name of Iesus-Christ, he caused their tounges to be cut out, and their mouthes to be beaten with great stones. The number of these martyrs was twentie three.

Adrian was present there, as an officer, to attend and see, that the commaundement of the Emperour should be executed. He was an Idolater, and a man of good account with Maximian; And when he saw how patiently the holy martyrs tollerated those terrible torments, wondering thereat, he said vnto them: I coniure you by the God which you adore, and for whom you suffer these torments, to tell me truly, what guerdon or reward you expect, for I suppose it to be very great. The holy martyrs, though they had no tongues, by the permission of God, answered him thus: The reward we expect is such & so great, that eyes neuer saw it, nor eares haue heard it, nor the hart of man cannot conceiue it, for it is an vnspeakeable good, which God hath prepared for his friendes. Adrian hearing this, desired not to heare any more, but being inspired by God, and shewing himselfe desirous to be partaker of so great a good, entred into the midst of the martirs, & said to the Register (before whom the matter was handled) write also my name with these souldiers of Christ, for I will be a Christian also, as they be.

The Emperour was certified hereof, and when the name of Adrian was read vnto him, among the other Christians which were prisoners, he caused him to be called, & said vnto him. O Adrian, what, art thou become foolish, that thou seekest to lose thy life wretchedly? Adrian aunswered: I haue bene, but now I am not a foole, for that I am a Christian, & no more an Idolater, as I haue bene before time. The Emperour being desirous to make him alter his purpose, discoursed, and conferred long with him, but seing his wordes did not preuaile, in rage and fury, he caused him to be chained, fettered and put in prison.

Adrian was about 28. yeares old, & had to wife a woman called Natalia, who was a Christian. When she heard what had befallen vnto her husband, she went with great ioy vnto the prison, and fell at his feet, and kissing his fetters wherwith he was gyued, said vnto him: Blessed art thou, ô Adrian my husband, and my Lord, now thou hast found the riches which thy father left not vnto thee: Passe securely vnto Iesus-Christ, in whom thou hast reposed thy treasure, which thou

thou ſhalt find herafter in the time of neceſſity, when no man ſhall be able to deliuer from puniſhmẽt the wretch which ſhalbe condemned. The father ſhal not be able to deliuer the ſonne, nor the mother the daughter, nor tranſitory riches of the world, nor ambition in hauing many ſeruants, & great patrimonie: the freind ſhall not be of ability to helpe the freind, only the deedes which a man hath done, ſhall do a man good and pleaſure. Thou (my Lord) haſt Ieſus-Chriſt in thy company, in whom thou haſt depoſed and laid vp thy treaſures: walke in the way thou haſt begon, be not weary therof, to the end thou maieſt enioy the promiſes. Take heede, let not the remembrance of earthly and momentary things, moue thee to turne backward from thy way begon, neither let thy kinsfolke, nor the wailings of thy father and mother, nor the flattery of thy freinds, nor the menaces of thy enemies moue thee. Let not the torméts of the tirant put thee in feare, but fixe thy eyes vpon the conſtancy and patience of theſe holy martyrs, which be with thee. Imitate them in life, and thou ſhalt be rewarded with them in death.

The bleſſed woman hauing ſaid theſe words, went vnto the holy martirs, one by one, and kiſſed their gyues and fetters, ſaying; I beſeech you, ô ſeruãts of Ieſus-Chriſt, to animate & encourage my husband, gaine you his ſoule. Be vnto him a father, that by your moanes, he may be regenerated vnto euerlaſting life. Adrian ſaid vnto his wife: Goe home from hence, my deare and chaſt ſiſter, for when the time ſhall come, that we ſhalbe examined and iudged, I will bring thee notice thereof, that thou maieſt be preſent, and ſee the end of this worke.

Certein daies after, S. Adrian vnderſtood that they reſolued to heare and determine the cauſe of him, & of the other priſoners which were with him, whervpon he gaue a large ſome of mony vnto the keepers of the priſon (ſome of his acquaintance interceding and being his ſuerties) that he might goe home vnto his houſe, promiſing to retorne backe with ſpeed. Adrian was ſo well beloued of all men, that they ſeemed not to deſire his returne vnto the priſon; they let him depart, and to eſcape if he would, though they knew & ſaw themſelues in apparant daunger of life. And it is to be thought his ſuerties were in the ſame daunger.

Forthwith ſome ranne before him to giue notice vnto his wife, that he came home. Shee hearing this newes, did not beleeue it at the firſt, but ſaid. Who hath power to put off the gyues with the which I left him fettered? herewith al came thither a yong man their ſeruant, who told hem, Adrian came home free and diſcharged. She imagining that he had yeelded, and now fled to eſcape Martirdome, was much troubled in mind, and began to weepe: and when ſhe ſaw him to approch the gate of the houſe, ſhe threw her ſowing worke (which ſhe had in her handes) on the ground, and running, locked the gate faſt and ſaid: I wil not haue any thing to do with this vile and baſe daſtardly coward, that hath returned

ned back, and forsaken the good way he had begon, and much les will I see him with mine eies: I will not heare him speake a word vnto me, neither will I listen to that tounge, which hath dealt deceitfully in the sight of his Creator.

When he came some what neerer, shee held the gate shut very close all the while: and said vnto him. O man of all men most miscreant, and irreligious, what hath enforced thee to begin that course, which thou wilt not accomplish? who is he that hath gotten thee out of the society of the blessed men, with who I left thee? who hath deceiued thee, and made thee to depart out of the companie of peace and perpetually ioy? Tell me, wherefore hast thou tourned thy back, and fled before the conflict begun? Wherefore doest thou cast downe thy armour on the ground like a dastard, before thou sawest thy enemy come to assaile thee? Wherfore doest thou enroll thy name among the wounded men, before there be a sword drawen, or arrow shot? What shall I do, wretch that I am, who was he that ioyned me to so faithles a person? I haue not deserued to be the wife of a Martyr; nay, now, I shalbe called the wife of a Renegate. A small time endured my ioye and gladnes, and long shall my shame and reproche endure.

S. Adrian staied without the gate, very glad to heare his wife say these thinges? wherefore he said vnto her: Natalia my sister, open me the dore, for I doe not fly to escape death, as thou thinkest, but come to cal thee, that thou maiest be present at our martirdome, as I haue heretofore promised thee. Natalia did not beleiue him, but rather called him deceiuer. He auerred earnestly vnto her, that his wordes were truth, and that if she would not open the gate quickly, he would returne vnto the prison, that he might keepe his word, and not be depriued of the crowne of martirdome. Natalia gaue him then credit, and opened the gate, and fell humbly at his feete, and he embraced her, and then both of them returned back vnto the iayle.

By the way S. Adrian said vnto his wife, Natalia. Tell me, my deerest, what order hast thou taken with thy goodes and patrimony, lest after my death all be confiscated and taken from thee? Natalia made answere: my Lord and husband, take no thought for thy temporall and transitory goodes, lest they doe captiuate thy hart and desire. Call to thy remembrance, and resolue in thy mind, the goods that be permanent and euerlasting, vnto which thou draweſt nere to be partaker, together with the other holy men, in whose company thou doest desire to die for the loue of Iesus Christ.

They both being come vnto the prison, all wondered that Adrian would returne, for they were assured, that he came back to his death. Then did Maximian command: that all the Christian prisoners should be brought forth before him. Some came with their flesh wounded and putrefied; for in those places where their Irons and gyues had bene, wormes were engendred, as was apparant to be seene. Natalia came close vnto her husband, and said vnto him;

Be

Be carefull, my Lord, that thy ſoule be firme and ſtable in God: beware thy hart doth not wauer, when they preſent the tortures before thy corporal ſight: The preſent troubles ſhall endure for a ſmale time, but the guerdon, and the beatitude ſhall endure for euer.

The Emperour looked firſt vpon Adrian, and ſaid vnto him: Wilt thou continue ſtill in thy folly? The bleſſed man anſwered: I am prepared to giue my life for this which thou calleſt folly. Maximian tooke ſuch indignation at this anſwere, that he cauſed him in his owne ſight, to be ſtripped out of his clothes, & to be cruelly ſcourged. The officers were tired, & changed they were, firſt one, and then another, but the tirant was not tired, but bid them ſcourge the holy martir in cruell ſort; and no leſſe the martir ſtroue to tollerat the torment, with a reſolute mind and great patience.

Oh that one had then ſeene Natalia, how often the collour chaunged in her face: ſometimes ſhee feared that her husband ſhould yeeld, and ſhrinke at the cruelty of the torments, and then ſhe was pale as a clothe, but when ſhe ſaw him endure all conſtantly and courageouſly, her liuely and cherefull collour returned into her face. Sometimes Adrian looked toward her, and though ſhe ſaid nothing, yet only by her countenance he vnderſtood, how ſhe bid him be valliant and reſolute, and to haue conſideration, that the more the torments increaſed, ſo much greater ſhould his reward be. The holy martir was beaten with ſuch cruelty, that they hauing torne and rent his fleſh, and laid his ribbes open to the view, might alſo ſee into his bowels.

The tirant now weary to ſee any more vſed on that faſhion, at that time, commaunded him into the ſame priſon, where he was before, in which place he remained certaine daies in the company of the other Chriſtians, who had endured the ſame torment, and ſuffered the ſame moleſtation, as he had done. After this Maximian cauſed them to be againe preſented vnto him, in the place of iudgement. The martirs were taken out of the darke priſon, where they were brought vnto that ſtate, that it affrighted men, and moued men to compaſſion, to behold them, yet they remained conſtant (as before) in the faith of Ieſus-Chriſt. The tirant commaunded the bones of all their legges to be broken to ſhiuers, and one of the handes of S. Adrian to be cut off. The holy martirs in this torment paſſed from this vnto a better life, euen as they made their prayers vnto our Lord.

Then Maximian gaue commandement, that their bodies ſhould be burned, and whileſt the officers, hauing already gotten all their bodies together, prepared to performe it, and had laid wood on the top of them, & put fire vnto them, behold on a ſodeine, the skie was couered with darke and blacke cloudes, and dreadfull thunders were heard, & thunderboltes killed ſome of the Pagãs, who were buſied in burning the bodies of the holy martyrs, and the other fled away

to ſaue their liues: wherat the Chriſtians tooke hart, and gathered together the reliques of the holy Martyrs, taking them out of the fire which was already quenched: and putting them into a barke, ſailed with them vnto Bizantium, and there they buried them very honorably.

After a few daies, the couragious Matrone Natalia, deſirous to remaine in the ſame place, where the holy reliques were, paſſed from Nicodemia, vnto Bizantium, where ſhe made a bleſſed end in our Lord, and was buried at the ſide of Saint Adrian her husband: whoſe body was in proceſſe of time caried vnto Rome, and buried in a Church builded to his name. The death of S. Adrian was on the 8. day of September: and the death of Natalia his wife, was on the firſt day of December, in the yeare of our Lord. 306. vpon a munday, as the ſpaniſh ſaith, Diocleſian raigning iointly with Maximian, on earth, and Ieſus-Chriſt, with the father, and holy Ghoſt, in perfect Trinity reigning in heauen, to whom be all praiſe and glory for euer. *Amen.*

The life of S. Gorgonius Martyr. *Sept. 9.*

IEſus Chriſt ſpeaking of his comming into the world, ſaith, as S. Mathew writeth in his ghoſpell: Doe not you thinke, that I am come to make peace in the earth, for I am come to ſet warre therein: *Although that the Angels ſang when I was borne:* Glory be vnto God in the heauens, and in earth, peace vnto men of good will: *Although I am come to treate and conclude peace, betwene mine eternall father and men, and though my ſalutations when I roſe from death, were nothing but peace, becauſe I deſire that euery man ſhould haue it; neuertheles, let not any man be deceaued, for I am come to make controuerſie and variance betwene the wicked and the good: I am come to make a diuiſion betwene the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in law: and I am come to make the houſhold ſeruants, and familier freinds, enemies vnto the maſter of the houſe.*

This is euident and apparant to be ſo, for when the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in law, the maſter of the houſe, and his houſhold people, and familiar freinds, be wicked and vicious, if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickednes, forthwith diſcord and diſſenſion ariſeth among them, and they make war one againſt an other: but this do the wicked againſt the good, by perſecuting them, euen to the taking away of their liues, becauſe they forſake and abandon their conuerſation. Of this we haue an example in S. Gorgonius the martyr, who was chamberlain vnto the Emperor Diocleſian. Who as long as Gorgonius was a Gentill and worshipped the Idolls, liued quietly with him, and he ſhewed much kindnes vnto him; but when he vnderſtood that Gorgonius was a Chriſtian, forthwith he fell out with him, and vſed him with great tyranny, and laſtly with great cruelty put him to death.

death. How it came to paſſe, Euſebius Biſhop of Ceſarea reherſeth after this manner.

SAint Gorgonius was borne in the citty of Nicomedia, and was chamberlein vnto the Emperor Diocleſian. This man hauing receiued the faith of Chriſt Ieſus, by the meanes of Dorotheus his fellow and companion in the ſame office, theſe two conferred what they might do, to get others of the Emperours chamber, to be made Chriſtians. It fell out on that day, one Peter that had receaued alſo the Chriſtian faith, who was a man noble in bloud, and of high eſteeme in the Emperours Court, hauing an honorable office in the ſame, ſaw in the city of Nicomedia, in the high ſtreet, an edict or proclamation ſet vp which was made againſt the Chriſtians, threatning death & torments to them that ſhould be diſcouered.

This man vpon a great zeale of our fa[illegible], tooke downe the edict, and in the ſight of al the people, rent it in pieces. When this happened, Diocleſian & Maximian (whom the former had choſen to be his colleague & companion in the Empire, and had giuen vnto him the title of Ceſar) were both together in Nicomedia, and it was tould vnto them, what Peter had done, wherat both enraged and madd with fury, they commanded he ſhould be brought before their preſence. When he was brought (and the other two alſo being there preſent) he reproched and reuiled Peter out of meaſure, and gaue ſtrict commaundement, he ſhould not be fauored in his torments; which although they were exceſſiue, yet did he neuer ſhow in his countenance any ſigne but of ioy, and neuer ſpoke word, but it declared a vallerous and inuincible mind.

Gorgonius was preſent at this ſpectacle, for he and Dorotheus had bene inſtructors of Peter in the faith of Chriſt. Theſe two ſeeing the conſtancy of the B. martyr, there grew in them alſo a deſire to die for the loue of Ieſus-Chriſt, (this his example working much in them) and by accord betwene them, they ſpoke vnto the Emperour in this maner. What meaneſt thou, ô Emperor, that thou tormentreſt Peter only for that thing, in which if it be in him any fault, we alſo are culpable? If thou putteſt him to endure theſe torments, becauſe he profeſſeth the faith of Ieſus-Chriſt, the ſame faith we confeſſe alſo: The ſame intention which he hath, we haue alſo, therfore reaſon willeth, that thou put vs vnto the ſame torments, which thou haſt made him to ſuffer.

When Diocleſian heard them ſay this, he grew into great choller: The loue he bore towards them before, was not ſo great, and the deſire to do them good, as was now the indignation he conceiued againſt them, and the determination he had to handle them euill; who therfor in his fury and rage, ſaid vnto them: Since you ſeeke the way like fooles (as this man doth) to be tormented, you ſhall haue your minds ſatisfied. Then he commaunded they ſhould be ſcourged without pitty, which was performed forthwith, ſo that their fleſh was rent

and torne in diuers places. Then the tirant commanded the officers to caſt ſalt, and power vineger into their wounds, and lay them on the gridiron, and a fire to be made vnder it, but not a great one, to put them to the more torment.

Peter was now dead by this martirdome, and becauſe Gorgonius and Dorotheus ſeemed yet to liue, and the tirant was wearied to ſee their torment vpon the gridiron, he made them to be taken from it, & with a rope tied about their necks to be hanged, by which meanes the two holy martyrs rendered vp their ſoules vnto their Creator. Their bodies being taken away, were after buried by ſome Chriſtians.

But Diocleſian vnderſtãding, that the Chriſtians came ſecretly to make their praiers at the place, where the holy martirs were buried, cauſed their bodies to be taken out of their graues, and to be throwne into the ſea. At ſuch time, as Diocleſian commaunded it, he ſaid: Let them be caſt into a place, where they may be no more ſeene, leaſt they be accounted for gods by the Chriſtians, who are ſo ignorant, that they do thinke it better to adore them that haue bene our ſeruants, then thoſe whom we adore for our Gods.

God almighty did not permit thoſe bleſſed Relikes to lie hidden, but rather his pleaſure was, to cauſe the ſea to do them honour, & to bring them vnto the ſhore. When the Chriſtians ſaw them, they tooke them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in proceſſe of time, the body of S. Gorgonius was caried vnto Rome, and was buried in the way called Lauicana, between the two bay trees. The Spaniſh booke ſaith Via Latiua. After this, Pope Gregory. 4. cauſed it to be tranſlated into the church of S. Peter. The Church celebrateth their feaſt on the day of their Martirdome, which was on the 9. day of September, in the yeare of our Lord 280. in the time of the aforenamed Emperour Diocleſian.

The life of S. Nicholas of Tollentin. Sept. 10.

THE *Apoſtle S. Iames in his canonicall epiſtle, admoniſheth vs,* to pray vnto God, one for an other, becauſe the continuall praier of a iuſt man, is of great force. *But if it be ſo, as it is indeed, and that the praiers of the iuſt men, that be here vpon the earth, doe helpe much, notwithſtanding that they be ſubiect, yea rather falling (as Ieſus Chriſt ſaith) ſeuen times a day, though they be ſlight faultes: how much more, may we beleeue, the praiers of them, who doe already enioy the viſion of God, and the diuine eſſence, and be confirmed in grace, and be certeine, and aſſured neuer to looſe it, nor euer to ſinne, doe helpe, and doe vs good? The holy Saints gaue vp their liues for Gods ſake, ſome in effect, as the martyres, and others by the way of good will, as the Confeſſors: and to be briefe, they all offered them vp readily in the ſeruice of God, endeuoring all they might, not to offend*

offend him by any meanes. Such like as these Without doubt, be heard of God, When they aske any fauour of him.

But omitting the examples and testimonies of the holy scriptures, Which make this thing an Article of faith, We haue most euident examples in many holy Saints, vnto Whom God graunted many fauors and graces (Which they requested of him) not only in their life time, in this World, but also after their passing into heauen, to possesse the euerlasting glory. One of these Was S. Nicholas Bishop and Confessor, by Whose praiers, God graunted vnto a man & his Wife, a sonne, Who Was also called Nicholas, and Was a holy man, by Whose merits God graunted many fauors and graces vnto them, that deuoutly recommend themselues vnto him. His life Was Written by S. Antoninus Archbishop of Florence, and by a religious man of his order, in this manner.

SAint Nicholas was borne in the Marca d'Ancona in a village called S. Angelo, in the territory of Fermo. His father was called Compagnone and his mother Amata. These two were borne of noble bloud, they were both rich and good Christians, but they liued in some discontent, for that hauing bene married together a good space, they had yet no children: They had a particuler deuotion vnto S. Nicholas the Bishop and Confessor, and him they besought cõtinually, that he would obteine of God that fauor for them, that they might haue that fruit of benediction. With this entent they went to visite his church in the city of Bari in Puglia. In that place, the holy Saint appeared vnto them, and did assure them, that they should haue a sonne, whom thy should name Nicholas after him, and also that he should be a blessed seruant of God.

Euery thing fell out iust, as the Saint said: for they being returned home, Amata conceiued, and at her due time brought forth a sonne, whom they called Nicholas: and as he tooke his name of S. Nicholas Bishop and Confessor, by whose intercession he was obteined, euen so he was like vnto him in many things. From a child, he was inclined to serue God, he frequented the Church, he heard masse and praied with great deuotion, moreouer he fasted, gaue almes and followed his study, so that as he increased in age, euen so he did in vertue, learning and science, and to be short, he determined to be a man of the Church.

He was already made a Chanon of the church of S. Sauiour, in the place where he dwelt, and it happened, that a worthy and renowmed father of the order of S. Augustine, came thither to preach: One day among others, Nicholas was at the sermon, in the which the preacher expounded these wordes of S. Iohn: *Doe not you loue the World, nor the things that be therin.* The preacher vttered such good matter vpon that text, that Nicholas resolued to abandon the world, and to take the habit of S. Augustin in that same conuent, where the said preacher dwelt, with whom he had bene acquainted before that time. When

he entended to execute in deed the reſolution he had made before time, he asked leaue of his father and mother, who though they were grieued to loſe the ſight of their ſonne, yet did they giue him licence.

Nicholas went vnto the conuent of Tolentinum, to craue the habit of S. Auguſtine, which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habit, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a relligious man, he was a mirrour for other relligious men, and being a prieſt, he was a looking glaſſe for other prieſts, and when he was a preacher, a ſpectacle for other preachers, to behold their duety and function. In this godly Saint, among other vertues, his abſtinence ſhined moſt clearly: for in 30. yeares ſpace, that he continewed in the conuent of Tolentinum, he neuer eat fleſh, eggs, fiſh, milke, nor any thing made with milke.

He fell one time into a greeuous infirmity, which brought him vnto deaths dore, wherupon the phiſitions told him; that if he would recouer his health, he muſt eat fleſh: wherunto he anſwered, that in ſo doing, he ſhould, by deſiring to auoid one danger, fall into another, and that in flying the infirmity of the body, he ſhould incurre the malady of his ſoule, by giuing liberty vnto his ſenſuallity and appetite. The prior of the conuent ſeing the phiſitions to affirme, that it was neceſſary for the bleſſed man Nicholas to eate fleſh, commaunded him in the vertue of holy obedience, to eate ſome. He, without any reply, bid the meat which he ſhould eate, to be brought vnto him.

There was brought vnto him (as it is ſaid) a boiled chicken, or ſome other foule (whatſoeuer it was) and the bleſſed man hauing it before him, beſought our Lord to do him that fauour, that he might not eat of that foule, and yet not to runne into the ſinne of diſobedience: wherupon the foule returned vnto life, and flew away out of the platter, leauing all them that were preſent aſtoniſhed, and the holy Saint iocund and glad.

On the next night, the B. Virgin Mary accompanied with S. Auguſtine viſited him, and the glorious virgin bid him to ſend for a loafe of bread into the market place, and to put it in water, and to eate therof, in the name of Ieſus-Chriſt, and he ſhould be cured of that infirmity. Hereof cometh the vſage, that the bread, which is called the bread of S. Nicholas of Tollentine, is bleſſed on that day in the conuents of S. Auguſtine, that his feaſt is ſolemniſed, and this bread helpeth, and cureth many infirmities, as is to this day ſeene by experience, eſpecially the feuer tercian, which was his infirmitie, as is thought.

S. Nicholas being healed, and cured of the aforeſaid infirmity, returned vnto his accuſtomed penance, and auſterity of life; he vſed to faſt three daies in the weeke, which he had obſerued from the age of ſeuen yeares. He whipped himſelfe in the night many times, & his diſcipline or whippe, was certein chai-

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nes of Iron: his bed was made with a litle hay, & his habite was of courſe cloth, full of pieces; He vſed to pray very much, for he continued in his prayers from the houre of Complin, vntill it was farre in the night, and from the houre of mattins, vntill maſſe was celebrated, and from the houre of noone, vntill the euenſong.

The bleſſed man ſpending his time in theſe, and other like good exercises, was much vexed and molleſted by the diuell; who endeuoured to drawe him from theſe his holy employmentes, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, & they found him laid at length vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hay, yet he for all this omitted not his holy prayers. He viſited ſick men with great charity, and endeuored to helpe and cheriſh them, as much as he was able. He had great compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted, and ſaid maſſe with great deuotion.

The like he did for the ſoules in purgatory, vnto the which he had great deuotion, which was encreaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. When there came any frier as a ſtranger vnto his conuent, he ſhewed him all the kindnes he could poſſibly; Neither did he forget the ſtate of priſoners, but rather in his ſermons, and priuate communications, which he had with rich men, and men in authority, he perſuaded them to the workes of mercy, as a thing very acceptable vnto our Lord. This bleſſed Saint comforted the afflicted, gaue cõſolation vnto men in tribulation, ſet attonement betwene men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto the needy, & the raunſomer of them that were ſlaues and in bondage.

God ſhewed many miracles by the meanes of this glorious Saint, aſwell in his life time, as alſo after his death, which befell him in the aforeſaid conuent of Tolentine, and when he was now at the laſt gaſpe, he called the friers, and deſired them all to forgiue him, if he had offended them in any thing: and after he had receiued the moſt holy Sacraments, he cauſed a crucifix to be ſet before him, and in ſpeaking vnto Chriſt, his B. mother, and his holy father S. Auguſtine, he yelded vp his ſoule vnto God, on the 10. day of September, in the yeare of our Lord. 1307. Afterward Pope Eugenius the. 4. hauing made due enquirie, and hauing receaued full information of his life, and miracles, put his name in the catalogue of the holy Confeſſors, in the yeare of our ſalua.ion. 1446.

The

The life of S. Prothus and Iacinthus Martyrs. Sept. 11.

THE Apoſtle S. Paul ſaith: that by the meanes of viſible thinges, we come vnto the knowledge of the inuiſible things of God. *His meaning is, that by the knowledge of the creatures, we come vnto the knowledge of the creator. Euen ſo it happened vnto the glorious martirs S. Prothus and Iacinthus by the meanes of a holy damoſell called Eugenia. They ſtudied philoſophy, and other humaine ſciences, and by that ſtudy, they came to the knowledge, that the Gods which the Gentills adore, were falſe, and that there was but one God onely. After this, by conuerſing with ſome Chriſtians, they vnderſtood that Ieſus Chriſt is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which S. Iſidore, and Simeon Metaphraſtes write in the life of S. Eugenia, I ſay: That.*

SAint Prothus & Iacinthus were Eunuches, and attended vpon a noble Ladie called Eugenia, daughter vnto Philip a Roman ſenator, who being elected Regent of Alexandria by the ſenate, went thither with Claudia his wife, Eugenia his daughter, and all his family. There went thither alſo with Eugenia, Prothus and Iacinthus the two Eunuches. And becauſe in that city there was a ſtudy of diuers ſciences, Eugenia and the two Eunuches beſtowed their time in ſtudy, and they all three profited much therein. Philoſophy was their chiefeſt ſtudy, and by ſpeculation in the ſame, thy came to know that it was a fooliſh and vaine thing to adore many Gods, for reaſon did make demonſtration, that ſuch wicked, and leued men as were Iupiter, Apollo, Mars, and all the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but alſo of men, ſince their deedes and actions were beſtiall and abhominable.

After this, beginning to frequent the company of Chriſtians, they had vnderſtanding of the miſteries of our faith, and ſo deſired to be baptized: To performe this the better, Eugenia determined to put her ſelfe in mans apparell, and in that ſort to depart from her fathers houſe, taking with her Prothus and Iacinthus the Eunuches, to ſeek out a holy Abbot called Helenus, to be by him Baptiſed, and receiued into his ſociety. This Abbot gouerned in a monaſtery of relligious men, and had a reuelation that Eugenius ſo called, was a woman, yet becauſe he knew it to be the will of God, that things ſhould proceed in that maner, he kept it from her. He baptiſed them and gaue vnto them all three his religious habit, and they liued therein a godly & vertuous life: Afterward Helenus the Abbot deceaſing, the monks, who thought Eugenius had bene a man, choſe hir for their Abbot. Who was vnwilling to take the charge on her, but the

the entreaty of the monks, who were much pleased with hir holy life, preuailed.

There was in Alexandria a matrone called Melantia, who had bin cured and healed of a great infirmitie, by the prayers of Eugenius, who adiudged her to be a man. Eugenius went oft vnto her house at her importunate inuitations. The matrone was indeed ennamoured of her, and they two being alone, without any regard of her estate or credit, laid open her loue, imagining her to be a man. Eugenius sharply reproued her, and so departed and left hir alone. Melantia seing herselfe contemned and refused, like the mistris of Ioseph shreeked out, and said: that the Abbot Eugenius would haue forced her: And not content with that, did also accuse her falsely vnto the Gouernor, who was the father of Eugenia. The Regent hauing heard the accusation of Melantia, commãded the Abbot Eugenius to be brought before him. When the blessed Saint vnderstood the cause wherfore she was called, she tooke the Eunuches Prothus and Iacinthus in the habite of religious men with her: Being come before Philip her father, he vsed rough wordes, and asked them if Christ their God, counselled them to force honorable Ladies?

The virgin with a modest and cherefull face said: *There is a time to be silent, and a time to speake.* If Melantia saith that I would vse force, it is not true, and thou ô Philip peraduenture doest but iest with me, in asking if the God that I adore, doth will me to do such things. Now thou shalt see the verity of this womans accusation. Hauing said this, she rent her habite before her breast, and opened it, that euery one might see by her breasts that she was a woman. Then she proceeded, and told him that she was Eugenia his daughter; & moreouer she spake so well vnto hir father, that he was conuerted vnto the faith of Christ, and so was Claudia his wife, and all the rest of his family.

Philip gaue vp his office and place, and not long after was chosen Bishop: & afterward in the persecution raised by the Emperours Valerian and Gallyen, he was martired. Claudia, Eugenia, Prothus and Iacinthus, returned vnto Rome, where by the labour of the holy damosell Eugenia, and of the two holy Eunuches Prothus, & Iacinthus, many were cõuerted vnto the faith of Christ. Gallien being certified hereof, caused Eugenia to be apprehended, & after the indurance of many torments, to be beheaded. Then he caused the two Eunuches Prothus and Iacinthus, to be taken, and hauing vsed sundry enducements to moue them to sacrifice vnto the Idolls, which they refused to doe (shewing themselues very couragious and constant in the faith of Christ) the tirant caused them to be cruelly scourged, and after many other torments giuen vnto them, he caused them in like manner to be beheaded. Their martirdome and death was on the 11. day of September, and on that day the Church celebrateth their feast. It was in the yeare of our Lord. 263. in the reigne of the aforesaid Gallyen.

The exaltation of the holy Crosse. *Sept.* 14.

ALmighty God glorieth by the mouth of the Prophet Ezechiel to haue done a famous worke, and indeed worthy of him selfe, as he sheweth by the manner of rehersing the same, saying: I the Lord haue humiliated and abased the lofty and stately wood, and haue enhaunced the lowly and humble wood. *S. Ierome saith, that this humble Wood, is Iesus Christ, and he saith very well, for he being so humbled that at the last he died on the Crosse, God for that cause, did exalt him (as S. Paul saith) to such height, that the Angells in heauen, the men on earth, and vnder the earth in purgatory, do bow their knees at his name. and do him reuerence. And Iesus Christ was not exalted only to that height, for that he was humiliated, but the Wood also which was the instrument of his humiliation, was exalted, and honored by God, since (as S. Augustine saith) the Crosse which was alwaies before reprochfull (because theues, and other malefactors were put to death on the same) now Emperours and Kings, beare it on their heads, for that Iesus Christ died vpon the same.*

The Emperour Heraclius honored and respected it especially, wresting it out of the hands of Cosdroes king of Persia (who had taken it from Ierusalem and carried it into his kingdome) and putting it in the former place. Now let vs see, how it passed, framing a history thereof, out of a sermon, that Andreas Bishop of Candia, made of the Exaltation of the holie Crosse, rehersed by Lippomanus and the lections of the Romaine Breuiary, and diuers martirologes and historiographers, yet first We will propound an important doctrine, which is this.

OVr Lord God desiring to be serued, and not to be offended by men, seing their condition, and seuerall estates, and that some be noble, and to be dealt withall mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they should not lament nor complaine of him, as if they had not bene warned. He talking with the Hebrewes (as we reade in Leuiticus) said to them: If you obserue my commaundements, among other good and profit you shall reape therby, one shalbe this: that if you haue enemies that molest and make warre against you, fiue of you shall put a hundred of them to flight, and a hundred of you, shall put to flight ten thousand of them. But if on the other side you shalbe disobedient to me, a few of your enemies, shall make many of you to fly, and that in dread and feare, though none pursue you.

This which God said then vnto the people, was apparant & seene (as we read in the booke of Iosua) where it is said: that the Hebrues hauing beseiged Iericho certeine daies, at last they tooke it, without drawing their sword, because the walles

walles fell downe, and they which were within, made no resistance, all was put to the fire and sword, not sparing any thing, for so God had comanded, because his indignation was kindled against that nation, as also to terrify his other enemies. It came to passe in the pilling thereof, that there came to the handes of a souldier called Achan, a scarlet robe, some mony, and a wand or rod of gold, which things he kept against the commaundement of God: and to be more secure, he hid them all in the ground.

This being done, part of the army dislodged, and went to fight against Hay, the citisens wherof issued out and encountred with them; and preuailed killing many Israelites, and few returned with this doleful newes. Iosua generall of the host, seing the same, fell on the ground, and weeping said vnto God: How happeneth it, ô Lord: be these thy promises? Doth it seeme to thee a iust thing, to haue thy people so euill entreated by thine enemies? Assoone as we be entred into this countrey to conquer it, why dost thou giue such forces to our aduersaries? This shall be an occasion that others shall take courage, and it shalbe a hard thing to subdue them. God answered Iosua: that this happened through the fault of the people themselues, hauing broken his precept in reseruing some things in the destruction of the city. Therefore seeke out the culpable and offender, and let him be chastised, and my iust indignation shall cease. Assoone as Iosua had by enquiry found him, he caused him to be punished, and the people did after that preuaile against their enemies.

By this you may see, that when Catholiques are ouercome and vanquished, it happeneth, because God is offended with thē for their sinnes; we ought therfore to haue this regard euer when warre is made against infidells, if we intend and desire to haue victory, that we be in good estate and fauor with God, by confessing our sinnes, doing penance, and receiuing the Blessed Sacrament of the Aultar, & then without all doubt, a few Christians wilbe able to resist many Infidels.

As it befell to Pope Leo. 4. in the yeare of our Lord. 854. who being certified, that there was disembarqued or landed at Ostia a great nomber of Infidels, and that no captein durst affront them, the glorious Pope assembled the people, & said; he himselfe would be generall of the Army. And that he might set on, and encounter with his enemies more securely, he enioyned al the souldiers to confesse their sinnes, and to receiue the B. Sacrament: he also comaunded eache one, in the one hand to cary their weapons for the warre, and in the other hand the Rosary, to say their praiers in the way. Arriuing after this manner, in the sight of the enemy, notwithstanding the huge number of the Infidels, and the small host of the Christians, he discomfited them, and droue them out of Italy, to the great honour of the valiant Bishop, and good and benefit of all Christendome.

All this may be fitly applied vnto that, which befell in the time of the Emperour Heraclius, for that the sinnes of the Christians were many and heinous (Phocas ruling the Grecian empire, who was a vitious man and so died, for Heraclius depriued him of the empire, and of his life also) God permitted a tirant called Cosdroes king of Persia, as a greeuous scourge, to rise against them. He being not content to haue taken by force of armes the holy city of Ierusalem, and to haue sacked it, caried away the holy Crosse (on the which Iesus Christ died, which had bene there, from the time of Helena the mother of Constantine, who found it) into Persia, and put it in the temple of one of his idols: and againe he inuaded the lands of the Christians with a new army, where he vsed horrible cruelties.

He passed with fury into Egipt, and wonne the city of Alexandria, in which place he stayed certein daies, for that he vnderstood Heraclianus father to the Emperour Heraclius, came against him with a huge host: but by the secrete iudgement of God, Heraclianus died of sicknes, and his army was vtterly defeated. The proud Cosdroes proceeded, and in few daies made himselfe Lord of all the dominions the Emperour had in Africa: he sacked Thunis, & hauing vsed horrible massacres of Christians, he returned into his kingdome of Persia.

The Emperour Heraclius all this while remained in Constantinople, spending the time in iollity and pleasures, hauing taken to wife a beautifull Lady called Martina, who was his cosen, but when he saw thinges goe away, to his great reproch and discredit, & fearing greater losse might ensue in the empire, first, he tried to obteine a peace by lowly & humble embassages, and vpon conditions no lesse reprochfull then disauantagious for his estate; but the arrogant infidell, proud of his victories, would giue no eare to his petitions, but sent a messenger to say, that he would make no accord with him, except he would denie the faith of Iesus Christ, and become an Idolater as himselfe was.

This proud answer, and blasphemy, did so exasperate the Christian Emperour, that he became an other man, and was altered from a negligent and careles person, to a couragious, and enkindled with a godly zeale: And being desirous to take on him the defence of Gods honour, he behaued himselfe as a valiant prince, and a Catholique and good Christian. First, he assembled his forces very diligently, that he might come to try it with that proud pagan by dint of sword, and also amassed great store of men, engines, and other prouisions for the warre; and comaunded, that in al the empire processions and praiers should be made, to beseech God to take to himselfe the defence of his Church, and to punish the proud blasphemy of the presumptuous tirant against his heauenly maiesty.

Heraclius departed from Constantinople, toward this pretious and holy interprise, carying alwaies in his right hand the Image of Iesus Christ our Lord, and

and of his glorious mother, as his Captein (and the report was, that the same Image was brought from heauen) and passing from thence by sea with a goodlie company, he entred into Asia, to affront the proud enemy, who when he vnderstood that the Emperour with a mighty army came to seeke him, was aduised to haue regard of his person; so he retired to a strong and secure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne also. There happened in this warre (which lasted litle lesse then sixe yeares) many great and notable feats of armes.

The summe of all was, that they fought in three set battailes: The first was in the passage of the mount Taurus and the riuer Saron, and in this Heraclius discomfited & put to flight Saluarus one of the chiefest capteines of Cosdroes. The second pitcht field was, in the next yere, with Satinus who was another valiant captaine, and the encounter was very terrible, for the Persians fought stoutly to recouer the honour they had lost in the former battaile, so that Heraclius was in great daunger. The Christians were resolued to leaue the field, and to fly, when it pleased God to heare the praier of his champion Heraclius: for vnlooked for, there fell from heauen a great shower of raine with a storme, which driuen with a strong wind, carried the raine into the face of the pagans, and depriued them of their sight, in such sort, that they not being able to fight, began to fly; which the Imperials seeing, tooke hart, beholding God apparantlie to fight on their side; and thus they obteined the second victory, which was far greater then the first.

Lastly, in the yere following, Heraclius returned into the field, to encounter with Razatanes the most valiant captain Cosdroes had: and therin the Emperour behaued himself so valiantly, that he vtterly defeated and daunted the pride of the arrogant & cruell king Cosdroes, who was enforced by these ouerthrowes, to retire himselfe vnto the most strong and secure places of his kingdome of Persia. This his fearefull retreate caused his vtter ruine: for thinking he had left sufficient forces on the frontiers of his realme, to keepe his enemies from entrance, he made Medarses his yonger sonne his heire and successor in his kingdome, and put him in possession therof, and assigned him to stay on the frontiers for the more sure garde and defence therof, and to keepe the Imperialls from entring therin.

Cosdroes had another sonne elder then Medarses, called Siricheus, or Sirus (as some call him) who expected to succeed his father in the kingdome (as his right and proweesse also deserued) who tooke such indignation at his fathers doing, that he diuised to depriue him of his crowne: and that he might with more facility bring his purposes to passe, he determined to make a secret accord with Heraclius, which was concluded, vpon these articles: That he should deliuer vnto the Emperour Heraclius, his father and brethren, either aliue or

dead: and alſo the Croſſe of our Lord Ieſus Chriſt: and ſet free out of priſon, Zacharias the Patriarch of Ieruſalem: That he ſhould reſtore all that which Coſdroes had taken from thence: And that he ſhould haue the realme of Perſia for him ſelfe, and that he ſhould keepe perpetuall peace with the Chriſtians. All theſe couenants were performed. For by the aide of them of his faction, & the aide Heraclius ſent, he was made king, and put his father and brethren to death, he reſtored the holy Croſſe, ſet the patriarch free, and performed all the couenants compriſed in the peace.

The Emperour Heraclius, deſirous to render thanks vnto God for the benefits receaued, and alſo to reſtore the holy Croſſe vpon the place, where it ought to ſtand, went on proceſſion. In the which Heraclius was clothed in moſt gorgeous apparell, and with ſhoes embrodered with perles and pretious ſtones: & in this manner he carried the holy Croſſe, as an imitation of Ieſus Chriſt. It happened that when he ſhould enter the gate of the citty to go vnto moũt Caluary (I ſay enter, for that before the deſtruction of Ieruſalem, Mount Caluary was out of the city, and when it was reedified newly, Mount Caluary was compriſed within the city gate, where by he was to enter) he ſtayed with the Croſſe on his ſhoulder, and could not ſturre by any meanes. He and all the reſt of the people which were preſent, were amaſed at the miracle, not knowing what the cauſe might be.

The Patriarch Zacharias came neere vnto the Emperour, and ſaid: I am in doute that thou thy ſelfe giueſt cauſe, why thou canſt not ſturre, and I will tell thee what it is: Thou now doſt carry the Croſſe vpon thy ſhoulders, as in imitation of Ieſus Chriſt who bore the ſame by this way: But if thou marke it wel, thou doeſt imitate him but litle, for thou doeſt not carry it, as he did, nor as it ſhould be carried. Thou art apparelled in moſt coſtly garments, and he was clothed moſt meanely: Thou haſt on thy head an emperial crowne, and he wore one of pricking thorns: he went with his feet bare, and full of duſt, and thy feet are adorned with purple, embrodered with iewells and precious ſtones.

The wordes and the Patriarke ſeemed to the Emperour to be reaſonable and true, whereupon he cauſed a meane and courſe garment to be brought vnto him. He tooke the crowne off from his head, and put off his hoſe and ſhooes, and thus being bare foot, and meanely apparelled, he followed the proceſſion, vntill he ſet the holy Croſſe in the former place, from whence Coſdroes had taken it 14. yeares before. For this reſpect the Catholike Church ordeined that euery yeare, the feaſt of the exaltation of the holy Croſſe, ſhould be celebrated on the ſame day it was placed againe by Heraclius, in the very ſame place it was ſet when Ieſus Chriſt ſhould die theron. This miſtery befel on the day, that the Church celebrateth it, that is: on the 14. day of September; in the yeare of our Lord. 624. in the raigne of the abouenamed Heraclius. S. Auguſtine S. Ambroſe

broſe and S. Epiphanius ſay: that in the place where the Croſſe of Chriſt was left, Adam was buried, and the dead mans ſcull which ordinarily is painted at the foote of the Croſſe, denoteth and ſignifieth the ſame.

The life of S. Nicomedes Prieſt and Martyr. Sept. 15.

RIght happy are they (ſaith Ieſus Chriſt) which ſuffer for the loue of iuſtice. *This is not to be vnderſtood of them, that are punished by courſe of law for their treſpaſſes. All they who are whipped, ſent to the gallies, and condemned to die, are not happy; but many of them many more iuſtly be called vnfortunate, in that they know not how to reape profit by this chaſtiſement, which their offences deſerueth, but beare it impatiently, yea and die deſperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorious act, affliction cometh vpon them for it, as it befell vnto S. Nicomedes the prieſt, who loſt his life, for that he had buried a holy damoſell martyred by the Pagans, as may be ſeene in this ſtory written by Marcellus the diſciple of S. Peter the Apoſtle, in this manner.*

SAint Petronilla the daughter of S. Peter being in Rome, was ſeene by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe authority, yet went he vnto the houſe of the holy Saint, with a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, and deſired to marry her, and make her his wife. Petronilla ſeing Flaccus (for that was his name) to be a man of great power, douted he would vſe violence, and therefore ſhaped him this anſwere. Me thinke it is not a thing conuenient, to come and ſpeake vnto a damoſell (liuing alone, as I doe) with ſuch a crew, eſpecially in ſuch a matter as of loue, as though thou wouldſt obteine me more by conſtraint, then by loue. I ſhould be thought a foole and vnwiſe, if I would forſake ſuch an honorable perſon as thy ſelfe, that ſueth to mary me, and take any other to my husband: Wherfore my Lord, I beſeech thee to ſend vnto me ſome matrones or damoſells, to ſtay and remaine three daies with me, after which time I will come vnto thy houſe, and the wedding ſhall be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. Petronilla had a maid ſeruãt called Felicula, who was a Chriſtian and very famous, and vnto her Petronilla vttered her mind in great familiarity, and beſought her to aſiſt her in her praiers vnto God, that within three daies God would be pleaſed to take her out of this life. Felicula at the requeſt of her miſtris, was content to doe it. So they two faſted and prayed all thoſe three daies, and did other workes acceptable vnto God.

On the third day, there came vnto them a prieſt and ſeruant of God, dwelling

ling in Rome, called Nicomedes, who said masse, and gaue them the B. Sacrament. S. Petronilla hauing communicated, began a long and feruent speech vnto Iesus Christ, saying: that she had offered her virginity vnto him, with a perpetual vow, and therfore desired him not to permit it to be violated against her will. S. Felicula also as a true friend, aided her, importunating our Lord, to deliuer his handmaid out of that danger, though she desired not her death. It was Gods pleasure to giue Petronilla remedy by that meanes; for hauing ended her prayers, she went vnto bed, and yelded vp her soule vnto God. The matrones and damosells Flaccus had sent, to accompany the spouse vnto his house on the wedding day, came in good time to solemnise the funerals of the holy Saint.

When Flaccus was certified, and saw Petronilla to be dead, he cast his eies vpon Felicula (who was very sorrowfull, for the death of her friend) being verie beautiful, which drew the affection of Flaccus in such sort, that he was enamored of her also, and after many wordes vsed to that purpose, he finished his speach thus: Felicula, chose one of these two things, let it please thee either to be my wife, or els sacrifice vnto the Gods. The good damosell made him this bold answere: I will not be thy wife, for I haue Iesus Christ to my spouse, and I will not sacrifice vnto thy Gods, for that I am a Christian. When Flaccus heard the resolute answere of Felicula, he deliuered her into the hands of the liuetenant to giue iudgement vpon her. He kept her fast in a darke roome for seuen daies, and beside other vexations, he kept her from any kind of sustenance.

Some women that belonged vnto the prison, said vnto her: Alas poore girle, why art thou so fond, as to die willingly this euill death? Take this great Lord vnto thy husband, who is beautifull, riche, and in the flower of his youth, and highly fauored of the Emperour, who hath made him gouernour of this city: other women would haue bene right glad therof, and thou makest no account of him, which may turne to thy damage and losse of life. The blessed damosell replied: I am the spouse of Iesus Christ, and I will not mary any other but him.

After seuen daies were expired, Felicula was led vnto the vestal virgins, where she remained certein daies, but she would neuer eate of the meat that they did eate, because it was offered and sacrificed vnto the goddesse Vesta; for if she had eaten therof, she had giuen a signe to consent vnto their Idolatry, and other Christians would haue bene much scandalised therat. When the deputy vnderstood the constancy of Felicula, he caused her to be taken out of that place, & to be tortured with the torture called Eculeus, & when she was tortured therwith, she said with a loud voice: Now doe I see my beloued Iesus Christ, vpon whom I haue fixed my loue. The executioners said vnto her; Say, that thou art not a Christian, and thou shalt be deliuered from this torture: She answered: I doe not deny, neither will I deny my beloued Iesus Christ, who for my

sake

ſake was crowned with thornes, and had gal giuen him for drinke, and alſo died on the Croſſe. The executioners tooke her off from that torment, and threw her in a gutter or ſinke, in the which the bleſſed damoſell yelded vp her ſoule vnto Almighty God.

Nicomedes the prieſt, that had ſaid maſſe, and giuen the B. Sacrament vnto S. Petronilla on the day of her death, and had layen cloſe and hidden in a caue, for feare of the perſecution, was aduertiſed therof; and one night he departed out of the caue, and tooke the body of S. Felicula from thence, and buried it a mile out of Rome, in the way toward Ardea. Flaccus being told, what Nicomedes had done, cauſed him to be apprehended for the ſame, and being inſtigated by the fiend, willed him to ſacrifice vnto the Gods. The good prieſt ſaid, he would not ſacrifice to any, but to Almighty God, that raigned in the heauens, for that they whom they reputed Gods, were no other, but ſtocks and ſtones, which remained in their temples, like priſoners.

The gouernour commaunded he ſhould be whipped, which was done with ſuch vehemẽcy, that the good prieſt paſſed out of this, vnto a better life in this torment, and his body was caſt into the riuer Tiber, by the commandement of the curſed iudge: but one Iuſtus his ſeruant, ſought carefully after it; and caried it being found vnto a garden of his, nere vnto the walles of the citty, in the way called Numentana, and there he buried it. Vnto which place many Chriſtians reſorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of S. Nicomedes was on the 15. day of September, and on the ſame day the Church celebrateth his feaſt. It was then (as Caniſius ſaith) the yeare of our Lord. 90. in the raigne of the Emperour Domitian, and the ſame he ſaith of S. Petronilla, as is already ſaid in her life. But many thinke it was much ſooner, for if S. Petronilla died in the yeare of our Lord. 90. ſhe muſt be of neceſſitie at that time 6. yeares old, becauſe ſhe was borne before that our Lord gaue the chiefeſt prelacy or Papacy vnto S. Peter her father, for from thenceforth he obſerued chaſtity. And againe, if ſhe were only ſo old, it is not a thing likely that Flaccus ſhould be enamoured of her.

We read alſo in the life of Pope Paul the firſt, that he tranſlated from one place vnto another, the body of S. Petronilla, and that he found an epitaph, which S. Peter the Apoſtle had made at her death. Which being ſo it followeth, that before the yeare of our Lord. 70. in which S. Peter was crucified, S. Petronilla was dead, wherfore in mine opinion her death and the martirdome of S. Nicomedes, was not in the yeare of our Lord. 90. as Caniſius ſaith, but in, or about the yeare of our Lord. 60. in the reigne of Nero.

The life of S. Cornelius Pope and Martyr. Sept. 16.

SAlomon saith in Eccles: The man that sweareth much shalbe full of iniquity, and the plague shall not depart from his house. *The Wiseman doth not say, he that sweareth falsly, but he that sweareth much. For that speaking morally, he that sweareth much, sweareth false at one time or other. This sinne displeaseth God so much, that he deferreth not the chastisement till the World to come, but punisheth it in this life, sending plagues vpon the house where such people be. So then, if the swearer be afflicted with necessities, infirmities, and other troubles of this life, we may thinke he hath deserued it for his manie oathes. Those that be free from such miseries, if they desire to be alwaies free, let them abstaine from oathes, and swearing. This holy Pope Cornelius considering this, to auoide so euill an vse, and custome among Christians, ordained by a decree: That lawfull oathes, as those that be made by order, and before superiors, and by the law, should be taken fasting, as a holy thing, whereof we should aduise vs well. He would for the reuerence of the oath, that they which should sweare, should be fasting, to the ende they should doe it, with more aduise and regard. The life of this Pope Written by Damasus, and other authors, was in this manner.*

SIxt daies after S. Fabianus the Pope was martired, Cornelius a man no lesse learned then holy, was placed in the chaire of S. Peter, who receaued that dignity against his will. S. Ciprian saith he was a Romaine, and sonne vnto Castinus. When he was chosen Pope, the Church was in great troubles; for beside the temporall sword where with the Christians were sharply afflicted, they were encõbred also with the treacherous heresie of Nouatus, which they could not wholly root out: yet this blessed Pope Cornelius, endeauoured with all diligence to confound them, by preaching and doctrine; by which he reduced many of those hereticks to the vnion of the Catholique faith.

After this, the Pope (being aided by Lucina a noble Romane matron) determined to take the bodies of S. Peter and Paul, out of the Cathumbæ where they then were, and to put them in a more comely, and eminent place. The bodie of S. Paul was caried vnto the possession of the aforenamed Lucina, in the Via Ostiensis, not far from the place where he was beheaded, & there was built a sumptuous, and magnificent Church to his honour. The reliques of S. Peter were caried into the Vatican, where in like manner was built a Church, nere to the place where he was crucified. For these good workes, & many other which he did, as also for that many Pagans were conuerted vnto the faith by his meanes, Decius the Emperour banished him from Rome, and sent him to Centum-Celle. S. Cornelius remaining there, wrote oftentimes vnto S. Ciprian

Bishop

Biſhop of Carthage, a holy man, and very eloquent, who in like manner returned him anſweres; & at this day, many of thoſe Epiſtles be extant in his works.

Decius being certified of the neere and priuate friendſhip of theſe two holy men, tooke great indignation thereat, and comaunded: that Cornelius ſhould be led, and brought before his iudgement ſeat, which being done, Decius ſaid vnto the bleſſed Pope in great coller: Thinkeſt thou (Cornelius) that thou doeſt well, and that which thou oughteſt to doe, in doing no reuerence to our Gods, nor obeying our Imperiall comaundements, nor fearing our threats? yea thou writeſt vnto our enemies of the eſtate of the weale publike, both in diſgrace of it, and to the preiudice of the ſame. To this S. Cornelius anſwered: the letters that I haue receiued, meddle not at all with the comonwelth, neither treat of any thing appertaining to the ſame; but they be wholy written in the laud, and honor of Ieſus Chriſt, and of matters only appartaining to the ſaluation of ſoules. Decius was much more moued to indignation then before at this bold anſwere, and commaunded, that the bleſſed Pope ſhould be beaten in his ſight. After that, he apointed, that he ſhould be led vnto the Temple of Mars, and if he refuſed to ſacrifice, that he ſhould be beheaded.

The holy Pope went with determination to ſuffer, not one, but a thouſand deathes, rather then he would deny his faith and his God. By the way he met with Stephen his Archdeacon, vnto whom he gaue in charge to diſtribute the Treaſures of the Church vnto the poore, and he gaue vnto him alſo ſome records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes, to draw S. Cornelius to ſacrifice vnto the Idols, they led him into via Appia, neere vnto the Churchyard of Caliſtus, and in that place they cut off his head. After his death, certaine prieſtes (in the company of Lucila) tooke vp his body, and buried it in a poſſeſſion, in the San-field.

The martirdome of this holy Pope was on the 1. day of September, about the yeare of our Lord 253. the abouenamed Decius being Emperour. He held the ſeat of S. Peter 2. yeares, 2. monthes, and 3. daies. He gaue holy orders twiſe in the month of December, and therein ordered 4. Prieſts. 4. Deacons, and 7. Biſhops. There bee in the decrees certaine Canons of this holy Pope, as the aforeſaid, that he who is by lawfull order and authority to take an othe, ſhould do it faſting. Alſo, that Prieſts be not enforced to ſweare. Alſo, that he, that is vnder the age of 14. yeeres, ſhould not be compelled to take an othe.

Some hold this holy Saint for an eſpeciall aduocate againſt the falling ſickneſ; but the occaſion thereof is not knowen. It ſufficeth that the praiers of the Saints, are of great force and valew with the maieſty of God, for all humaine infirmities, aſwel ſpirituall, as corporall. We may well thinke him an aduocate for the palſey, for as they led him vnto martirdome, he healed a woman that

had the palſey, which woman was called Saluſtia, who with her husband Cereall, was alſo martired the ſame day. This holy S. Cornelius, is one of the fiue Popes, of whom mention is made in the Canon of the maſſe.

The life of S. Cyprian Biſhop and Martyr. Sept. 16.

THE Apoſtle S. Paul lothing the world, and all the things therein, deſired much to goe vnto heauen to enioy Ieſus Chriſt, and to that purpoſe in the epiſtle vnto the Philippians he ſaith. I deſire to be freed and vnlooſed from the bondes of this fleſh, and to be with Chriſt. *The notice he had, that to come to enioy his deſire, muſt be by beheading, did not hinder this his longing.*

The glorious martir S. Cyprian ſeemed to haue the ſame deſire, who when the iudge pronounced the ſentence of death vpon him, auns wered ioyfullie: Deo gratias, *as if he would ſay: that he did not appeale from this ſentence, but gaue God thanks, that it pleaſed him to call him by that meanes. When he came vnto the place of execution, to ſhew that he was beholding to the officer (for the good turne in taking away his life) he requeſted ſome of his freinds who were preſent there, to giue him ſome mony, which he beſtowed vpon the headſman, as a recompence for his labour.*

Pontius his Deacon wrote the life of this holy Saint faithfully, and in an eloquent ſtile. Of Pontius this teſtimony is giuen by S. Ierome, in his booke of eccleſiaſt call writers: Pontius Deacon vnto Cyprian, wrote a worthy booke of his life, vntill the day of his martyrdome, for he was familier with him, and alſo his companion in baniſhment. For which teſtimony of S. Ierome (which gineth him auctority) I thinke beſt to follow Pontius, and to leaue other authors that wrote the life of this holy Saint.

THough the memory of Cyprian Biſhop and martir of Ieſus Chriſt, ſhall endure whileſt the world laſteth, for that he wrote ſo many eloquent and learned workes, yet requiſite it is, that beſide this, he ſhould be regiſtred for his famous and renoumed deedes, and for his moſt holy life, for the good of them that ſhal liue hereafter. And becauſe many haue a care, to deſcribe the martirdomes, that holy men haue ſuffred for Chriſts ſake, making therby their name immortall, it is very iuſt, that the martirdome of S. Cyprian be alſo written, that his eternall memory may be conſerued, ſince he excelled in his life, euen from the time of his conuerſion, and laſtly in his martirdome. We need not to make any relation of his life, before his conuerſion, becauſe it was of no regard, or eſtimation in the ſight of God.

Cyprian was altogether giuen vnto worldly matters, he ſtudied humain letters, in the which he came to be very learned. He was a good rethoritian, and read that ſcience publikely in Carthage, which was his natiue countrey, but after

ter he was conuerted vnto God, and of an Idollater was made a beleeuer, and of a painim a Christian, he gaue himselfe vnto the study of diuinity, and thervnto he adioyned good workes, which be very acceptable vnto God. He especially resolued to obserue chastity: he sold his patrimony, and distributed the mony arising therof vnto the poore: and by this he obteined two things. First, he auoided therby worldly ambition, vnto which worldly riches do draw men, that be welthy: and secondly, he was made perfect in vertue, assoone as he had knowledge therof, and knew what it was. For our Lord Iesus Christ, gaue this counsell vnto a yong man, that in all his life had kept the commaundements of God, and told him, that if he would be perfect, he must sell all that he had, and giue the price vnto the poore.

S. Ciprian beginning to be good, desired also to be perfectly good, for (as I haue said) he sold all that he had, and gaue the mony vnto the poore. This was in him considerable, and also stupendious, because he that soweth, gathereth not the fruit forthwith, he that planteth a vineyard, doth not forthwith gather grapes, he that plãteth a melon or a peare, doth not by & by gather a peare or a melon. This wonder was remarkable in Cyprian, for he had not scarce thrown the seed out of his hand, but he began to reap the corne; the vineyard was hardlie planted, and yet he gathered grapes of it. So, assoone as the tree of the word of God & of faith was planted in his soule, so soone were seene in him the fruits of holy and vertuous workes.

And though that the Apostle aduiseth vs, that the Neophite should not be made a Bishop (to wit one that is newly cõuerted from any sect whatsoeuer, vnto true Christianity) saying: it is not fit to bestow on him so soone a dignity of such account, as it is to be a Bishop, lest there should be any nouelty introduced by him into the Church of God, which might smell or sauour of Paganisme, yet this rule was not obserued in the election of Cyprian; for that which is wrought in other men by time, that did his great & liuely faith operate in him presently, and therfore he was made priest incontinent.

This function he exercised in all sanctity, neither did the memory of the forsaking of his goods, and to see himselfe poore, any whit dismay or hinder him. The flattering and guilefull words of his wife (which he had when he was a heathen) did not hinder him, nor the preferments and reputation he had in the world, no nor his kinsfolks nor friends, were any impediment or obstacle vnto him. His vertue continued firme with him, being in this state, because it was well founded: In such sort, that no temptation preuailed against him any whit: yea rather like another Iob, he blessed and praised God, in the depth of of his tribulations.

Being priest, he dwelt apart from others in a house, which was alway open for, and to the needy. Litle he could doe, because he was poore, but for the litle

that he could, there neuer came widdow, orphan, wounded, or discomforted person, that departed from him without helpe, succour or good aduise. He was a great frend of a priest called Cecilius, who was the man, that with his liuely reasons, and holy admonitions had wonne him from infidelity, and had Baptised him, and this is the cause why he called himselfe Cecilius Ciprianus, alwaies esteeming this priest as his father. Vnto this Cecilius, S. Cyprian gaue and vsed meanes, wherwith to susteine and maintaine his wife, which he had before his conuersion, as also his children, which he had by her; that is to say, one halfe of his patrimony; for the rest he had bestowed vpon the poore.

Cecilius tooke this charge vpon him, to the end Cyprian might better attend vnto the seruice of God, and pious deedes: for the which he grew so renoumed and famous, that shortly after he had bene made priest, he was chosen Bishop by all the people of Carthage, which dignity he refused, as much as might be; alleadging, that in Carthage were many priests, more auncient, well learned, and of good life also, which deserued that dignity much more then he, who had bene an Idollater. But the more he refused it, the more earnest the people were in their opinion, and said that Ciprian, and none other should be Bishop and prelate of that citty.

S. Cyprian seing their resolution, withdrew himselfe vnto his house, & caused the gates to be fast locked. All the people ranne thither in heapes, and enuironed the house in that maner, that he repented, that he had shut himselfe therin; and then he wished, he might get downe away from them, as S. Paul did, but it was impossible, for all the waies were fore-laid with multitudes of people. There were some, who seeing how vnwilling Cyprian was, to accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting some of his imperfections: and saying also that it was not fit, that one who was so lately an Idoliater, should be elected a Bishop so soone. But S. Cyprian being Bishop, vsed those persons that depraued him, with great loue & kindnes, to the wonder of all men that knew it.

When he had accepted the charge and office of a Bishop, he shewed, that in such & like occasions, the voice of the people is the voice of God. No humaine toung can expresse, with what sanctity and prudence, he exercised himselfe in that office. He was compassionate toward the lowlie and the humble, but toward the vaine glorious and hauty, he was rigorous, and austere. He alwaies looked with a cheerefull countenance, but yet with grauity; in such manner, that one could not know, whether he was more to be loued or feared, although he deserued both the one and the other.

His apparell was not very costly, nor yet altogether course and base, because the too much or excesse, was a thing reprouable for his person, and the too litle, was not fit nor conuenient in respect of his function. He was very mercifull toward

ward the poore, & gaue them much almose, of the mony which many rich men gaue vnto him very largely. By these pious deedes Ciprian became in few daies so famous, that among the heathen also he was renoumed, and no lesse hated, as one, by whose meanes many left their paganisme, and were made Christians. For which cause they conferred among themselues how they might take his life away, and to haue a commaundement for it from the Emperours Valerian and Gallien, who at that time persecuted the Church most cruelly, & put many Christians to death euery day.

God did not permit that this their purpose should come to passe as yet, because a man of such holy life, and excellent learning as Saint Cyprian, was, for some short time necessary to be in the Church, to the end, he might with his holy sermons and admonitions, draw many soules out of the bandes of sinne, and bring them vnto pennance; and to the end, he might exhort many to forsake the world, and enter into relligion, and that many damosells liuing in monasteries, might keepe perpetuall chastity. This excellent doctor was also necessary, for to preach the truth vnto heretikes, vnion vnto scismatikes, and peace vnto all the children of God. He was also necessary for the incouragement of the martyrs, and to persuade them with a willing mind, to suffer torments and death, for the sake of Iesus Christ, with hope to acquire the crowne of glory in heauen. He was likewise necessary, to the end that they which only lost their goods in the persecution, should be by him comforted, in making them assured, that they should haue them doubled in heauen.

This persecution being runne through diuers prouinces & cities, came also vnto Carthage, and was put in execution, with such rage and fury, that it was worthy of note, to see the miserable Christians to goe, one, this way, another, that way, all of them in feare and dread, labouring one while to saue their goods, another while to preserue their liues. In a short time the prisons were repleniished with Christians, & not with thieues or malefactors. There was no offence punished, but that which seemed most heinous vnto the painimes, to be a Christian. After certeine daies expired, the Christians which were imprisoned, were taken forth and executed in the high streets with diuersity of torments. Their dead bodies lay in heapes, and no man was so hardy, as to touch, or bury them.

What did the holy Bishop S. Cyprian in this time of great calamity and misery? He called the Christians to him, sometimes one, and sometimes another; and led them into certeine secret places, where he preached vnto them; telling them, that the time was euen now come, in which it was to be clearlie seene, who was in deed the frend of God, by perseuering in the confession of the faith: by not fearing the tirants, that had power to doe harme only vnto their bodies, and not vnto their soules, but rather, the more the bodies were abused,

abuſed, the more glory ſhould redound vnto their ſoules, and that therefore, they ſhould not hate the tirants which perſecuted them, but rather loue, and pray vnto God for them; knowing that Ieſus Chriſt had ſaid, that the difference between the Chriſtian & the pagan is, that the Chriſtian doth loue his frends and foes alſo, whereas the pagan loueth none, but his frends. He made vnto them demonſtration of this verity, by the example of Chriſt, who praied for them that crucified him: and that therefore, if they would be his true children, they ought to imitate him in workes. Many other things ſaid the good prelate vnto them, which if the tirants had heard, they might haue bene conuerted by thoſe wordes. Yet they brought foorth very great fruit in the harts of the Catholikes, becauſe they did much animate them, not to feare the rigour of the perſecution.

Ciprian alſo ordeined many thinges, to preuent and auoid many inconueniences, which happened euery day. As to appoint ſtout and luſtly fellowes, who in the night, at certaine howers of ſecurity, tooke away the bodies of the Martirs, which lay in the ſtreets, and buried them: to others he gaue in charge, that the Chriſtians, which came out of priſon with life (yet very euilly entreated with torments) ſhould be led by them vnto their houſes, and there they ſhould ſee them haue phiſike with all ſpeed. He ordeined others to helpe the Chriſtians, which were deſigned to be taken, and fled hither and thither, and to prouide them ſuſtenaunce and clothing. Theſe, and ſuch other the like prouiſions, did the Bleſſed Biſhop make in that time, full of calamity: and he had ſuch a notable gift in commaunding things to be done, that euery one obeied: and though they put themſelues in manifeſt daunger, yet did they performe al his commaundements.

The Proconſul, who had the charge in Carthage to perſecute the Chriſtians, was aduertized of the good deedes that Cyprian did, whereupon he would be informed, who he was: and when he heard that the people loued him, and that he was of great authority with euery one, he durſt not arreſt him to put him to death, but cauſed his commaundement to be declared vnto him, which was, that he ſhould depart from Carthage, and go vnto a city called Corubitana. In that place he ſtaied about a yeare, but the Proconſull deceaſing, he returned vnto a place neere vnto Carthage, and ſtaied in certeine gardeins, which had bene ſometimes parcell of his owne patrimony, and which he had ſold to be ſpent in almoſe. But he which had purchaſed them, had giuen, and reſtored them againe vnto him freely, without any recompence. And if the perſecution had ceaſed, S. Cyprian had ſould them againe, and had giuen the price (coming of them againe) vnto the poore.

Remaining certein daies in theſe gardens, accompanied with many prieſts and deacons, and other friends (among whom was Pontius who wrote his life) many

many of the city of Carthage, & of other places also came to visite S. Cyprian, and to confer with him of heaueuly matters; and at all times they found him affable and curteous. Euery one was by him comforted, euery one holpen; and he persuaded and exhorted them all to serue God.

Some of his frendes besought him to depart from thence, and to remaine a litel further off from the Proconsul, who being newly come, might seeke to get him into his handes, and put him to death; therefore staying there, he was in great daunger. But he (who had receaued a reuelation, that about one yeares end after his banishment, he should obteine the crowne of martirdome) had not the power to depart out of that place, for he had a great desire to die for the faith of Christ.

The Proconsul had notice, where Cyprian dwelt, & how much people came thither to visite him: wherefore he sent officers to attache him, and being apprehended, he remained one night in the house of one of them, that had taken him. To that place resorted much people, euery one desiring to see their prelate aliue, for they were assured, that right soone they should see him dead. Thither came also many deuout women, but he caused them to depart to auoid occasion of offence.

On the next morning, the holy Bishop was brought before the Proconsull Galerius Maximus, apparelled in pontificall vestures, which made a goodly, and maiesticall show. When the Proconsull saw him, he said; Art thou that Cyprian, that hast the title of Pope, or great Bishop? I am Cyprian (said the good Bishop.) Tell me (said the Proconsull) if thou know, what our Emperours haue commanded; which is that thou must either sacrifice vnto the Gods, or els thou must loose thy life. Cyprian answered; I am a Christian, and I cannot, nor may not sacrifice vnto your Gods: wherefore doe whatsoeuer hath bin commanded vnto thee.

The Proconsull waxing wroth, said: Thou hast liued sacrilegiously, and hast drawen many vnto thy deuotions, & you all haue made a confederacy against the Gods, whom the Romain Emperours adore, and thou wouldest neuer obey their decrees. But because thou art the author of this euill, my will is that thy doctrine be written with thy bloud, to the end, thy adherents may take example by thee, and be aduised by thy death. Hauing said thus: he pronounced the sentence, that Cyprian should be beheaded. The blessed Bishop then said. I render infinite thankes vnto God, who is pleased to deliuer me from the prison of this body. The officers of Iustice incontinent led him to be executed according to the sentence. Much people followed him, euery one lamenting, and all of them saying with a loud voice: *Cut off all our heads together with his.*

When they came to the place of martirdome, the B. Bishop put off his pontificall attire, and wrapped and foulded vp the same againe, and gaue it vnto

his deacons, and remained only in his laſt linnen garment. He then requeſted one of his frends, to giue him ſome mony, who gaue him twenty pieces of gold, all which he gaue vnto the headſman, in recompence of the ſeruice he expected to receaue of him. His frinds and the cleergy, that were in the place, lamented bitterly, and laid their garments on the ground, that his bleſſed bloud might fal on the ſame. He himſelfe put the napkin ouer his eies, and being on his knees, the headſ- man performed his office.

Aſſoone as S. Cyprian was beheaded, the prieſts that were in that place, verie reuerently tooke vp his body, and caried it vnto the graue. But they fearing leſt the pagans would take it out of that publike place, and vnbury it, & pull and diſmember it in pieces, the ſame prieſts by night tooke it out of that place, and caried it into the field of Macrobius Candidus. S. Cyprian was the firſt prelat that was martyred in Africa. Of him, his life and death, much mention is made by many holy men and graue Authors. As S. Auguſtine, S. Ierom, S. Gregory Nazianzen, and Prudentius, Maximus Biſhop of Turine, Paulus Diaconus, Lactantius Firmianus, and Euſebius Ceſarienſis.

You muſt note, that S. Gregory Nazianzen ſaith: that S. Cyprian was a magitian or inchaunter, who tried by his art, to gett the loue of a yong woman called Iuſtina, and that hauing ſent the euill ſpiritts to bring her vnto him, they could not bring her, no nor come neere her. And this he ſaith, was the occaſion of his conuerſion, and that the yong maid Iuſtina was martired with him. Marcus Marulus ſaith the ſame. They and the others that ſay thus, are deceaued; for they make but one Cyprian of two that were. Ciprian Biſhop of Carthage, a moſt holy doctor and martyr, was one; and Cyprian the ſorcerer or coniurer, was an other: The times, wherin theſe two Ciprians liued, were diuers; and the Church celebrateth their feaſts on ſeuerall daies. The feaſt of S. Cyprian Biſhop of Carthage, whoſe life we haue written at this time, is celebrated on the ſame day that the feaſt of S. Cornelius the Pope is, vnto whom he was a great frend, and many letters were written from the one vnto the other, and they were martyred on the ſame day, but in ſundry places, and not in the ſame yeare, as S. Ierome and Ado of Vienna ſay.

The day of the martirdome of S. Cyprian, was on the 14. day of September, in the yeare of our Lord 259. But the Church tranſlateth his feaſt vnto the 16. day of the ſame moneth, becauſe that on the 14. day is celebrated the feaſt of the exaltation of the holy Croſſe, and on the 15. day, is celebrated the octaue of the natiuity of our Lady. The feaſt of S. Cyprian the ſorcerer, who was martyred with Iuſtina the virgin, is celebrated on the 26. day of September. This S. Cyprian liued in the time of the Emperour Claudius. 2. And S. Cyprian B. of Carthage was in the time of Valerian and Gallen. One was borne in Carthage, and the other in Antioche.

God

God ſome times permitteth the ſaints to erre in ſome matter, for if they ſhould not erre in ſome one thing, they might be thought to be more then men. The which befell vnto S. Cyprian, whoſe life we haue written: for he was in an opinion, that thoſe, which had bene Baptiſed by heretiks, although they had obſerued the forme, which the Church obſerueth in Baptiſme, ſhould and ought neuertheles to he rebaptiſed, and herein he erred: but as S. Auguſtin ſaith, the ſpot of this error was waſhed away with the bloud, which he ſhed in his martyrdome: Venerable Bede ſaith; that the reliques of S. Cyprian were brought from Africa into Fraunce, and that they be in Lyons.

The life of S. Euphemia Virgin, and of SS. Lucy and Geminian Martyrs. Sept. 16.

IEſus-Chriſt ſpeaking vnto his Apoſtles of the perſecutions, that they were to ſuffer for his ſake, as alſo others which ſhould come after them, ſaid theſe wordes: The ſonnes ſhall ariſe againſt their owne fathers, and ſhall procure their death, by accuſing them vnto tirants. *This was accomplished according to the letter in a Romain matrone called Lucy, who was accuſed by her owne ſonne before a tirant, that shee was a Chriſtian. for the which shee was alſo put to death. The church celebrateteth her feaſt, together with that of SS. Geminian and Euphemia; for that they were martyred all three on one day, by the ordinance of one and the ſame tirant, though in ſundry places. Their martyrdome was written by venerable Bede. Vſuardus wrote the ſame; and likewiſe Ado Archbishop of Treuers in this maner.*

IN the time of the Emperour Diocletian, there was in the citty of Chalcedon a Senator called Philophronius, he had one only daughter named Euphemia, who being a Chriſtian, was as much ennobled for her vertue, as for her bloud. Shee was put into priſon by a Proconſul called Priſcus, who commanded her to ſacrifice vnto his Gods. The holy virgin denied it with a valiant courage, for which cauſe, he put her into a more lothſome priſon, and after a fewe daies, brought her to a publike hearing, and then ſeeing her to be conſtant and reſolute, he commaũded her to be tortured. The torments were ſuch, that they would haue bereaued the ſtouteſt and luſtieſt man of his life, and much more ſuch a tender damoſell, as Euphemia was.

At the firſt, they did beat her with wands of Iron, then they put her on the torture called Eculeus, which diſiointed all her tender limmes. Then an engin was made with a wheele full of kniues; which being turned round about, came to ſtrike alwaies in that ſame place where the holy ſaint was to be tied. The

wheele was ſet in order, and Euphemia was tied therto, but becauſe the torment was ſo dreadfull, the holy ſaint made her prayers vnto God; and behold there deſcended from heauen an Angel, who broke it to ſhiuers. The maſter of that engine died in that place with many other perſons; whereupon the kinsfolke and frends of the ſlaine men, kindled a great fire to haue burned the holy virgin therein, as though ſhee had bene the cauſe of their deaths: but by the grace and fauour of God, ſhe was freed from thoſe fiery flames, without receauing any harme at all. Laſtly, the proconſull commaunded ſhee ſhould be giuen as a prey vnto the crueltie of ſauage beaſts. She being already wearied of enduring ſo great torments, beſought God that this might be the laſt, and ſo it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate her fleſh at all, and in this maner was finiſhed the glorious conflict of S. Euphemia.

The life of SS. Lucy and Geminian Martyrs. Sept. 16.

SAint Lucy was a Romain matrone, who had bin married, and her husband deceaſing of infirmity, ſhee continued widow from the age of 36. yeares, vntill the age of 95. yeares. Shee was a Chriſtian, and ſpent her time in pious and vertuous actions, and had a ſonne called Eutropius, who was fully as wicked, as his mother was good. And becauſe his mother reproued him for his miſdeedes, ſhee grewe odious vnto him, and he vſed a moſt enormous villany, that ſo he might liue as he liſted and liked, and this it was.

At that time, the perſecution which Diocleſian and Maximian vſed againſt the Chriſtians, was terrible, and executed with all rigoure: the accurſed ſonne went to one of them, and accuſed his mother Lucy, to be a Chriſtian. The emperour forthwith commanded her to be apprehended, and ſo ſhee was. And when Lucy continewed fitme and conſtant in her faith; he commaunded, ſhee ſhould be put into a great Cauldron, full of pitch and molted lead; but the holy ſaint was taken out, this torment not doing her any harme.

Then the tirant commaunded, that ſhee ſhould be put to open ſhame & reproch, cauſing her to be led gyued and fettered thorough the city; which was not only a reproch vnto the holy ſaint, but alſo a greuous paine, with the great weight ſhe carried; and it was augmented in that ſhe was ſo aged; & moreouer, the officers forced her to make haſt, to giue vnto her the more annoy. S. Lucy being in this maner euill entreated, came nere vnto the houſe of a noble citiſen called Geminian, who kept certein Idols in a priuate roome, all which did fall vnto the ground, when S. Lucy paſſed by. This was the cauſe, that Geminian with others that imitated him, were conuerted vnto the faith of Chriſt.

Gemi-

Geminian ranne vnto the place where S. Lucy was; and kneeling on his knees before her, ſaid that he deſired to be a Chriſtian, and requeſted her to pray vnto God for him, that ſince God had giuen him that good deſire, that he would alſo giue him ability to performe and to accompliſhe it. The officers hearing this, laid hold on him, and led him vnto Diocleſian, who commaunded, that both Lucy and he ſhould be beheaded, and ſo they were. The martyrdome of theſe three ſaints, Euphemia, Lucy, and Geminian was on the ſame day, that the Church maketh commemoration of them; to wit, on the 16. day of September about the yeare of our Lord 290. the aforenamed Diocleſian & Maximian being Emperours. Metaphraſtes, Zonoras, & Euagrius make mention of S. Euphemia.

The life of S. Ianuarius and others. Sept. 19.

AMong other the great miracles which are read in holy writ, wrought by our Lord God in his ſeruants; in mine opinion, that in the 3. cap. of the Prophet Daniel is the moſt principall and the cheefeſt. The proud king Nabuchodonoſor, deſirous to be accounted a God on the earth, cauſed to be made that huge, and moſt prodigious ſtatua, repreſenting his perſon. He iointly ſent forth a publike proclamation; that all and euery one of his ſubiects, none exempted, ſhould adore it on their knees, at the ſound of ſondry inſtrumēts The three yong Hebrue gentlemen called Ananias, Azarias and Miſael (other wiſe Sidrac, Miſac, and Abdenago) being requeſted ſo to doe, denied it, they remained faithfull vnto God, to whom principally and only apperteineth diuine worship; not reſpecting the great fauours they had receiued of the king; not regarding his large promiſes and offers of great wealth; not caring for his threats, nor eſteeming the loſſe of their owne liues.

The king, who more rightly might be called a tirant, in a rage and fury, cauſed a great ouen to be heat ſeuen times more, then it vſed to be; and thoſe bleſſed yong men clothed as they were, to be caſt into the ſame. But they by the merite of their faith and religion toward God, were not touched nor hurt by the fier, in their garments or bodies; but walking ſecurelie in the midſte of the fornace, as if it had bene a hall, or faire ſtreet, did ſing praiſes, and lauded God merily and ioyfully. And that which more increaſed the wonder, there diſcended an Angell downe from heauen, who caſt the burning flame violently out of the ouen, which burned and conſumed the Chaldeans, and officers of the king, that were neere vnto the mouth of the fornace.

It pleaſed our Lord to doe the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius the Biſhop. He, for that he refuſed to worship the Idols, and to wrong the maieſty of God, and regarded not the threats of torments, nor was moued by the flattering promiſe of temporal goods, was (after many torments endured by the cōmaūdements of a preſident, vnder Diocleſian that cruell tirant, and other his diuelliſh miniſters)

caſt into a burning fornace, made as hote as it could be: and yet the bleſſed man remained without any hurt at all, and he together with the Angells ſong praiſes, and rendered thanks vnto our Lord: and the wicked officers were all conſumed, and burnt miraculouſly with the flame of the fire, which came out of the fornace. The life and death of this holy Biſhop and his fellowe martyrs (as it is gathered out of the catalogue of ſaints, the Romain breuiary, and martyrologe) is as followeth.

SAint Ianuarius and his companions, that is to ſay, Feſtus, Soſius and Proculus Deacons, Deſiderius the Lector, Acatius, and Eutiches were martyred nere vnto the city of Pozzuolo, vnder the perſecution of the Emperour Diocleſian, Tymotheus gouerning that prouince for him. This gouernor being ſent by the Emperour vnto Nola in Campania, with commiſſion to root out the Chriſtians; apprehended and impriſoned Soſius Deacon of the church of Meſſina, and Proculus deacon of the church of Pozzuolo, and Acatius, and Eutiches, cittizens of Nola and laymen.

But he commaunded Ianuarius the Biſhop of Beneuentum (accuſed afore that time to be a Chriſtian) to be layd hold on, and brought before him. And when he nether for much entreaty, nor for ſharp threats, would be drawen to the ſacrifice of the Idols, the gouernour apointed a fornace to be heated three daies together with continuall fire, and that then Ianuarius (who in the meane ſpace was kept in priſon vnder a ſure gard) ſhould be caſt therinto in the midſt of the burning flames, without any releaſe or fauour to be ſhewed. He entred the ſame, hauing with great humility made his praiers vnto God, where ſinging together with the Angels, he went vp and downe without any hurt at all vnto his body.

The ſouldiers made relation of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be ſeene more apparantlie if it was ſo, as they ſaid: which when they did, the flame broke, and ruſhed out violently, and conſumed a huge number of the pagans that ſtood about it. But Ianuarius came forth of the ouen ſo, that there was no ſhewe or apperaunce that any thing was burned; no, not ſo much as the haire of his head, or of his garment he had on. The gouernour attributed (impiouſly) this thing vnto ſorcery, and comitted him againe into faſt priſon: but one the next day, he called him to appeare before him, and in a raging fury, made the officers to ſcourge him, which they did vntill the ſinewes were ſeparated from his bodie, and then he returned him back to the priſon, in which time he diuiſed and inuented new puniſhments, and torments, for his further affliction.

Vpon this; Feſtus the Deacon, and Deſiderius the Lector of the city of Beneuentum, went vnto the gouernour, and complained vnto him of the great tortures the holy prelat had endured: but the tirant not diſgeſting their wordes and

and reproſes, they were (by his commaundement) ſtaied, and laid in Irons in the ſame place where Ianuarius was. This being done, Timotheus the gouuernour determining to go vnto the city of Pozzuolo, commaunded all the aboue named martyrs, to be driuen before his chariot in fetters, to the terrour and example of other, and that they ſhould be put into the Amphitheater of that citie, where the beares ſhould be put out againſt them. But the ſauage beaſts forgetting their naturall fiercenes, laid aſide all their cruelty, and became milde, and tractable like lambes, lying downe at the feet of the martyrs. The gouuernour not knowing what to do more vnto them, at the ſight hereof, gaue ſentence that they ſhould be beheaded.

The which ſentence being read forthwith, and the holy Saints being led to the execution thereof, the gouernour miraculouſly became blind of both his eyes. Wherfore he inſtantly ſent back to Ianuarius, and beſought him to make his praiers vnto his God for him, that he might be deliuered from this miſerable darknes: which Ianuarius doing, his ſight was reſtored incontinently. The pagans ſeing this euident miracle, 5000. of them were conuerted vnto the faith of Chriſt, but the Gouernour was no leſſe vnthankfull for the benefitt receaued, then obſtinate in his euill purpoſe; yea, was more enraged, for the conuerſion of ſo many people, and ſent back Ianuarius and the others alſo, to be put to death according to the ſentence.

A certein old mã requeſted Ianuarius to leaue ſome thing of his vnto them, that ſhould be a witnes or remembrance of his martyrdome, and of his death, and auowched that he would keepe it as a Iewell; vnto whom the Biſhop promiſed to giue his napkin after his death. To conclude the holy martyrs were beheaded: to wit, Ianuarius Biſhop, Feſtus and Proculus Deacons, Deſiderius lector, Acatius and Eutiches; afterward Soſius, who among the reſt ſhewed himſelfe moſt couragious and prompt to dy, though kept in priſon ſome few daies before he died.

S. Ianuarius did appeare vnto that ſame old man after his martirdome, and according to the promiſe he made vnto him in his life, he gaue vnto him his napkin or ſcarfe (wetted in his bloud) wherwith he had couered his face, when he was beheaded. The ſame ſcarfe or napkin the good old man ſhewed vnto the officers, that came back from the execution. And at the ſame houre the holy martyrs were put to death, the gouernour was haled by the deuill, and by him long vexed, and in that miſery died. The mother of S. Ianuarius being then in Beneuentum (where her dwelling was) ſawe in her ſleepe her ſonne in the sky mounting vp toward heauen: and ſhee noting the houre, and the day of the viſion (ſo I call it rather then dreame) found that at the ſame time he had receiued the crowne of martyrdome.

There alſo befell in this his martirdome another cõſiderable accident, which

was:

was: when the martir of God Ianuarius was beheaded, and that the napkin or ſcarfe was bound ouer his eyes, there fell vnto the earth together with his head, one of the fingers of his hands alſo. And whileſt the Chriſtians attended, and waited oportunity to burie his bodie by night, as alſo the bodies of the other martirs, Ianuarius appeared vnto them, and willed them to ſearch for his finger, and to bury it with his head, that was cut off: which they diligently and ſpeedely did, and buried all theſe bleſſed bodies nere vnto the citie with great honour religion and deuotion.

Then did euery one of the cities there about of a good pious deſire, elect and chooſe ſome one of theſe glorious martirs to their protectors and patrons. The Neapolitans caried away the body of S. Ianuarius, which had bin firſt at Pozzuolo, and after at Beneuento, & then came to the goodly monaſterie of Monte Virgine: and laſtly, in the time of Pope Alexander 6. it was tranſlated vnto Naples, and entombed very honorably in the Cathedrall Church; In which place may be continually ſeene very great miracles. And this alſo ſhalbe worthy of eternall memorie, that when there came from the hill Veſunius (nowe called Mount de Somma) balles of fire and aſhes in ſuch aboundance, that not only the inhabitãts dwelling nere thereunto, but alſo they which dwelt further of, were in great dread and feare, that all the country there about would be conſumed and deſtroyed by the fire; the ſame was wholly and vtterly extinct and quenched, by the merits and patronage of this bleſſed Saint. Wherefore the Grecians haue put him in their Kallender, and do likewiſe euery yeare make an honorable memory of him, in celebrating the feſtiuall day of his martyrdome.

Yet moſt ſtupendious is the miracle, and ſtraunge the wonder, that to this day is ſeene in the ſame city of Naples, which is this. His bloud, which is kept is in a violl of glaſſe, congealed & hardened very much, yet let it be put right before, and againſt the head of S. Ianuarius, and it doth melt, & diſſolue in ſuch ſort, that it ſeemeth to boile or ſeeth, as if it were liuely, and did iſſue and ſpring euen then out of the veines. The paſſion of all theſe bleſſed Saints, was on the 19. day of September vnder Diocleſian and Maximian Roman Emperours, in the yeare of our Lord. 305. Our holie father Pope Sixtus 5. in the firſt yeare of his papacy by a Bull commaunded, that the ſaid bleſſed Saints ſhould be put in the Calendar, and their office and maſſe ſhould be celebrated by all faithfull Chriſtians, on the day of their Martyrdome.

The life of S. Euſtachius and others. *Sept.* 20.

WE read in the booke of Numbers, that Balac king of Moab, douting the Iſraelits would come, and make warre vpon him in his realme, ſent meſſengers for Balaam the

the Prophet, that he might curse them; imagining by that meanes to haue the victory against them. The Prophet went at his request (which displeased God) and rode on an asse. It fell out that the Asse, after a litle trauell, staied, and would not go forward. The prophet rated and beat her, and stroke her without discretion or iust cause, and (as the scripture saith) God opened the mouth of the beast, who also speake vnto him. Then did an Angell also speake in the defence of the Asse vnto the Prophet, and moreouer told him what he should do.

This history may be fitly applied vnto S. Eustachius; who wandering in the paths of Idollatry and heathenishe errors (a thing abhominable in the sight of God) was admonished of his errors, by a wonderfull meanes God vsed toward him, to wit: he made a hart or stag to speake vnto him, and to instruct him what he ought to doe. The life of this glorious saint, and of his fellowe martyrs, was written by Simeon Metaphrastes, and by Antonius Bishop of Florence in this manner.

IN the time of Traiane the Emperour, there was in Rome an honorable & noble Lord called Placidus, who was generall of the horse. And though he was a paynim, yet did he workes in themselues good. He was charitable, pitifull, iust, and faithfull vnto his Lord. One day, as Placidus went a hunting, he spyed a goodly harte, and pricked his horse with the spurres, in pursuite therof. The hart or stag made a stand on a high eminent place; and when Placidus approched nere, it seemed vnto him that the hart had the signe of one crucified betweene his hornes, and withall he heard a voice which said: *Why doest thou persecute me.* Incontinent he alighted from his horse, and kneeling on the ground, said: who art thou, Lord, that speakest vnto me? The voice replied, I am Iesus Christ the sonne of God, who descended from heauen vnto earth, and was crucified for the saluation of mankind, and rose againe to life on the third day.

Placidus replied againe: Lord, what is thy pleasure, I shall do? In what sort, wilt thou haue me to serue thee? It was answered vnto him. My will is that thou, thy wife, and all thy familly be Baptised, and so thou shalt find the true way to go vnto heauen: and when thou art Baptized, my will is, that thou be patient, and tollerat willingly the afflictions that shall befall vnto thee, and this doe for my sake. This being said: the hart ran swiftly away, and departed out of his sight. Placidus wondered exceedingly, and at that instant God touched his hart, and so enlightened him, that he beheld the blindnes and misery, in which he then was, by giuing diuine worship to stockes and stones. He went home without delay, and conferred, and shewed his intent vnto some Christians: and to conclude, he was Baptized, wherein he chaunged his name from Placidus, and tooke the name of Eustachius, his wife (called Theophista) and his two sonnes Agapitus and Theopistus, were Baptised also.

After a few dayes, Eustachius being well instructed in the Christian faith, the deuill began (God permitting it) to persecute him, as he did Iob. The first

thing was; he slew al his beasts and cattail, wherof he had great store; then did all his slaues and bondmen die: and briefely he lost all his goods, became so poore, and was so abandoned of the world, that he was forced to depart out of Rome, and lead a priuate life in a poore village. In that place the fiend did also persecute him, for he incited some wicked persons to take his wife from him, and he had not power to resist and withstand them, but God did alwaies so preserue her, that shee was neuer dishonored. He lost also his two sonnes, and he remained alone, in so great necessity, that he was faine to dwel with a rich citizen, who made him his bayly, and ouerseer ouer one of his farmes in the countrey.

Although the good Euſtachius saw himselfe brought into this great misery; yet euidently appeared in him a generous minde, and Christian resolution, to tollerat euery thing with patience. God proued him like another Iob, but when he was in this hard case, he thought of him, and restored him vnto his former estate. For the Emperour Traian hauing designed to make awarre of much import, and considering that to bring it to the wished end, he must haue an expert generall, he called Placidus to his remembrance, whom he iudged a man fit for that charge: After diligent enquiry, he was found, and made generall of the forces, which charge he hauing receaued, as he was carefull in mustering men for this great seruice, he came to the knowledge of his two sonnes Agapistus, and Theopistus, who were among the other souldiors of the army. He also found againe his wife, who in poore and meane array was a seruant to an Inholder. The ioy Euſtachius had, and the infinit thanks he yelded vnto God, to see himselfe deliuered and free from his former miseries, and to haue found againe his wife and two sonnes, cannot with words be expressed.

After he had accomplished his enterprise committed vnto him, he retorned vnto Rome with great honor, and found Traian dead, and Adrian installed in the empire. Euſtachius was receued into Rome with great pompe and triumph, aswell by the Emperour as by the whole senate. And because the custome of the Romain Capteines was; that when they entred Rome with victory, they went vnto the temple of Iupiter, and there they sacrificed, Euſtachius excused himselfe, saying, he could not do it, because he was a Christian. The Emperour, the Senate, & all the people thought, that if the accustomed sacrifice was not done, they should neuer after haue any victory, for which cause, thy were very earnest that Euſtachius should sacrifice. Euſtachius confidently denied to do it, saying, he was a Christian; and that he would not sacrifice vnto any, but vnto Iesus-Christ.

The emperour being wroth at this answer, commaunded that Euſtachius, his wife, and two sonnes, should be put to death: and to effect it, he bad, that they should be put in a place, where a fierce Lyon should teare them in pieces. The Lyon was let out against the holy martyrs, but he lay downe at their feet, and

and did them no hurt at all. The emperour seeing the same, commaunded to make a great bull of brasse hollowe within, and in this concauity he caused S. Eustachius, his wife, and sonnes, to be inclosed, and then to sett fire vnder it, and in this torment, the glorious saints rendered their soules vnto God. The Bull was opened, and their bodies were found without any blemish (but that they were dead) and had not burnt one hayre of their head, which astonished the Pagans, and much edified the Catholicks; who tooke those blessed bodies, and buried them honourably.

The martyrdome of these holy saints, was on the same day the Catholike Church celebrateth their feast, to wit: on the 20. day of September, in the yeare of our Lord. 118. The seuenth generall Sinode, S. Iohn Damascen, and Metaphrastes make mention of S. Eustachius. Nicephorus Callistus recounteth his life in particuler, and the mistery of the Hart, and the Crucifixe also. Beside the saying of this Author, the vniuersall picture of the whole Church is an important proofe, for that this holy saint is alwaies painted on his knees before a Harte, which hath the Crucifixe betweene his hornes, which was that which spake vnto him.

The life of S. Mathew Apostle. Sept. 21.

WE read that the Prophet Elias, considering howe few the men were that serued God in his time, and the multitude of them that offended him, being desirous to correct them, that they might amend, prayed, that it might not raine: God graunted his request, and in there yeares and a halfe, there fell not raine: The people dyed of famine, and yet they did not amend their wicked liues. Helias also remained firme in his purpose, that God should not permit it to raine. God said to him (as S. Iohn Chrisostome supposeth) Behold Helias, it troubleth me to see so many people dy with famine, if thou wilt, that all be good, get thee into heauen, for there be all good: and let me remaine herevpon the earth, that I may make prouision for the necessities, which my people and creatures suffer and endure. I would not haue thee to thinke, that they haue vtterly abandoned me, for I haue yet 7000. men, who haue not howed their knees vnto Baal: Among others, there is Helisæus, who is following twelue yoke of oxen, goe and call him, bid him leaue all, and come with thee, and be thy disciple.

Elias obeyed straight, and went to the place, where Elisæus was, and said to him: Come and followe me. Helisæus also obayed incontinent, only he requested, to go and take his leaue of father and mother, kinsfolke and frends. The Prophet was content, and went with him: Wherevpon Helisæus made a solemne banquet, tooke leaue of them all, entending to followe the Prophet Elias. Perhaps his father and friends said thus to him: Helisæus, marke well whom thou meanest to followe: consider that he is a poore man, and hath no clothes to his

back, but only a garment of camells skinne; he faſteth much, he is much perſecuted by Queen Iezabel, and many others who deſire his death: Theſe words were in vaine, for he was reſolued to followe Elias: and it was euident, that this his reſolution was good, for afterward being his diſciple, when Elias was taken away from him, he did more and greater miracles, then euer Elias had done.

This figure fitteth, and agreeth to S. Matthew the Apoſtle and Euangeliſt: For Elias being a figure of Ieſus Chriſt, was much diſpleaſed to ſee ſo many offend God, and ſo few to ſerue him. Elias praied God that he would not let it raine, that men might die: but Ieſus-Chriſt did not ſo; for he was by nature mercifull, and full of compaſsion, and to ſee his creatures periſh, was vnto him a moſt greeuous torment: yet went he to ſeeke out ſome that might ſerue God; who though they had not done it before time, yet might they doe it for the time to come. Elias found Eliſeus while he plowed; ſo Ieſus-Chriſt beheld S. Matthew with the eyes of his mercy, not plowing, but a worſe trade; for he lent monie vnto vſurie: yet the plowing and ſowing, hath ſome ſimilitude with lending to vſurie. He that ſoweth, alwaies gathereth more then he ſoweth. So the vſurer alwaies receiueth more, then he lendeth out. Helias called Eliſeus, and he followed him, but yet he would make a banquet to all his kinsfolke and frends. So alſo when Chriſt called Matthew and he followed him, he made firſt a banket in his houſe (where Ieſus was preſent) with his fellowe publicans and toll-gatherers, frends vnto S. Matthew.

Theſe men might ſay to S. Matthew the ſame, that the kinsfolke of Eliſeus ſaid to him, or in this manner: Matthew wilt thou forſake and leaue all thy goods and money, and go with a poore man, and one that is perſecuted, as this man is? What thinkeſt thou to get in his company? it may be, if the Scribes and Phariſeys determine once to put him to death, they will doe the ſame to thee alſo for his ſake; for ordinarily the diſciples ſpeed as bad as their maiſter. Theſe words ſturred not S. Matthew from his good purpoſe, to giue ouer all and follow Chriſt. The going in Chriſtes company was fortunate to him; for he made him his Apoſtle, and Chronicler, and gaue vnto him an admirable ſpirite, like the ſpirit of Eliſeus, and after the Aſcenſion of our Lord into heauen, he did many miracles. The life of this glorious Apoſtle is collected out of the Ghoſpell, and other good Authors, who do make mention of him.

SAint Matthew was a Galilean, borne in Cana where Ieſus-Chriſt conuerted the water into wine. He was a Publican, a tolle-gatherer and a vſurer, which was the moſt infamous trade, that could be among the Hebrews; they reputing it the moſt heinous oppreſſion that could be, for the Emperour of Rome to enforce them (being the elect people of God) to pay tribute and tolles. And although they paied, yet they alwaies proteſted, that violence and force was offered to them: their agreeuances were encreaſed, by the letting out the tributes and tolles to farme, which is the cauſe, that the publicans (who were they that rented them, and moreouer lent money vpon vſury) were counted by the Iewes worſe then the Pagans and Heretiks, for which cauſe the ſonne of God (con-

(conformable to their opinion) when he inſtructed S. Peter how to correct his brother, ſaid vnto him, that the ſinner ſhould be reproued firſt ſecretly; the ſecond time before two witneſſes; and that at the third time, he ſhould denounce it to the Church: and if he did not then amend, he ſhould be reputed as an Ethnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tolle-gatherer, or vſurer. Which among the Iewes was a name of ſurpaſſing reproach and infamy.

One of theſe was S. Matthew (yea Metaphraſtes ſaith) he was the head of them all, for he was a man expert, practicall, and of a good inſight. It fell out then, that Matthew being at the receit of cuſtome, Ieſus-Chriſt paſſing that way looked on him; called him and ſaid Follow me: Aſſoone as Matthew heard theſe words, preſently he left his books, his writings, money, and other things, and followed him. Herein there are two conſiderable things: One is, that Ieſus called Matthew; and the other is, that Matthew followed him. In Chriſt calling of Matthew, may be conſidered his exceeding great mercy: for he called him being a publike ſinner, to be his diſciple: Now who though neuer ſo great a ſinner, will feare to approch and come neere vnto Chriſt, ſeing how he did wellcome Matthew? If Ieſus call Matthew the Publican, what ſinner will he driue away from him? but perhaps the ſinner wil ſay, I am content Ieſus-Chriſt ſhall not driue me away from him: yet if I ſhould not come vnto him, I wiſhe that he would behold me, as it pleaſed him to behold S. Matthew, and to call me as he called him. To this I anſwer, that it is true, God calleth not euery one with ſuch efficacy, and doth not behold all ſinners, as he beheld S. Matthew; for that was a ſpeciall grace done to him, and to fewe others; yet is it moſt true and certaine, that God doth behold, and call euery one; and if they will amend, and diſpoſe themſelues to a better life, he conuerteth them to him, and maketh them holy ſaints. We ſee ſometimes, that a lodging hath the windowes ſhut, and the ſunne beateth at them, and cannot enter; if the ſunne doe not enter into the lodging, it is not his fault, but of the man, that doth not open the windowes. Open thou the window, and the ſunne entreth in.

The ſame doth the ſunne of Iuſtice, our Lord God, he ſaith he ſtandeth at the dore, and knocketh; let the dore be opened to him, let the ſinner be diſpoſed, and doe his duety as he ought, and God will not faile of his part. He ſaith not only, that he ſtandeth at the dore, but ſaith alſo, that he knocketh and calleth. And in deed he ſaith the truth, for he doth neuer any other thing, but call; and that all men might heare him ſpeake, he mounted vpon the tree of the Croſſe. To that place euery ſinner may looke, and ſee that Ieſus is euen hoarſe with calling ſo much. He ſhall ſee his two eyes are become two founteins, and for that he ſeeth fewe people come to his ſide, he doth not ſhew himſelfe ſterne or fierce againſt them that haue offended him, but rather kinde and louing.

He ſtandeth with his armes abroad, to embrace them that reſort to him. He boweth his head to giue them the kiſſe of peace, he ſheweth his pierced ſide, that they may enter into his hart. He calleth not the Chriſtian to take off the crowne of thornes, and to put it on his head. He would not be ſpoiled of his owne beatings, and lay them on him. He would not haue him drinke the gall and vinagre, which was giuen him. He would not haue him nailed to the Croſſe in his company. To conclude, he doth not call him, to take life away from him, but to giue life vnto him. He calleth him to come into his company, & to continew in ioy and gladnes.

Yet true it is, that he would haue the ſinner do penance, and not lay it wholly on Chriſts back. But let the pénance be neuer ſo great, if that, which Chriſt hath ſuffered for the ſinnes of other men be conſidered, who will thinke the pénance done for our owne proper ſinnes, to be ouer great? In this manner Chriſt Ieſus calleth euery one, and repelleth none from him; yet fewe there be who are ſo called, that go after him. To ſuch as theſe be, happeneth the ſame that before happened to Samuel being yet a child, for God called him, and he went to Heli being an old man, and neere to his death. Chriſt calleth many alſo, and they childiſhly runne vnto the world, and to vanity.

Such as theſe be, doe not imitate S. Matthew, who was called but once by our Sauiour, and incontinent he followed him. S. Matthew did not ſay, I will firſt diſpatch my buſines, & ſumme vp my accounts, nor ſought for excuſes as manie ſinners doe (prolonging their conuerſion vnto God) but he left euery thing at an inſtant. S. Ambroſe ſaith; he that firſt tooke away other mens goods, now left and forſooke his owne. When a wand is crooked, if one would ſtreighten it, he muſt bow it the other way: So Zacheus, who was another publican, ſaid, if he had deceiued any man, he would reſtore it foure fold. But the good S. Mathew, not only ſatisfied the deceit done, with part of his goods; but left all, and followed Ieſus-Chriſt. You ought alſo to vnderſtand, that the ſame S. Mathew reciting his conuerſion ſaith, that he made a feaſt forthwith vnto our Sauiour; which he did, not ſo much to honour him, as that he might conuert many of his kinsfolkes and frends, that came to the banquet. This is true charity: when one is not content to ſerue God himſelfe only; but procureth and endueth others to ſerue him alſo.

The Scribes and Phariſies who were a people malignant, and enuious againſt Chriſt, and ſought to find matters in his doings and ſpeeches, being certified of this banquet, thought they had gotten a iuſt occaſion to reproue him, & forthwith they came vnto his diſciples, and ſaid; *Why doth your maiſter eate with Publicans and ſinners?* as if they would ſay: Come hither you ignorant and baſe fellowes; Is it poſſible, that you dare keepe company with a man, that is a frend to Publicans and ſinners, and that eateth and drinketh with them? Haue you

you neuer heard the words of Salomon, that *he that toucheth pitch, shalbe defiled with the same?* & that he that keepeth company with the vitious, shalbe vitious: Take heed, lest his behauiour doe taint you also; and that if he be once punished, you be also punished as accessaries. Therefore let him goe, and come no more into his company. These malicious foes sought to diminish the reputatiō of our Lord, and persuaded the Apostles to abandon him.

When Iesus vnderstood this (nothing being vnknowen vnto him) he congregated all the Apostles together (and perhaps they who vsed those words of defamation, were present there also) and said vnto them: I am defamed & euill spoken of, that I conuerse with Publicans and sinners, and because I eate and drinke with them; but I will tell you the truth, which none of you can dēy, to wit; that *they who are whole, haue no neede of the phisition, but thē sicke only*. This sentence of our Sauiour, may haue two sences. One sence is, that he spake by the figure of Ironia, and said: See that I come not into your company, for you be all holy men, and need not me, but I conuerse with Publicans and sinners, who haue need of me. The other sence is; that Iesus-Christ spake plainlie & cleerlie, that, as the whole man hath no need of the phisition, but the sick man hath; so Iesus did conuerse with publicans, which were sicke in their soules, to restore them vnto their faith; for we may piously beleeue, that he conuerted many of them, that were at the feast that Saint Matthew made in his house.

There is no more parricular mention in the ghospell of Saint Matthew; but we are to beleeue, that he was present in all those occasions, where the twelue Apostles are said to be present, as when our Sauiour sent thē to preach vnto the Samaritans, S. Matthew went thither also: when there was strife among the Apostles, who should be greatest, he was there also; and it may be he alleadged his reasons, and said: that he ought to haue the preheminence, for that he had left more possessions and goods, then any other of them. He was present at the resuscitation of Lazarus; he was with Christ when he made his entry into Ierusalem on Palme sonday. He was one of them, that eate the Paschall lambe: our Lord washed his feet, and communicated him, and made him priest, and consecrated him Bishop, as he did his other Apostles; when our Lord appeared after his Resurrection; when he ascended into heauen, and at the coming of the Holy Ghost.

He preached eight yeares among the Hebrews, after which time he wrote his Gospell in the Hebrew tongue, as he had preached it, being then to depart & to preach amōg the heathenish paynims. S. Ierom saith S. Mathew preached in Egipt, and conuerted many to the faith therin: & from thence he went into Ethiopia, where he preached also, and gained many soules to Christ. The Bishop Lippomanus, saith it is not knowen certainly, what hapened to Saint Mathew

Mathew in thoſe parts. Simeon Metaphraſtes alſo in two treatiſes he made of this holy ſaint, paſſeth this matter ouer ſuccinctly and ſleightly. This Author ſaith; that the Apoſtles went alone, poore, afflicted, paſſing from one countrey, to another, publiſhing the name and faith of Ieſus Chriſt before the kings and princes of the world, and that therefore fewe could ſet downe their acts in particuler. But for that which is knowne (although it be very litle) we ought to render thankes to God, who would not permit all their actions to be drowned in obliuion, and vtterly forgotten. Nicephorus maketh a different report of the martyrdome of this Apoſtle, from that which is ordinarilie ſaid of it, & from that which S. Antoninus Archbiſhop of Florence writeth in his life.

Ioachim Perionius, and the author called Abdias Babilonicus ſaith thus as a certaine thing (and the Romaine Breuiarie of Pius 5. receiueth it alſo) that S. Matthew hauing preached among the Hebrewes, and in Egipt, and hauing written his ghoſpell in the Hebrewe toung (a coppy whereof S. Barnabas the Apoſtle caried with him, when he preached vnto the Gentils, & laying it ſomtime on a ſick perſon, it reſtored him to perfect health) paſſed on to preach in Ethiope: and that coming into the citty called Nadauer, he found there two magitians, the one called Zaroes, and the other Arphaxat. Theſe two wicked fellowes kept all the people in awe; for with their inchantments, and Legierdemain, they did great hurt vnto many, depriuing ſome of the vſe of their limmes, and weakening other. They bewitched the armes of ſome, and made other lame of their legges, and others blind. The Apoſtle ſeing the euill and wickednes they did (and that there was no remedy, for none could barre them of their willes, but tō their loſſe and damage) oppoſed himſelfe againſt them, & healed all them, whom they had made ſick.

There was in that city, an Eunuch (who had bene Baptiſed by S. Philip the deacon, when he departed from Ieruſalem) and was ſeruant to Candaces Queene of Ethiope, as being her Steward, and hauing all her riches vnder his gouernement, he lodged S. Matthew in his houſe, and by his meanes many receued the faith of Chriſt: for he brought many of the people, to heare S. Matthew preach, who were conuerted to Chriſtianity, by hearing his admirable doctrine.

The two magitians perceuing S. Matthew to be ſo contrary vnto their proceedings; by their diuelliſh art, made two dragons to appeare, not only to affright S. Matthew, but alſo to do him ſome hurt. The holy Apoſtle made the ſigne of the Croſſe againſt the two dragōs; who, as if they had bene two ſheepe, returned quietly vnto the deſert. The people beheld this ſtrange wonder, wherfore euery one beſought the Apoſtle earneſtly to ſet them free from thoſe two ſorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people; and they for dread and feare, were in mind to doe the ſame. The Apoſtle made aunſwere: To ſo many, as would be

be Baptiſed, and acknowledge Ieſus-Chriſt for the true God, it would be very eaſie to be ridd and freed from thoſe two villaines, or any other ſuch, who ſoeuer would doe them any harme.

Then he preached vnto them the miſtery of the Incarnation of the ſonne of God, and of the glory and beatitude of the holy ſaints; and it befell, whileſt he preached, a great vproare and tumult aroſe among the people for the death of the kinges ſonne. Then it came to their eares, that he had bene ſick ſometime before, and the two magitians had bene called to helpe him, and he died betweene their handes, and the wicked villaines, to hide and couer their falſhood, ſaid: that the godds deſired to haue his company, and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. Matthew before the king, and he by his praiers raiſed the deceaſed yong man vnto life againe, to the great aſtoniſhment of them all. The king was called Egippus, and had ſuſteined vnſpeakable ſorrow for the death of his ſonne; but ſeeing him aliue againe and in health, he was glad, and reioiced out of meaſure. He ſhewed many curteſies vnto the Apoſtle, and ſent poſtes into all parts of his kingdome to diuulge this miracle, and to ſay: Come and ſee a God in the ſhape of a man, who hath raiſed a dead man, and reſtored him to life.

S. Iſidore in his Breuiary maketh mẽtion of this miracle of raiſing the kings ſonne from death to life by S. Matthew, and alſo of the two dragons, and of other miracles, and admirable acts the Apoſtle did in Ethiope, although he do not particularize the ſame. He ſaith alſo, that much people came vnto the place, where S. Matthew lodged, aud would haue done ſacrifice to him, as if he had bene a God, and preſented many gifts vnto him: and that the Apoſtle ſaid vnto them: I am not a God, but a mortall man, and the ſeruant of Ieſus-Chriſt, who is the true God. Then he requeſted them, to beſtowe thoſe preſents and gifts (which they would haue giuen him) vpon the building of a Temple to the ſame Ieſus-Chriſt, for he (whom he preached, and by whoſe power, he did thoſe miracles) was the true liuing God; exhorting them to be Baptiſed in his name, for that was the true way and meanes to obteine euerlaſting life. To conclude: the Apoſtle vſed ſuch wordes, and confirmed them ſo with miracles, that the king with all his court, and a great number of other people, were Baptiſed.

The king had a daughter called Iphigenia, who was very beautiful, but much more commended for her wiſedome, who hauing heard S. Matthew oftentimes in his ſermons to commend and extoll virginity, conceiued a good liking of him, and vſing his aduiſe was cloſed in a monaſtery, with two other damoſells, deſiring to doe the ſame. S. Matthew ſtaid in Ethiope. 23. yeares, continually cõuerting ſoules to our Lord Ieſus, building Churches, ordering prieſts,

conſecrating Biſhops, gaining many ſoules, & augmenting the faith of Chriſt, and that which he preached with the mouth, he performed alſo in deeds, to the edification of others, his life being holy and exemplar. Clement of Alexandria ſaith; that S. Matthew neuer eate fleſh, and that he liued only with herbes.

King Egippus afterward deceaſing, his brother Hyrtacus ſucceeded in the kingdome. This newe king to eſtabliſh himſelfe more ſurely in the kingdome, and alſo moued with the rare beauty of Iphigenia, intended to marry her. To bring this his purpoſe to effect, he acquainted the Apoſtle with his inter, thinking it a good meanes to drawe the mind of the young woman to his will. The Apoſtle aunſwered the king, that he would giue notice vnto Iphigenia of the good, that ariſeth of matrimony, and howe it is a holy thing, and that then he might come and talke with her himſelfe. The king thought this would be a very good courſe; and for that the Apoſtle ſaid he would declare this matter in a ſermon, the king ſaid, that he would alſo be preſent thereat. Sonday came, and the Apoſtle in the preſence of Iphigenia, and the other relligious women (the king being there alſo, and all the cheifeſt Lordes of his court) began to diſcourſe of matrimony, and to ſhew, how neceſſary it was for the conſeruation of mankind, and gaue it other commendations. He alſo ſaid, that matrimony was ordeined and inſtituted by God, and how good it was to haue children.

All this pleaſed Hyrtacus very well, and he awaited, to heare the Apoſtle ſay, that Iphigenia might forſake and leaue the eſtate of a relligious woman, and take a husband, and be made Queene of Ethiope. But the concluſion of the Apoſtle was farre otherwiſe, then Hirtacus expected; for then he fell in hand to treate of the grieuous puniſhment that adulterie deſerued, out of which he ſeemed to inferre; that if the ſeruant of any king was ſo bold as to take away his wife from him, he did not merite only, to be put out of fauour, & to be diſgraced; but alſo he deſerued to die an euill death; though he did not effect, but only attempte it. Therfore (ô king) I giue thee to vnderſtand (ſaid the Apoſtle looking vpon him) that Iphigenia is the ſpouſe of Ieſus Chriſt, the king of heauen; and if thou ſeeke to take her away from him, thou ſhalt fall into his heauy diſpleaſure. When Hirtacus perceaued the concluſion of the Apoſtles words, and wherunto they tended; he was moued to great indignation, which he vttered in his contenance, and ſo threatning him, he departed out of the Church.

Iphigenia was hereat ſurpriſed with great feare; and with the other religious women, kneeled at the feet of the Apoſtle; and asked his aduiſe, what ſhee and they ſhould doe, to be quit of the perſecution and aſſault the king had begon againſt her virginity. The Apoſtle incouraged them all with good words, and put a veile vpon euery one of their heads, making them hereby (and by their vowing the three vowes of Pouertie, Chaſtity, and obedience) true Nonnes:

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and theſe were the firſt Nonnes, that were among the Chriſtians. This being done, the Apoſtle ſaid Maſſe; and hauing ended the ſame, there came thither a cruell fellow (ſent by Hirtacus) who gaue the Apoſtle many woundes with a ſpeare, ſo that the Altar was all ſtained with bloud, and his body lay dead in the place. The grief and compaſſion of the people for the death of S. Mathew was ſo great, that they made a commotion, and roſe in armes, entending to kil the tyraunt; and had effected it, if ſome prieſts had not intromitted themſelues, and ſtaid them, ſaying: that God would not be pleaſed there with, & that therefore he commaunded Peter to put vp his ſword into the ſheath.

Then Hyrtacus laboured by the meanes of ſome ladies, to perſuade Iphigenia to be his wife; but ſeeing that this way would not remoue the holy virgin from her good purpoſe; in a diabolicall rage he cauſed the monaſtery to be fired; but S. Mathew was ſeene in the aire to quench it. The ſacrilegious tiraunt eſcaped not his deſerued puniſhment, for God ſtrooke him with the leproſy; which was ſo ſore, that he killed himſelfe for paine, and the kingdome came to the brother of Iphigenia, ſonne to Egippus, who was a Chriſtian, and ruled that prouince many yeares to the honour and glory of God, which was ſpred through all Ethiope, where the body of S. Mathew was kept and holden in great veneration, and reuerence, vntill the time of Pope Gregory. 6. when it was tranſlated to the city of Salerno in Italy, where it is holden in great veneratiõ to this day by all good Chriſtians.

Great reaſon there is to doe ſo, for that this glorious Apoſtle hath three honorable titles, for euery of which he meriteth to be honored: The firſt is of Apoſtle, the ſecond of Euangeliſt, and the third of Martyr. His death was on the 21. day of September, and on that day, the Church celebrateth his feaſt, and in the yeare of our Lord. 90. in the raigne of Domitian after Caniſius. It is not without miſtery, that among al the other Euangeliſts, whom the Church vſeth in her ſeruice, S. Matthew holdeth the firſt place, as likewiſe doe S. Paule, and Dauid; of the one of which almoſt euery day the Epiſtles be red; of the other, the pſalmes be ſong. The miſtery may be (for that all three were great ſinners) to giue hope to all them, that hartily are conuerted vnto God, that he not only pardonneth them, but alſo ſheweth vnto them eſpeciall fauors, honouring thẽ firſt vpon earth, and then making them great alſo in heauen.

Concerning the ghoſpell of S. Matthew (I write this to ſatisfy curious witts) it is commonly ſaid, that he wrote in Hebrew, and ſome ſay the contrary. This happeneth for that (as Guido Fabricius ſaith) there were two maners of ſpeaking Hebrew: the one was the Auncient, which the Patriarches and Prophets ſpake, & the other was called Moderne, or Hieroſolimitan, for that it was vſed in that city: For in Ieruſalem there traded many forreiners, and ſtrangers, and by the commerce they had with them, being Syrians, and Chaldeans, & other

nations, there were mingled words of sondry languages therein. This Hebrew Hyerosolimitaine language Iesus-Christ spake, as it is to be seene by many wordes in the ghospell, as Abba father, Mammon Iniquity: & such like. Then, I say, that S. Matthew wrote his gospell, not in that auncient Hebrew language, but in the moderne Hyerosolimitaine, in which Christ spake. The same, which Guido Fabricius saith, is affirmed also by Petrus Gallesinus in his annotations vpon Doroteus Bishop of Tyrus, in his booke of the liues of the disciples of Christ.

S. Ierome saith; that the Ghospell of S. Mathew was translated into Greeke; and that it is not knowne who did it. The same holy saint saith: that in his time, the Hebrew text of S. Mathew was in the city of Cesarea, but is was lost after that, and was found againe in the time of the Emperour Zeno, or of Anastasius, who succeeded him, hard by the body of S. Barnabas the Apostle, who at that time was found in the Island of Cyprus, as Nicephorus Callistus saith.

It was lost againe; and as Iohn Echius that learned Catholike Doctor in the life of S. Matthew affirmeth, Pope Nicholas 5. being desirous to find it, sent word into all parts, where he thought he might haue notice thereof, and promised 5000. ducats of gold, to him that brought it to him. But for all that, it was not found vntill the time of the Emperour Charles 5. vnto whom God reserued many good fortunes, among which, this was not the least. *Afterward the Catholike king Philip. 2. his sonne, caused it to be put into the Bible Royall, which he caused to be printed. and it is in it at this present; and was againe translated into Latine, by the abouenamed Guido Fabricius.*

This is not in the Spanish.

The life of S. Maurice, and other holie Martyrs. *Sept.* 22.

Ca. 9. *THe Euangelist S. Iohn rehearseth in the Apocalipse, that he saw a huge multitude of locusts to come out of a great pitt, who were permitted, and had leaue for fiue monthes to doe all the euill, they could on the earth. These locusts represented the tirants, who afflicted the martyrs, and vexed them in the fiue outward sences. They killed their bodies, and not their soules, and hereof it cometh, that the holy martyrs persewered in the confession of the faith, with such courage; because they knew all the euill and mischiefe the tirants could doe them, was not extended further, then the body.*

This being considered by a noble and valiant regiment of Theban souldiers, whose Coronell was called Maurice, permitted themselues to be euill intreated and slaine, being assured, that only their bodies endured paines, and that the crueltie of the tyrant could not hurt their soules by any meanes. The tirant that martyred them was Maximian, of whom, and of Diocleſian one may rightlie say, that there was neuer serpent so pernicious, nor dragon so fell

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in the craggie mountaines of Arabia, or in the thick woods and deſertt of Ethiop, as theſe two beforenamed tyrants were againſt the Catholiks, as may be ſeene in the life of S. Maurice, and his companions martired with him. Which martirdome is written by Eucherius Biſhop of Lyons, Venerable Beda, and other Authors of Martyrologes.

THE Emperour Maximian entending to paſſe out of Italy into Fraunce, to pacify certein people, which were in rebellion againſt the empire; for the better effecting of his enterpriſe, had cõmanded legions or regiments of ſouldiers, to be ſent vnto him out of ſundry prouinces. One legion (as Vſuardus ſaith) conteined 6666. ſouldiers. And becauſe the great and populous city of Thebes in Egipt, which ſtandeth on the banke of the riuer of Nilus, was ſubiect vnto the Romain empire, that ſent alſo a legion, of the which Maurice was Coronell and Exuperius was ſtanderd bearer: The other principail officers of of the Regiment were Candidus, Gereon, Vitalis, Innocentius and Tirſus. All the common ſouldiers of this Regiment were Chriſtians, and had bene Baptiſed by Zabdus Biſhop of Ieruſalem.

This goodly company came firſt vnto Rome, and viſited the Pope, who was called Marcellus. This good Pope confirmed them all in the faith, and gaue them his benediction, and diſmiſſed them. Then they departed in the companie of Maximian and paſſed the Alpes, and came vnto a citty, which at that time was the head of the people of Sedun, called Agaunum, and at this preſent it is called S. Maurice dy Sauoya. In that place Maximian had a minde to make a ſolemne ſacrifice vnto his gods, to the end, they might be his aiders in this his entrepriſe, and commaunded all the principall officers of the army to be preſent thereat. Maurice, and his Thebans hearing the ſame, ſtepped all aſide ſomwhat out of the way, ſaying, that they being Chriſtians would not be preſent therat. Maximian, being certified therof, was much diſpleaſed, and tooke it as a mutiney, worthy of ſeuere puniſhment.

To which purpoſe he ſent to their quarter the marſhall and prouoſt, to chaſtice ſome of them for a terror to the reſt, and to reduce the others vnto the army, and to the ſacrifice: The chaſticement inflicted was this: The officers made them paſſe vnder a ſpear, and told them; and when they came vnto the tenth man, they incontinent cut off his head: This was the ordinary puniſhment of that time, when an hoſt or Regiment cõmitted a treſpaſſe. The Thebans which remained and eſcaped (in patient and quiet maner) boldly ſaid: that they would not be preſent at the ſacrifice, doe what they could: The emperour ſeeing them to be reſolute, renewed his anger, and bad that they ſhould be tenthed, or decimated againe, for ſo that puniſhment was called. This ſentence no leſſe cruel then vniuſt, being begun to be executed, it is a thing conſiderable to behold, with what inconquerable courage, the holy martyrs ſeemed to tollerate the

slaughter made of them.

The Thebans were by nature valiant, and bigge of body, but herein they shewed singular and rare valour, in that they did not complaine of the tirant, and also for that they looked cheerefully on the matter: they animated one the other, but aboue all, Maurice their Coronell went amongst them, exhorting sometimes this man, otherwhiles that man; and told them, that since they had heretofore endaungered their liues for, and in the Emperours seruice, that they should not thincke much to offer it for the seruice of God: for that their death and torment should haue an end very shortly, and tollerating it for such a cause, they should afterward possesse the ioyes of heauen euerlastingly. These and such other words that Maurice said, made such an impression in the minds of those seruants of Christ, that euery one endeuored to be the first martyr, and to enter into heauen before his fellow souldier.

The legion being tenthed the second time, the other, which were left, were demaunded, if they would obey the Emperour Maximian; and they answered: Tell the Emperour from vs, that we doe acknowledge our selues to be his souldiers, and withall, that we be the seruants and worshippers of the true God; we be bound to obey Maximian in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from Maximian we haue pay for our seruice, but of God we receaue our being, and our life. We may not, nor will not deny Iesus-Christ to obey Cesar.

Maximian receauing this answer, finding the martirs resolute, and seing the double decimation of them was to small auaile, he cõmaunded the whole army to set on them, and to cut and hew them into pieces, without reseruation of any: this quailed not their noble courages; but rather their death being occasioned for so good a cause, they kneeled on the bare ground, & lifting vp their hands and harts vnto heauen, yealded to the butchery and slaughter; their Coronell Maurice continually and incessantly incouraging and chearing them vp: and in this maner they were all massacred. Many of the bloudy villãs were so fleshed herewith, that not content with that death, they stripped them, & put on their apparell and armour, and sat downe to eate the prouision, the martyrs had.

It happened, a Christian souldier called Victor, who was not a Theban but of another nation, came by; and beholding so many dead bodies ly in that plaine (not knowing howe it came) asked why those that eate thereby, shewed such mirth and gladnes, and did not loth and abhorre to eate and drinke among so many dead bodies. One related vnto him point by point what had befallen, & they bad him come and eate, and be mery with them, for ioy they had done such pleasing seruice vnto the emperour. Whẽ Victor had heard al their speech: he said aloude: Oh wretch that I am, I wishe I had bene partaker in their death. By these wordes of Victor, they which sat at the bloudy banket, gathered, that Victor

Victor was a Christian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in pieces, as they had done the Thebans, and by this meanes Victor merited the same reward, that the Thebans had deserued. This was the martyrdome of S. Maurice, and of his Theban souldiers, and the holy church celebrateth it on the 22. day of September, in the yeare of our Lord 301. in the time of Diocletian and Maximian.

After certeine yeares passed, the same holy martyrs reuealed vnto a Bishop, called Theodore, where their bodies were, and commaunded him to translate them to a place more conuenient. The good Bishop was not slack nor negligēt in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodies of the holy martyrs into them, the good Bishop caused thē to digge them out of them, and out of the other places, where those blessed bodies were, as he vnderstood by the diuine reuelation: and sent thē into diuers countreis, where many Churches were builded vnto their honour, and in them God graunted many fauors vnto such, as, being in tribulation and affliction, did recommend themselues vnto these blessed martyrs. In the vestry of the church in Toledo in Spaine, is shewen the head of one of these holy martyrs: and they say there, it is the head of S. Maurice.

The life of S. Linus Pope and Martyr. *Sept.* 23.

AMong other precepts which S. Paul gaue vnto the Corinthians, there is one in especiall, for Christians to vse, when they goe vnto the Church to pray. He saith that men must stand vncouered, when they be in the Church. O holy Apostle, shall this be vsed both by men and women? shall the women also stand with their head vncouered in the Church? The Apostle answereth and saith: that for the women we haue another lawe, which is this: that women must be in the Church with their head couered, for as it is an vnseemely thing for a secular woman to be shauen, and without long haire; so is it an vnseemlie thing for women to be in the Church with their head vncouered.

S. Ambrose yealdeth a reason of this, and founderh it vpon these wordes of the Apostle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctor saith also; that it was the ordinary vsage, that slaues had their heades couered, or bound with certaine bandes, and the difference that was betweene the slaues and freemen, was this: that the slaues had the head bound or couered; and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his presence, to acknowledge our quality and condition. The man that is superior in the house, and that hath authority to comaund therein, must haue his head vncouered and bare, as a free man, and master; but the woman, who is his inferior, and who is obliged to obey in the house, ought to haue her head couered, by that meanes confessing her quality of obedience.

That

That the man doe commaund, and the woman doe obey, is a matter of ſuch importance, that not only S. Paul doth comaund it (as is aforeſaid) but S. Peter alſo, as chief and higheſt Biſhop ordeined, and comaunded the ſame. But for that he left it not in Writing, S. Linus, who was his diſciple and ſucceſſor in the Papacy, comaunded it, and left it Writen; that it might be obſerued and kept perpetually, and in deed it is not read, that he left any other order then this; which yet if it might be obſerued among all faithfull Chriſtians, were very comendable, and praiſe worthy.

Now let vs ſee the life of this holy Pope, collected out of that which Damaſus and other graue Authors Write of him. Yet firſt, I thinke good to admonish you, that S. Peter being neere to his death, thought it conuenient to nominate a Worthy, and Well deſeruing ſucceſſor, to be in his place after him; who might take care, and charge of the Catholique Church. To this entent he named Clement his diſciple, who for his great humility Willed, that Linus and Cletus, who had bene coadiutors vnto S. Peter, ſhould haue that dignity before him. So Linus had the Papacy, vnto whom Cletus ſucceeded; and after him the ſame S. Clement Was Pope. Returning vnto our purpoſe, the life of S. Linus Was thus.

SAint Linus was borne in Vol-terra, a citty of Hetruria, and was ſonne of Hercolanus, of the noble family of the Mauri. Being fully twentie yeeres old, he was ſent by his father to Rome to ſtudy, where he remained in the houſe of Quintus Fabius, his fathers friend, vntill S. Peter the Apoſtle came to Rome, to preach the Goſpell. Then this S. Linus was one of his firſt diſciples, who followed him, aſſiſting him alwaies in his preaching; and in the adminiſtration of the holy Sacraments. S. Peter ſeing in him many good partes, as his holines, learning, and curteous affability, he made him his coadiutor in the dignity, to the which he was alſo elected, after the death of the Apoſtle. So that firſt he was coadiutor, then Pope, and head of the Church, for the which with great care and prudence, he prouided all thinges neceſſarie for the good gouernement thereof. He comaunded in particuler, that women ſhould not enter into the Church with their haire looſe, and vntied, but bound vp, and couered, as S. Peter had comaunded, and S. Paul had left written. He gaue holy orders twiſe in the month of December, and at them he conſecrated 15. Biſhops, and ordered 18. Prieſts, with ſome Deacons.

In the primitiue Church, there was great care had in giuing holy orders, and in receiuing any to the office of a prieſt, or the other orders; and therfore they kept a reconing, and conſerued the memory of the times when holy orders were giuen, and how many were ordered. Thoſe ancient fathers did this, for that this office was ſo reuerend, holy, and ſo hard to diſcharge, that many deputed and apointed to take orders refuſed it, yea ſome there were, that cut off ſome member or other, as their finger, eare, noſe, or the like, to make themſelues incapable to receiue an office ſo great, and waighty, as Prieſthood is. Moreouer, the Chri-

Christians at that time were few in number, so that there was not such need of so many Pastors. If the same were done at this present, it would surely be a notable benefit, aswell for the one part, as for the other, if that Prelates were not so liberall and ready in giuing holy orders, nor secular Christians so bold and hasty in procuring to receaue the same, the Priests should nor be so litle esteemed, nor the seculars haue such occasion to murmure at the Ecclesiasticall state.

S. Linus wrote the deedes and doctrine of S. Peter the Apostle his maister, and especially his martyrdome. S. Linus being a most holy man, cast out diuells, and raised the dead to life. He deliuered from the diuell a yong woman, daughter to the Consull Saturninus; who in recompence of that receaued benefitt by the handes of the good Pope, comaunded he should be put to death; and so he was made the martyr of Iesus-Christ. It is no small honour to S. Linus, that the Catholike Church hath put his name in the Canon of the masse, among other holy martyrs there mentioned.

The feast of S. Linus is celebrated on the day of his martyrdome, which was on the 23. of September, in the yeare of our Lord 81. in the time of Vespasian the Emperour. This holy Martyr held the Papacy 11. yeeres, 3. monthes, and 12. daies: and was buried neere vnto the body of S. Peter Apostle. Shortly after, his holy reliques were translated vnto the citty of Ostia, and laid decently in the Church of S. Laurence by Gregorie B. of that citty. S. Paul maketh mention of Pope Linus, in the second Epistle he wrote vnto Timothie his disciple, in the 4. chapter.

The life of S. Tecla Virgin. Sept. 23.

THE Apostle S. Paule writing vnto the Corinthians saith; that the virgin sinneth not in taking a husband, but doth a good worke; though it should be better not to take a husband, but to remaine a virgin. It may be that the Apostle preached this doctrine in a sermon, and that a yong woman named Tecla, who had determined to take a husband was present thereat. Who vnderstanding that it was better to conserue her virginitie, left and forsooke her earthlie spouse, taking Iesus-Christ to her heauenlie spouse; for whose loue she tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husbād. The life of this glorious saint gathered out of the writings of S. Ambrose, Ado Archbishop of Treuers, and out of other graue Authors, was as followeth.

ON a time, S. Paul departing from Antioch, went vnto a city called Iconiū in the prouince of Cicilia. There had bene there before that time Titus his disciple, and giuen notice and signes of him vnto Onesiphorus who was a verie vertuous man, and dwelt in that cittie. He had related allso vnto him

the doctrine which he preached, his life, and behauiour; and informed him of the quality of his personage: to wit, that he was a man litle of body, and that he had a hooked nose, and faire in the face like an Angell. When the Apostle came vnto the city, Onesiphorus knew him by the signes before tould him; wherefore he led him to his house, where some people of good intention, and desirous to finde the true way to eternall life and happines, were assembled. The Apostle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next house to the place where the Apostle preached, there dwelt a damosell very beautifull, but much more vertuous called Tecla. This damosell had a mother liuing, who had made a match, and apointed to marry her, to a yongman called Tamirus. It hapened on a time, that Tecla standing in a windowe of her house, heard from thence the preachinge and wordes of S. Paul; which made very great impression in the mind of the yong damosel. She being not content to haue heard him this one time, endeauored and made meanes, to heare him sondry other times; and so long, that her mother came to the knowledge thereof, how the wordes of the Apostle, had made her daughter to alter her intent, and purpose to marry. Yea, the virgin Tecla her selfe, who was a pagan before, said now boldly, that she was a Christian; and she that before was resolued to take a husband, said now, that she desired rather to loose her life, then her virginity.

The mother made report of these things vnto the spouso of her daughter, who finding the same to be very true (becaus Tecla her self told him her mind freely, and what she entended to doe, which was, that she would not marry but remaine a virgin) went vnto the Proconsull of the city, and gaue him notice, that there was a forreiner come into the towne, who tooke wiues from their husbands, and brought in new and strange Gods, to the notable preiudice, and damage of them all, as being contrary to that their forefathers had beleeued. This information was the cause, that the Apostle was apprehended, cruelly scourged, and put in danger of his life, had he not made it knowne vnto them, that he had the priuiledge of a citisen of Rome, by being borne in Tarsus, a citty of Cicilia: yet for all this, he was driuen, and banished out of the citty. After this, S. Tecla was taken, and hauing beene examined, and her intention found, that she desired to be a Christian, and determined to conserue her virginity, she was condemned to be consumed with fire.

The fire was kindled, and a huge multitude of people were assembled, to behold that most beautifull yong damosell, that would willingly goe to die a death so cruell. The blessed damosell was set in the midst of the fire, which did not any hurt at all vnto her person. And on the sodaine fell from heauen such a storme, with thunderclapps, with such aboundance of raine, that it put out the

the fire, and afrighted all them that were preſent; in ſuch ſort, that euery one departed; and the holy virgin was left at liberty, whereby ſhe might goe free. And ſo ſhe went to the houſe of Oneſiphorus, where ſhe foũd S. Paul with ſome other Chriſtians, who had continually (for ſixe daies) made their praiers for her; and they were all exceeding glad of her comming.

The Apoſtle did Baptiſe her and inſtructed her fully in the faith: but becauſe they were aſſured, that the Proconſull would ſend againe for her, the Apoſtle departed from that houſe and citty alſo, recomendinge much the virgin Tecla vnto all the Chriſtians, that were in that place. Though all diligence that might be, was vſed to keepe her ſecret, yet within a fewe dayes, Alexander (a lewd perſon) apprehended her, and brought her before the Proconſull; who ſeing her to perſeuer conſtantly, in that ſhe would not marry her ſpouſe, but continue a Chriſtian, gaue ſentence, that ſhe ſhould be deuoured of wilde beaſtes in the citty of Antioch, whether the Proconſull was to goe. An eſpeciall day was apointed for this ſpectacle, and in the meane ſpace S. Tecla was deliuered vnto the cuſtody of a matrone called Triphona.

When the apointed day was come, S. Tecla was brought into the Theater, and a fierce Lioneſſe was let out againſt her, which drawing neere vnto the holie ſaint, lay downe quietly at her feete, without doing her any harme. S. Ambroſe wondring much at that which the wild beaſts did to the holy virgin, ſaid theſe wordes; The firſt Lioneſſe, which was let out againſt the bleſſed virgin, was mild, lay downe at her feete, and hurt her not; and alſo gaue example vnto the other Lyons, Beares and fierce Bulles; who hauing bene let looſe againſt her, ſtood round about her peaceably, and licked her feete. The people were ſeuere and cruell, and the ſauage, and wild beaſtes were tame, and pittifull; though they were kept hungry & almoſt famiſhed, that they might haue their fill and make their pray vpon the holy damoſell. And though they were prouoked, and pricked forward, by their keepers, that they might deuoure the holie ſaint, yet could they not make them to hurt or harme her in the leaſt degree.

The Iudge ſeing that the wilde beaſtes ſpared her (ſhe being taken out of the Theater) cõmaunded ſhe ſhould be caſt into a ditch, wherin were many dreadfull, and venimous ſerpents. When S. Tecla was put into that deep ditch, there diſcended from heauen a fierie cloud, that ſlewe all the ſerpents; and by this meanes S. Tecla remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire, and the wilde beaſts. The people ſeing ſuch great maruailes, and eſpecially the matrone Triphona who had her in keeping (and in that time had conceiued great good affection vnto her) ſhe beginning, and the common people following her, cried out iointly together: That the God of Tecla was moſt potent, and moſt worthy to be adored, that had deliuered her from ſuch, and ſo great dangers. The Iudge fea-

ring ſome commotion of the people, ſet S. Tecla free, & Triphona led her vnto her houſe, & adopted her to be her daughter. The holy virgin Tecla departed from that citty, & wẽt to ma e her abode in Seleucia: In which place many by her meanes receaued the faith of Chriſt, & there ſhe ẽded her daies blẽſſedly.

There is extant a hiſtory of S. Tecla, in the which be many fabulous and vncertaine things. As that ſhe clothed her ſelfe in mans apparell, and would haue gone ſo in the companie of S. Paul, and that he would not permit it, but willed her, to go in her ordinary, and vſuall attire of a woman. Moreouer it ſaith: that a great Lord in the citty of Antioche, would haue giuen vnto S. Paul a great ſumme of mony, if he would haue giuen that yong damoſell vnto him, to be his paramour: and that S. Paul would not doe it. Theſe, and other ſuch like thinges are read in the abouenamed legend, but Pope Gelaſius commanded that thoſe ſtories ſhould not be credited, and put them among the writings apocriphall, and of none auctority: but that which I haue written of this ſaint, is auowed by graue authors, and is authoriſed, and of credit: the Church alſo giueth credit thereto, who, in the praiers, which are ſaid in the commendations of ſoules, ſaith theſe words; *O Lord deliuer this ſoule, euen as thou didſt deliuer S. Tecla from three moſt cruell torments.* The Catholike Church maketh commemoration of S. Tecla on the day of her death, which was on the 23. day of September, in the yeare of our Lord 90. as Caniſius ſaith, in the time of the Emperour Domitian. It is ſaid, that the body of this holy ſaint is in Spaine, in the city of Tarragona, in the prouince of Catalonia. *Spanish addeth in the Cathedrall church of that citty, dedicated to her name.*

The life of SS. Cyprian, and Iuſtina Martyrs. Sept. 26.

SAint Paul to confound the Wiſemen of this World, Writing to the Corinthians, ſaith: God hath choſen the fooliſhnes of this world: *This Was eſpecially ſpoken of the Apoſtles, Who being vnlettered, by conſequence, Were holden as foolish, in that intending to teach a neW doctrine, they Would preach vnto people learned and full of knoWledge: and yet their preaching Was the cauſe, that many Were conuerted vnto God, and receaued gladly the holy Ghoſpell.*

This ſame is verified by S. Iuſtina a damoſell, vnlettered in humain Wiſedome, yet God made and choſe her for an inſtrument to conuert a Pagan, Who Was very learned, not only in Philoſophy, but alſo in magike and ſorcery, and had dealing and practiſe With the diuell: and though he Was ſuch a one, yet Was he conuerted vnto the faith of Ieſus-Chriſt by the meanes of S. Iuſtina, and Was martyred With her. The life and hiſtorie of theſe tWo holy ſaints, Was Written by S. Gregory Nazianzen (though he Was deceiued, in that he thought, he had bene Biſhop of Carthage) Well, he, venerable Bede, and other Authors, Wrote of theſe holy

holy ſaints in this manner.

EVen as it is no reproach vnto S. Paul, to ſay of him, that he had bene a perſecutor of the Church of God, nor infamy vnto Saint Matthew, to ſay of him, that he had bene a cuſtomer, or vſurer, before that either of them were conuerted, ſince their heroycall vertues and famous deedes, did couer & hide, yea rather did wholly cancell and blot out, their former defects: ſo in like manner, it is no reproch vnto S. Cyprian, to ſay what he was before his conuerſion, though he had many faults, yet did he deface and aboliſh them all, with the holy life he after led.

There was in the city of Antioche a yong damoſel, noble of bloud, and faire of face, who was a Chriſtian, and much addicted to vertue and deuotion. There dwelt in the ſame city one Cyprian, yong in yeares, a great Philoſopher, but a greater magitian, who was enamoured of her. At the firſt Cyprian ſollicited her with meſſages, letters, preſents, and promiſes: but the holy damoſell reſiſted theſe aſſaults with a conſtant mind, making ſmall account of his profers, & leaſt of all of him. Cyprian perceuing this way would not preuaile, thought to obteine his purpoſe, by the helpe of his magike. So he cõiured vp the deuils, and made ſacrifice vnto them, promiſing to be a perpetuall frend vnto them, and that he would not worſhip any other God but them, if they put him in poſſeſſion of that damoſell. The deuills (his familiers) hauing gotten this promiſe of him, went to Iuſtina and put into her mind filthy thoughtes, and diſhoneſt imaginations, which they nouriſhed in her hart: Euery one of the fiendes did what they could, to bend and bow the hart of Iuſtina to the loue of Cyprian. They repreſented vnto her cogitations a yong man, faire, rich, of courtly behauiour, and deeply ingaged in her loue. They recalled alſo many times vnto her mind, the pleaſaunt and amorous words, which he had ſpoken vnto her, of the which ſhe had before made ſmall reconing.

The holy damoſell perceiued the ſtorme, that was raiſed againſt her, and reſorted vnto God for ſuccour: and kneeling in her cloſet, made a deuout prayer, beſeeching his heauenly maieſty, that as he had deliuered Suſanna from the accurſed Elders, and Saint Tecla from her importunate ſpouſe, and other holy ſaints both men and women, from other and the like perils, ſo it would pleaſe him, to deliuer her from that daunger, wherin ſhe was at that preſent: She alſo moſt humbly beſought the glorious Virgin Marie, that ſhe would helpe her in that manifeſt perill. Vnto her continuall praiers, ſhe added and adioyned faſtings, haircloths and ſleeping on the ground, and in the end, by theſe meanes, ſhe ouercame the temptation, ſhe remained victor, and the deuill vanquiſhed.

The fiẽd repleat with confuſion, returned vnto Cyprian, & confeſſed, that he had not the power to do any thing againſt Iuſtina the virgin: he told him alſo,

that the cauſe therof was, becauſe ſhe was a Chriſtian, and that the deuils haue not any power ouer any of them, if they themſelues doe not giue it vnto them. When Cyprian heard this, the griefe of his hart cannot be expreſſed: which yet was not ſo much for the loue of Iuſtina (becauſe in ſuch like caſes to deſpaire wholly of good ſucceſſe, ſometimes proueth a manifeſt helpe and remedy) but becauſe he perceaued his error, in that he had worſhipped the deuils, who had ſo ſmall power and force. Studying on this, he determined to abandon and to forſake for euer the deuils, together with their curſed art, and to receaue the Chriſtian faith.

He conferred his determination with a Biſhop who was in that city, called Antimus, who inſtructed him to the full in the Chriſtian faith, and Baptiſed him: but firſt and before all this, he made him to burne all the bookes of Magicke, that he had. Being Baptiſed, he made it knowen vnto Iuſtina, telling her, that vnto her he was much bound, for that by her meanes he came to the knowledge of the truth, and of the faith of Ieſus-Chriſt. When Iuſtina heard this ſtrange alteration, ſhe reioyced exceedingly, and would confer ſometimes with him, in the which conference they comforted the one the other, to perſeuer in the ſeruice of God, and many by their meanes were conuerted to the faith, and were Baptiſed.

pa. Dia At that time Claudius 2. was Emperour of Rome, who had ſent a certeine *ſian.* Count, called Aurelius, or Eutelmius as venerable Bede calleth him, as lieutenant into the Orient. He perſecuting the Chriſtians (as the Emperour had apointed) had notice that Cyprian and Iuſtina were Chriſtians, and that many others had receiued Baptiſme, by their inducement: wherfore he cauſed them both to be apprehended. When he had examined Cyprian, and found him conſtant and firme in the faith, he cauſed him to be ſtriped naked, and his body to be rent and torne with rakes and hookes of Iron: next he cauſed Iuſtina to be buffeted on the face, and then ſcourged with the rawe ſinews of beaſts.

After he had put them vnto theſe ſeueral torments, he laid them both in priſon, where they continued certaine daies: when he ſawe them to perſeuer ſtedfaſt in the profeſſion of their faith, he cauſed them to be taken from thence, & caſt into a huge big cauldron, ſeething with pitch, tallow, and ſuch other matter: Iuſtina was ſomewhat troubled, when they went about to put her into the Cauldron: but S. Cyprian comforted and animated her, and ſo they were both put into the Cauldron, and by the fauor of God, they felt therin no paine at all, for the which they rendered him infinite thanks. Being taken out, they were led backe vnto the priſon: and Aurelius hauing occaſion to go vnto Nicomedia, tooke order, that the holy martyrs, ſhould be brought thither: in which place afflicting them with ſondry torments, he laſtly cauſed thē to be beheaded.

Their bodies remained ſixe daies vnburied, becauſe none was ſo hardy, as to take

take them away; but then, certaine Christiãs conuaied them away in the night, and put them into a barke, and brought them to Rome, where at the first they were buried in a farme place belonging to a noble lady, called Rufina: and afterwardes, they were translated into the city, and buried in the Cathedrall Church of Constantiniana, nere vnto the Fonte-stone. It is said, that at this present, their bodies be in Placencia, a city of Lombardy. The Church doth celebrate the feast of these holy saints, on the day of their martyrdome, which was, on the 26. day of September, in the yeare of our Lord 272. the abouenamed Claudius 2. being Emperour. The Spa. saith Diocleſian, about the yeare 300.

The liues of SS. Cosmus and Damianus martyrs. Sept. 27.

SAlomon saith in Ecclesiasticus, that the phisition deserueth to be honored: *Dauid saith also in a psalme, that the freinds of God deserue to be, and are much honored. S. Cosmus and S. Damianus were phisitions, and great frends of God; since for to be such, they gaue their liues, and therefore they deserue to be honored, euen as the Catholique Church in generall, and many faithfull people in particuler honor them, and haue deuotion vnto them. Such men as desire to know their liues, and martyrdome which they suffered, may please to reade what was written by Nicetas a philosopher, and recounted by Simeon Metaphrastes: but their martyrdome was written by Ado Archbishop of Treuers.* Cap. 38. Psa. 138.

SAint Cosmus and S. Damianus were brethren, and phisitians, and were borne in Egea a city of Arabia in Asia. Their father & mother were Christians and Catholiques. Their father died, when they were yet litle children, wherfore their mother Theopora, brought them vp with great care and dilligence: And being a woman of good behauiour, and chiefly, becausе she was a good Christian, she would not permit them to comit any fault or offence, but endeuored to enstruct and direct them in vertue and godlines. So that they became good children, like to their good mother, and good schollers, like vnto their good mistris. Amongst the other good qualities of these two bretheren, the profession of the Catholique faith shined most in them, for which cause, they despised and contemned Idolatry, and other wicked superstition.

They were chast and honest in life, and fled from all sensuall delight, and tamed their flesh with austere sackcloth, disciplines, and fastinges; which be the most certeine remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Also couetousnes, that abhominable vice, neuer entred into their hart: but rather, because they made small account of mony, and liued in poore and meane estate, they were called Anargirij, which is to say, Men without mony, and in this sort obseruing the Ghospel, they liued an Angelicall life.

And

And to auoid Idlenes, which is the mother of vices, and stepmother vnto vertue, they vsed the science of phisicke euen from their childhood, and became skilfull, and expert phisitions. They gaue and ministred phisicke vnto the sick, without any expectatiō of temporall gaine, but only for the loue of God. When the infirmity was perillous, and not to be cured by art, they resorted vnto God by praier, and making the signe of the Crosse, they healed and cured them, & heerein they followed the holy steps of the Apostles.

They imitated the Patriarckes in being benigne, pittifull and charitable, in liuing a life in simplicity, without doublenes or hypocrisie. They imitated the Prophets in that they were zelous of Gods honor, in reprouing them that were stubborne, and obstinate in euill deedes: They imitated the martyrs in the valiancy of their minds, shewed against the common enemies of mankind, the world, the flesh, and the deuill: They imitated the prieستes in their religious life, chastity, and grauity, offering their body and soule for an acceptable sacrifice vnto God, to serue him withall humility and obedience, to obserue and keepe his holy commaundements. They imitated the monks in obedience, cōtinency, and pouerty, in silence, and repose of soule. And in one word, they imitated all the saints, as much as lay in their power: Thus they ranne their race, making the world to wonder at their sincerity, so that the report of them was spred very farre. The rumor of them being dispersed, came to the eares of Diocleſian and Maximian, those noted persecutors of the Christians, who had decreed, that all the Iudges, gouernours, lieutenants, and other officers of the prouinces subiect to them, should put to death all, that denied to sacrifice vnto the Idols. Lisias the gouernor in the city of Egeas, hauing notice of the blessed phisitions Cosmus and Damianus, caused them to be brought before him, and demaunded of what countrey they were, and their names. They answered: that they were Arabians, and borne in the city of Egea, & that their names were Cosmus and Damian, and that they were both Christians.

The gouernour persuaded them, to sacrifice vnto the Idols: but seeing them constantly to refuse it, he commaunded them to be tied hand and foot, and to be cruelly beaten, and after he had giuen them other torments, he caused them to be throwne into the maine sea, bound as they were. They were no sooner cast into the water, but an Angell came to their aide, who vntyinge all their hands, brought them aliue (and vntied) vnto the shore. The gouernor was certified of that wonder: wherfore he caused them againe to be brought before him, and requested them to teach him their Artmagicke, and inchauntments, wherby they were deliuered from the sea, & then he promised to be their good friend. They answered: We be Christians, and haue no skill in Art magike, but were deliuered out of the sea, by the power of our Lord Iesus-Christ.

The gouernor caused them againe to be put in prison, & the next day a great fire

fire to be kindled: then he threw the blessed martyrs into the same: but the flame was deuided into two parts, and the holy saints remained in the midst at their praiers. The gouernor was astonied to see such a wonder, yet he did not repent of his wickednes, but caused them to be hoised aloft, and to be beaten againe with wands and stones: and beholding the holy saints cheerefull in countenaunce, and to contemne the torments, he caused them to be lifted vpon two Crosses, and there to be stoned to death.

The officers threw the stones, and though they cast them with al their might, yet came none of the stones so farre as the holy martyrs, but fell vpon them, that stood by to see the spectacle, and wounded many of them, but especially them that threw them. The gouernour seing this (& beleeuing assuredly, that it was done by inchauntment) enraged with fury and indignation, commaunded them to be shot to death with Arrowes, and the same happened to the Arrowes, as did before vnto the stones, for they did light on them, that shot thē, and none touched the bodies of the martyres. At last, he commaunded they should be both beheaded: and in this sort, the holy martyrs finished their liues, and obteined the crowne of Martyrdome: Their bodies were buried by some vertuous people, without the walles of the city of Egea. It is said, that iointly with these holy martyrs SS. Cosmus and Damian, three other holy martyrs were beheaded, whose names were Antimus, Leontinus, and Euprepius, and were their brethren, as some Authors write. There is a booke of the miracles that God showed by the merits of SS. Cosmus and Damian, wherof this is one.

A clowne sleeping in the field, a serpent crept into his mouth, and so further into his body, whereby the poore man was in great daunger of death. He with great deuotion craued the helpe of the holy martyrs, and they were seene visibly by his side, and commaunded the serpent to come out of his body, and so it did: These holy saints also gaue him phisike which cured him, and then they vanished away. The second Nicen Councell in the third action, maketh mention of the booke of the miracles of SS. Cosmus and Damian.

The Church celebrateth their martyrdome on the 27. day of September, which was in the yeare of our Lord 301. and in the time of Diocletian and Maximian. The bodies of these holy saints be in Rome, in a Church dedicated to their name. The Venetians say, that the bodies of the aforenamed holy saints, were brought vnto their city, in the yeare of our Lord 1154. The spanish saith: That Procopius in the first booke saith, that these holy saints healed the Emperour Iustinian (recomending himselfe vnto them) of a greeuous infirmity, and that in gratification thereof, he built a sumptuous temple vnto their name.

The Dedication of S. Michaell the Archangell. Sept. 29.

THe ſacred ſcripture reciteth in the firſt booke of kings, that the reputation and credit of king Saul was in great perill, when that proud Philiſtean called Golias, defied him and all his army. It was not fit the king ſhould accept the battaile, and yet there was not any found in his court, whoſe hart did ſerue him to encounter that proud giant (who was reputed valiant and ſtrong) and anſwere the challenge. King Saul ſtudied and deuiſed how to be freed from this diſhonour and daunger. At laſt, he made a proclamation, that if any man ouercame the Philiſtean, he ſhould be made a noble man, and be exempt from all tribute, and that he would giue him an honorable office in the court, and alſo his daughter vnto wife.

Theſe promiſes of the king were very great, yet there was not a man in all the army, that was ſo hardy, as to behold the face of the giant: only the lowly litle ſhepherd Dauid, zelous of the kings honour, and of the peoples alſo, tooke on him the enterpriſe to combat with the Philiſtean. Which he did; and ſhewed ſuch valour, that with a ſtone which he threw, he hitte him on the fore-head, and felled him to the ground: then he ranne ſpeedily vnto him, and cut off his head, and returned with the ſame, euery one making triumph for his victory, but eſpecially the damſels declared his proweſſe in a ſong. After this king Saul fulfilled his promiſe, he made him a noble man, and a great officer in his court, and gaue vnto him his daughter Michol vnto his wife.

This is a perfect portraict of the battell, which was in heauen, betweene the Angels: of which it is good the memory be celebrated, as often as their feaſt is ſolemniſed; for that, which they did, was a famous and rare worke. The Philiſtean Golias is a figure of Lucifer, who was the higheſt Angel, and ſeing himſelfe endowed with grace and guifts, aboue other Angels, was puffed vp in pride, and came into the field againſt God, pretending to be like and equall to him in ſome things. It was not fit, God ſhould come into the field againſt him, for then the victory would haue bene of farre leſſe eſtimation: but S. Michaell figured by the lowely ſhepherd Dauid, tooke on him this enterpriſe, and entred boldly into the field againſt Lucifer, in the defence of Gods honor; and behaued himſelfe ſo well, that with one ſtone (which was his profound humility, ſaying who is as God?) he caſt the giant to the earth, that is, threw Lucifer into hell.

Lucifer being ouercome with all his followers, S. Michaell returned victoriouſly frō the conflict, euery one making ioy and triumph for it, but eſpecially the damſels, who ſang of his prowеſſe: which happeneth eaery time, this feaſt of him and the Angels is celebrated, for that many bleſſed ſoules ſinging the victory of S. Michaell, do reioice at his honorable enterpriſe. God alſo performed his promiſe vnto him, he made him a noble man, and gaue him an honorable office, making him Chief Iuſtice in his kingdome (for which cauſe, he beareth the Ballaunce and the ſword in his hand, when he is painted) and gaue vnto him an honnorable companion, which was his diuine grace, confirming him in the ſame, and all the other bleſſed ſpirits alſo.

Euery

EVery time, the Catholike Church celebrateth the feaſt of the Angels, there is read in the office of the maſſe a ghoſpell, which treateth how controuerſie ariſing amongſt the Apoſtles, which of them ſhould be the greateſt, the ſonne of God called a litle child, and ſet him in the midſt of them, and ſaid: *If you be not humbled as this child, you ſhall not be great in the kingdome of heauen*, but more then that, *you ſhall neuer come thither*. The vſe of the Catholike Church guided by the holy Ghoſt is, to reade this Ghoſpell in ſuch like ſolemnities, becauſe there is mention made of the Angels: for in the end thereof it is ſaid: That, *None ſhould contemne to be lowely and humble (as children be) becauſe their Angels ſee alwaies in heauen the face of God.*

Some Authors (though not in the literall ſence) will drawe this hiſtory to the Angels; ſaying that aſſoone as God created them, he gaue them notice of the miſtery of the Incarnation, and ſet before their eyes that B. child Ieſus, who ſhould giue remedy vnto the world, and then ſaid vnto them: verily I tell you, if you be not humble and lowely as this child and imitate him therin, if in this ſmall ſpace, in which you be viators, or trauellers, and haue time to merite or demerite, yee doe not imitate him, and be likened to this child; If you do not honor and adore him, you ſhall not be confirmed in grace, you ſhall not enter into my glory. But Lucifer ſeeing him ſelfe ſo faire, beautifull, and honoured, iudged it would be an abaſement, and vility to imitate a man, and much more to adore him. And labouring to drawe the Angels vnto his opinion, ſaid vnto them: it would be a great baſenes and ſhame vnto them, to be humbled to adore a man, and with theſe ſpeeches drew the third part vnto his opinion.

S. Michael (together with all the other holy Angels) obeied God, and adored the litle child Ieſus: and tooke vpõ him the defence of Gods honor, againſt Lucifer and the Angels that followed him. The fierce warre betweene them was not of materiall weapons, but of different willes, and S. Michaell and his company were ſo potent, that they caſt Lucifer and all his followers out of heauen. Aſſoone as Lucifer was caſt out of heauen, and fallen into the world, there was heard a great voice which ſaid: woe vnto the world becauſe Lucifer is fallen into it, and will giue occaſion of offence, but more *Woe vnto him by whom ſuch ſcandals ſhall come, it were better for ſuch a one to haue a milſtone tied vnto his necke, and that he were throwen into the ſea.* This befell vnto the deuills, becauſe there was tied vnto the neck of his will a great ſtone, which was their obſtinacy; with which they were drowned in the bottomles pitt. Then ſaid God: take heed that none make ſmall account of theſe humble Angels, which remaine in heauen, but honor and reuerence them: for I tell you true, they alwaies ſee the face of the father eternall. This is that, which ſome doctors ſay (and I had not reherſed it here, if it had not a good ground) that the ſinne of Lucifer was, for that

he would not adore Iesus-Christ, for he thought he lost much of his reputation, if he that was an Angell, had abased himselfe to adore Iesus-Christ a man, though he was God also.

It is the common opinion of the doctors, founded vpon holy writte, that the sinne of Lucifer was pride and disobedience. S. Paul seemeth to say so, writing to the Hebrewes, where he saith, *Let all the Angels of God adore him.* S. Iohn Chrisostome saith: that this was a precept giuen vnto the Angels. Hereof riseth the great malice and enuy of Lucifer against Iesus-Christ, for that he was cast out of heauen for his sake: and because the cursed wretch cannot reuenge himselfe against him, therefore he laboureth to wreake his malice against men, wherupon S. Basil saith: that Lucifer doth after the manner of a Bull, who seeing a man to cast a snare or cord about his hornes, is chafed and enraged against him, and whilest he is in his greatest fury, they vse to set before him the shape of a man, against which he vttereth all his rage, though it put not the cord about him. In like sort Lucifer doth, who, because he cannot be reuenged on Iesus-Christ, who tied him, and was the cause he was throwne out of heauen, and also of his torment he hath in hell, striueth to reuenge him selfe on men, who are made to the image and similitude of God.

On the contrary, the Angels doe loue men entirely, because they see Christ, who is both God and man, for whose sake they enioy the heauenly glory: and also because they behould the deuils to persecute & make cruell warre against them. Hereof it commeth, that God commanding them to be the keepers and guardians of men, and to be their guides, they do not scorne it, yea they esteeme it honorable, and take great content therin. Therefore in this warre, which the deuill maketh against men, assisted by two lusty fellowes his seruants, the world and the flesh, the Angells hold on our sides, helping and aiding vs: As it happened to Iudas Machabeus, who being ready to incounter with a great army of his enemies, two Angels went by his side, and aided him, and caused him to obteine a famous victory.

These holy Angels deliuer vs from many daungers, into which we fall oftentimes, as it befell to Loth, when the Angels pulled him (almost by force) out of Sodome, that he should not be consumed with fier among the other people of Sodome. These Angels hold vs back, and withdraw vs, if we go somtimes headlong into sinne; as it happened to the Prophet Balaam, who being on the way, entending to curse the people of God, an Angel met him on the high way with a naked sword in his hand; & though the Prophet did not see him, yet the Asse, on which he rode (such was the pleasure of God) saw him: and afterward the Angell told him what to doe, and spake vnto him. These holy Angels comfort vs in our troubles, as it befel to Iesus-Christ in that great agony, which he had in the garden, when he sweat bloud: Christ had no Angell guardian, for that he

he needed none, yet an Angell descended from heauen which comforted him, reducing vnto his mind, the great good & proffit that would arise of his death.

These B. Angels keepe vs company in all our voyages and iourneis, as it befell to yong Tobias, who was accompanied by an Angell in a long iourney, & receued by him many graces & fauours. They do defend vs & stand on our side, daunting our enemies, as it hapened to the Prophet Heliseus, when the Assirias besieged him in mont Carmel, where many Angels enuironed him round in his defence. These Angels guide vs in the way we are to walke, as it befel to the Hebrewes when they departed out of Egipt, for an Angell went before them as a cloud, and guided them in the day, & in the night directed them in the forme of a piller of fire. These B. spirites comfort vs, and pronide vs sustentation, as it befell vnto the Prophet Elias; for an Angell brought him sustenance, before he went a long iourney. These Angels present our praiers and our sobbes & teares before God, as it befell vnto the beautifull Sara, the daughter of Raguel, who was widow seauen times, the diuell killing her husbands: and an Angell presented her praiers and teares before the face of God, & she was deliuered from that affliction. These Angells finally, when the soules are separated from the bodies (if they go vnto purgatorie) keepe them companie, and confort them with their often visitations: if they go vnto heauen, they go before them, making triumph and ioy. For which cause it is fit and iust, that men, who receaue these great benefits by the Angels, should make great estimation of them, and also honour them, and be prompt and ready to doe them seruice.

Pope Boniface the 4. who sate in the chaire of S. Peter about the yeare of our Lord 614. considering & seing, that in Rome there were many Churches dedicated to diuers Saints, caused a Church to be builded in the honor of S. Michael the Archangell, the which was builded in Rome in a place called Circus Maximus; which building was fully ended and finished on the 29. day of September. And in remembrance of the building of the Church, the Pope willed the feast of S. Michael the Archangel, and of all the other Angels to be celebrated through all parts of Christendome. It is our duety to reioice (on this day especially) with them, shewing our selues to be gladsome, for that, they enioy the eternal felicitie in heauen, of which God make vs partakers for his mercies sake. Amen.

The life of S. Hierome. Sept. 30.

WE read of the great friend of God Moises, guide and captaine to the children of Israel, that when he tooke the same people frō the hands of Pharao, and conducted thē out of the land of Egipt, the red sea stopped him: but when he stroke it with his wand, it deuided into two partes, so that all the people passed through

drie foot, the water ſeruing them for a wall, and a defence againſt the Egiptians their enemies that purſued them.

Moyſes is not only a figure of Ieſus-Chriſt our Lord, the guide and captaine of the Chriſtians, whom he deliuered from the hand of Pharao, to witte the deuill, opening the way by the ſea of his death and paſsion, with the wand or wood of the Croſse: but alſo repreſenteth the holie Doctors (though not ſo properlie) who in ſome ſort are guides, and captaines vnto the Chriſtians.

Amongſt other Doctors figured in Moyſes, one is glorious S. Hierome: for that this Doctor, like vnto another Moiſes, is the guide and meanes, whereby many that were ſlaues, and ſubiect to vices, haue freed themſelues from their miſerable bondage, by the helpe of his doctrine, and good example, praiers and merits. Eſpeciallie thoſe, who take him for their Aduocate, and recommend themſelues vnto him. The ſea which runneth betweene, is the ſacred ſcripture, which is a deepe ſea that hath no ende.

Yet in the red ſea there was ſome end. In this ſea be drowned many heretickes, and euery day we ſee one or other drowned; for that they will not take ſuch holy doctours for their guide, as S. Hierome and others. Of him it may be ſaid truly, that as Moyſes taking his wand, did deuide the ſea; ſo this glorious ſaint with the wand of the feare of God, opened the deep ſea of the ſacred ſcripture.

This is certaine, that as vnto S. Gregory is attributed the principall guift in reprooning of euill behauiour, and diſorderly liuing, and vnto S. Auguſtine, in aſsoiling ſcolaſtical doubts; ſo vnto S. Ierome is aſsigned the praiſe for the interpretation and expounding the holy ſcriptures. So that we may ſay; that he deuided this ſea, and ſhewed away for others that will follow him: and all they, that paſſe therin, ſhall paſſe dry foote; and the ſame ſcripture ſhalbe vnto them a wall and defence, againſt the Egiptians, that is to ſay the deuills, and his members, which be the hereticks, our mortall enemies. The life of this glorious Doctor taken out of his owne writings, and out of other good Authors, was this.

SAint Ierome was borne in the time of Conſtantine, ſonne vnto Conſtantine the great, in a place vpon the borders of Dalmacy & Hongary, called Strido; which city was, in a maner, wholly deſtroied by the Gothes in his life time (as he himſelfe ſaith) and hereupon the memory thereof is vtterly loſt. His fathers name was Euſebius, and he had a brother called Paulinus, he had alſo a ſiſter, whoſe name is not knowen, and the name of his mother is vnknowen alſo. The brother and ſiſter of S. Ierome entred into religion, and in the ſame ended their liues in bleſſed maner. He came of noble bloud, yet he doth not ſpeake thereof in all his writings, though other writers report ſo. He had alſo aboundance of worldly poſſeſſions and goods; which he ſold, when he cauſed the Abbey to be builded at Bethleem, as he ſaith himſelfe: And becauſe his parents were Chriſtians, he was inſtructed euen from a child, in the Chriſtian faith and relligion.

At

At that time flouriſhed in Rome the ſchoole of the liberall ſciences, wherfore he went thither with intention to ſtudy. He firſt ſtudied the Latine and Greeke toungs, and Donatus was his ſchoolemaiſter in grammer. Then went he vnto the ſtudy of Philoſophy, and other liberall arts, and in them he profited much, as appeareth by his writings. In Rome he receiued the veſture of Ieſus-Chriſt (as Pope Damaſus writeth) that is to ſay; he was Baptiſed. It was the vſage of that time, to be Baptiſed, when they were of yeares of diſcretion: & they that were baptized for certaine daies did weare a white veſture (in place wherof, when infãts are now Baptiſed, they put on their head a white cloth) and that is called the veſture of Ieſus-Chriſt.

S. Ierome departed then from Rome, with a deſire to learne deeper ſtudies: he went into Gallia or Fraunce, traueiling diuers waies, ſeeking after wiſe and diſcreet men, or learned and good bookes: & where he found any of theſe thinges, there he ſtaid ſometime. The bookes he found, if he liked them, he endeuoured to buy, or els he tooke paine to coppy them out, or to tranſlate them. Writing to Florentius, he ſaith: that he coppied out with his owne handes, in the city of Triers, a great volume, in which were written certaine Sinods collected by S. Hillary. If he found a man of good life, he conuerſed with him, & lerned of him all the good he could: and the ſame he did when he met .. th any rãre or ſingular learned man: and by this meanes he was enriched not in temporall poſſeſſions, but in vertue and ſcience. After ſometime thus ſpent, he returned vnto his countrey; and from thence, vnto Rome. He thought he was not ſecure in Rome, and the ſtaying alſo in his owne countrey pleaſed him not; for there he had many kinsfolke, of whom he could receaue no helpe, neither could he ſatisfy their deſires. And in Rome, he thought would be too many occaſions of pleaſures and delights, dangerous for yong men, as he was at that time. He determined therefore to paſſe the ſea, and to go into Greece; where he entended to ſtudy, and to conuerſe with wiſe and learned men, of whom there was ſtore in that countrey at that time.

Knowing that Gregorie Nazianzene was Patriarch of Conſtantinople, who for his excellency was ſurnamed the Deuine, he went thither: and though he might well be a maiſter and inſtructor vnto others, for his learning, yet would he be diſciple to that learned and holy Biſhop; that he might ſay, and vaunt, he had learned Diuinity of Gregorie Nazianzene. Then viſited he the holy land, and trauayled through all the places thereof, which moued him to great deuotion, and was a great contrent vnto his mind. There was not a thing in all Paleſtina, whereof mention is made in the holy ſcripture, but he ſaw it with his owne eyes, which holpe him much (as he ſaith himſelf) to vnderſtand the ſame. There had he alſo maiſters, who taught him the Hebrew toung, and likewiſe the Chaldean; which he vnderſtood beſt, though he could not ſpeake it. The

other

other he ſpake aſwell, as he vnderſtood it. He alſo conuerſed with the people of Syria, and by that meanes, learned many things of their language & ſpeech, and though he trauelled thus to get ſondry languages; yet he did not pretermit his firſt ſtudie of the Latine toung: yea, he ſo much delighted therin, that becauſe he would not omitt the reading of Cicero, & other eloquent authors therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies: ſo that I wonder that any man will make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelfe. S. Iſidorus reciteth the ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

S. Hierome writing to Euſtochium in that epiſtle, which beginneth *Audi filia*, ſaith theſe words: I wretched ſinner tooke paines in reading of Tullies workes, and his eloquence was very delightfull vnto me: and if then I tooke into my hands a booke of any of the Prophets and read it, their maner of ſpeach, their low & diſordered ſtile, diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my buriall. Remaining thus: I was taken vp in ſpirite, and brought vnto iudgement, before the roial throne of Ieſus-Chriſt; & being demaunded of my quality, and of my faith, I aunſwered boldly, that I was a Chriſtian. Then the Iudge replied: Nay, thou ſeemeſt rather to be a Ciceronian, then a Chriſtian; for where thy treaſure is, there is thy hart. At this word, I was ſtrooke dombe, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord; Pardon me ô Lord*: neuertheles my puniſhment endured, and my teares continewed. Many Angels (who were preſent) ſeing it, fell on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendment: vpon condition, that if I did not amend my fault, I ſhould vndergoe a greater puniſhment. I would at that time, and in that time, and in that eſtate haue promiſed greater things, & ſo I did ſweare to obſerue this: which when I had done, I was ſet free, and came to my ſelfe. Let none thinke it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angells be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many daies.

From that time S. Hierome addicted himſelfe vnto the ſtudy of Diuinity; & ſpent not his time any more in other vnprofitable and vaine ſtudies: and therfore he ſaith in the prologue before S. Paul vnto the Galathians: It is 15. yeares, ſince I tooke in my hand any booke of ſecular learning; and if it happen ſometime, that I neede the ſcience of any ſuch bookes, I take it out of my memory. Writing to Damaſus the Pope, he reproueth eccleſiaſticall perſons, that leaue the reading of holy writte, and ſpend their time in reading of heathniſh bookes and fables, which doe hurt vnto many.

S.

S. Hierome thought it time, to set downe his rest, and to follow some course of life. And seing, that in the eccleſiaſticall ſtate was daunger, for the great obligement they haue to be good, and to seeme to be so also, by giuing good example to all: seing likewise the great charge they had that tooke wiues, he refused this vtterly, and feared to assume the other vpon him. So he resolued, to be a monke.

Their order at that time was, to weare a meane and course garment, different from the clergy and the lay men: yet did not all the monkes vse one manner of appareil; for they differed in the stuffe, collour, and also in the fashion: for some of them were clothed with course and rough cloth, others with beasts skinns, sowed together; but in this they all agreed, that their garments were course, bare, and very meane. They exercised themselues cõtinually in fasting, watching, and reading of the holy scriptures; they could not haue any publique office; but all their busines was to serue God. Some of them liued in common, and had a superior, vnto whom they yelded obedience, others liued a solitary life in the deserts, and S. Hierome determined to vndertake that kind of life.

He had some frends, vnto whom he disclosed his minde, and what his determination was to doe. They, although they had followed him vntill that time (and had receaued comfort of his holy conuersation aboundantly, & had profitted much by his wholesome aduises, and by the example of his holy life) yet at that pinch, they all abandoned him: only one called Eliodorus staid and tooke the habite, and remained with him in the desert a short time; but being tired and wearied, and not able to endure that austerity of life, he also forsooke him, and returned vnto the world. S. Hierome wrote of this departure of Eliodorus vnto Iulian the deacon, in these gratious words. Our brother Eliodorus came vnto the desert with me, and for that he is holy, and I a great sinner, and he not being able to suport my maners, is departed, and left me. Assoone as S. Hierome had taken this course of life, he set his temporall goods in order, and recommended the charge of them to an honest man.

During the time he staied in the desert, he staid not long in a place; because at that time, certaine heresies were dispersed in those countries, and the prelats of Antioche, Alexandria, and Cypres and of other places, vnder whose iurisdiction the monks, and solitary liuers were, sent ordinarily visiters to examine them of their faith. These visiters had no trust in S. Hierome; and he had no cõfidence in them. He was suspitious of them, because of some words and phrases they vsed, in the mistery of the B. Trinity: and they suspected him, because their conuersation and company did not like and please him. To free himself of this molestation, and to auoid the often visitation of his friends, who kept him more occupied, then he desired to be, he wirhdrew himself into a desert & solitary wildernes in Siria; and there he shut vp himselfe with his books in a caue,

where he remained foure yeares, doing pennance, and leading an auſtere life.

His chief exerciſe was to lament the ſinnes of his youth, to chaſtice his body with faſting, watching and other auſterities, that it would make a man to wonder at them, ſooner then to imitate them. Rawe herbes and roots were his meat; faire water was his drinke, and the bare ground was his bed, he was neuer idle: now he ſtudied, then he praied, and when he felt himſelfe wearied, he ſong himnes to the praiſe & glory of God. This was the life of this holy ſaint: & though it was thus, yet the deuill aſſalted him with terrible and wicked temptations.

He ſaith himſelfe writing to Euſtochium, in this maner: O how many times, when I was in the deſert (where, by the vnmeaſurable heate of the ſunne, men are ſcorched, their bodies enfeebled, their fleſh burned and conſumed) ſtretching my bones, which ſcaree hong together, on the bare ground, taking for nutryment herbes and cleare water (and thus I continued in this exile, yea rather priſon, vnto which I had voluntarily condemned my ſelfe for dread of hell, and had no other company, but the ſauage beaſtes) how often thought I, I was at the daunces of the Damoſels of Rome? my face was pale with much faſting, and yet my will was enkindled with wanton deſires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued the motions of diſhoneſt appetits: and when I reſiſted and thought to oppreſſe them, thy laboured ſtill to bud and encreaſe, like weedes and bad herbes. Sometimes findinge my ſelfe abandoned, I fell at the knees of my Lord, and waſhed them with my teares, and dried them with my haires; I macerated my body with long faſting day by day, and eating nothing. Do not thinke, that I am a ſhamed to rehearſe this ſtory of my temptations, yea I lament, that I am not now, as I was then. I do remember that I haue ſomtime ſpent the night in praier, calling on my Lord Ieſus-Chriſt; neither did I ceaſe to knock my breaſt, vntill that my hart was at reſt, from thoſe vnquiet thoughtes. Ieſus-Chriſt is my witnes, that after all theſe troubles, I felt great conſolation and content, hauing teares, as ſweet as hony, with ſuch enkindled and louely deſires of heauen, that me thought, I was tranſported beyond my ſelfe, and that I was aboue the Quiers of Angells. If the fleſh make ſuch warre againſt them, that doe afflicte & torment it, what will it doe to him, that liueth in pleaſure and delightes? It may be, he ſhall not haue ſuch terrible temptations: But in that caſe, I thinke, there is no greater temptation, then not to be tempted.

This ſame holy Doctour writing to Pammachius, ſaith: I exalt virginity, but not, for that I doe enioy it, but for that I highly eſteeme them, that do obſerue it. Out of theſe words of S. Hierome, ſome take occaſiõ to ſay that in his youth, he liued laſciuiouſly: but in this they are deceiued; for holy men vſe this manner of ſpeech, to ſhew their humility, and yet they did not ly; as S. Paul ſaith of himſelfe, that he was the leaſt of the Apoſtles, and the greateſt ſinner, it ſeemed

med to him, it was ſo as he ſaid, hauing conſideration vnto his humble mind. S. Baſile alſo ſaith of himſelfe: I neuer knew any woman carnally, yet do I not therefore account any ſelfe a virgin. So ſpeaketh Saint Hierome with lowlines and humilitie, reputing himſelfe a ſinner. Yet as it appeareth by an Epiſtle vnto Euſtochium, he neuer did actually commit any diſhoneſty: and theſe be his wordes: We doe not only praiſe and commend virginitie, but doe alſo preſerue and keepe the ſame. Spa: at the leaſt after his Baptiſme, as ſaith Marianus Victorius.

After that S. Hierome had bene foure yeares in the afore-named deſert, he thought, he might now retire, yea that he might go out, and preach vnto the people: yet he did not for all, vtterly renounce and forſake the deſert, but retired into the company of relligious men, to liue among them. It was not fitt ſuch a light ſhould be hid any longer, but ſhould be knowen, for the relligious men, with whom he conuerſed, and enioyed his bleſſed company, perceued the great treaſure that God had ſafely kept vnder that courſe clothing in the breſt of Hierome, repleat with ſcience and doctrine. He had before that time written ſome workes, and publiſhed them. Theſe bookes were well liked of the readers, who bare good affection alſo to the Author for the ſame, and by this meanes S. Hierome came to be knowen in many places.

There lined at that time Epiphanius B. of Salamina in Cipres, and Paulinus B. of Antioche. Theſe two Prelats were at controuerſie, and to be agreed, they were to go to Rome vnto the Pope. In this their iourney they tooke S. Hierome with them in their company, for the good opinion they had of him. This was the occaſion of his third comming to Rome. At that time Damaſus was Pope, who knowing the worthines and ſufficiency of Hierome, aſwell for his vertue and behauiour, as for his wiſedome and learning, would needes reteine him ſtill in his company. And becauſe he was already made prieſt in Antioche, by Biſhop Paulinus, the Pope gaue vnto him the title of a Church in Rome, called S. Laurence, which is the ſame, as it is now to be a Cardinall, though they did not then vſe the apparell and the red hatte, which Pope Innocent. 4. about the yeare of our Lord 1250. gaue vnto them. So that to paint S. Hierome in the habite of a Cardinall hath this foundation, that indeed he was a Cardinall, in that he was a prieſt, and Curate of a pariſh in Rome.

The glorious S. Hierome exerciſed this charge carefully and diligently, and laboured to roote out publique offendors out of his pariſh, and reprooued thē ſharply, though they were of the Cleargy, which cauſed him to be perſecuted and hated: for it is an ordinary matter for the wicked, to abhorre and deteſt the good and the vertuous, euen as the dogge doth hate the ſtaffe that beareth him. So thoſe, that in their liues were like beaſts, and in their deedes were diſordered & vnruly people, hated S. Hierome: for he was the ſtaffe & the ſcourge

that whipped them. Wherupō they awaited, to eſpy out ſome occaſion to ſlaunder him, and to driue him out of Rome, as they did indeed at laſt. Their meanes was this: S. Hierome vſed, when he preached publikely, or heard priuate confeſſion, to perſuade them to forſake vices, to loue vertues, to deſpiſe the world, and to make none account of the pompe and vaine glory thereof.

A litle before this time were fled vnto Rome, from the fury of the Arryans, ſome Catholike prieſts of Egipt, as S. Athanaſius, and others: who told how in thoſe countreis S. Antony, and other holy hermits had made monaſteries, aswell of men, as women, who ſerued God, by liuing in obedience, pouertie, and chaſtity. Some Romaine Ladies hearing this, had a deſire to the ſame: and becauſe the Prieſts, who ſhould haue animated them therein, were gone back vnto their owne country, for that they heard the perſecution was ceaſed, they were hindered from building the monaſtery, as they deſired to haue done, and finding S. Hierome to fauour their intent as a thing agreable to that which he preached and taught, and alſo to offer to defend them from all that did depraue, or backbite the act (for they feared him much) as alſo to ſpeake in their behalfe to Pope Damaſus, who loued him dearely, they builded vp the monaſtery they deſired. The ladies, that began this laudable worke, were Sophronia, Marcella, Melania, Paula and Euſtochium: and many others followed and imitated them.

S. Hierome inſtructed them all in the way of perfection, he willed them to read ſpirituall bookes, to pray often, to be humble, charitable, and chaſt: but eſpecially, to frequent often the Sacraments of Confeſſion and of the Euchariſt. Theſe and ſuch like were the perſuaſions S. Hierome vſed to theſe deuout women, becauſe he deſired their increaſe in holy life. And though this cauſed in Rome ſome murmuring, as being a thing vnuſuall, yet then ſeeing how theſe religious women profitted in vertue, and howe ſome that were before gadders abroad, delighting in gay and rich apparell, in nouelties, and vanities, and idle talking, were now quite changed from thoſe thinges, and ſeemed to be the bleſſed handmaids of God, the murmure ceaſed, yea S. Hierome was extolled, and highly commended, as the diuiſer of this holy worke.

When he paſſed by the ſtreets, the people kiſſed his garments, and ſaid openly that when Damaſus died, he ſhould be his ſucceſſor. This was the ſpeach of euery one in generall: yet ſome priuate perſons wiſhed him euill, & ſought to wreake their malice on him, becauſe he did publikely reprooue their faults.

At laſt they tooke this occaſion to ſlaunder him. The religious women being many, it was expedient, that they ſhould be in diuers places, and we may thinke, that Sophronia, Marcella, Melania, and Paula, had them home to their houſes, and that in thoſe places they vſed their holy exerciſes. S. Hierome viſited them oftentimes, and came vnto the houſes where they remained,

ned, for at that time, they had no grates, nor any ſuch incloſures, as the Nonnes of our time haue, which is done with great diſcretion and wiſedome, let heretikes barke thereat, as much as they will, for thereby are auoided and preuented many inconueniences. Well, Saint Hierome viſited all theſe religious women, but he went more to the houſe of Paula, then to any other place, for there (as it was apparent afterward) was moſt vertue, and good life to be found.

The enemies of S. Hierome, at theſe often viſitations, took occaſion to ſlaunder and murmure at him, and ſaid; it was not well done, as they thought: for though Paula was old, Hierome was not old, being then but 40. yeares of age, and moreouer, there was Euſtochium the daughter of Paula, and other yong women, in the houſe. They meant that, by the other religious women, which were in the houſe of Paula, and by her maides and waiting women: for Paula and the religious women that remained with her, were of the richeſt and chiefeſt Ladies in Rome. Theſe enemies of S. Hierome were ſo voide of ſhame, that they hired a man (as it is thought, belonging to Paula) who ſaid much euil of S. Hierome, and charged him and Paula with diſhoneſty.

Theſe aduerſaries of S. Hierome, led this naughty fellow vp and downe the towne, to defame the holy ſaint, and told it to euery one in maner of a ſcoffe and of a ieaſt. It may be it came to the eares of Pope Damaſus: But were it ſo, or other wiſe, the man was taken, and tortured to confeſſe the truth; and at laſt he confeſſed, that all was vntrue and falſe, which he had ſaid of S. Hierome. The holy ſaint ſeing the dealing of this man, and perceiuing, how his enemies had contriued to put him to vtter ſhame and reproch, & alſo remembring the quiet repoſe he had in the deſert, and what fauours and graces he had receued there of our Lord, and the time he had there to ſtudy, and to write, al theſe things vnited, cauſed him to make a reſolution to forſake Rome, and to returne into Syria, as he ſaith himſelfe, writing to a Lady called Aſella, in this ſort.

I know not, nor cannot imagine (noble lady) what thankes I am to yeld vnto you for the great affection you beare vnto me, for our Lordes ſake. God is able to render vnto thy ſoule, the reward it deſerueth: although I am (as ſome thinke) a hatefull creature, and very vitious; yet doeſt thou well to account me for good, though to thee be ſpoken much euill of me; becauſe thou noteſt, who ſaith it, and of whom they ſpeake. They that ſpeake euill of me (as is euident and apparant) be deceitfull, crafty, and cauelling wicked people. In three yeares I liued with them, many religious women followed me, vnto whom, and vnto others with them, I expounded the ſacred ſcripture, I preached and taught them, how they ſhould ſerue God; and do vnto him acceptable ſeruice: let them ſay, if they can, if in all this time, they ſaw any thing in me, not fit for a

good Christian. They say, I am a man, and that I ought not to conuerse with women, which indeed I would not haue done, if I had not knowen the vertue and sanctity of the holy persons, with whom I conuersed.

If before time they gaue credit to the fellow, that defamed me; why do they not also beleeue him now, since he hath denyed all that, which he spake before to my reproach? There was but one man, that at the first condemned me, and the same man saith now that I am Innocent. But ô the frailty of mans nature, how soone will they beleeue that, which they desire, be it neuer so false! Before I knew the house of Paula, all the city commended me, and euery one said, I was worthy to be Pope, and also wished it: they called me a holy man, and compared me vnto S. Damasus: I aske this question, if euer they saw me go into the house of any dishoneſt woman? was I euer delighted to looke after women with sweet perfumed gloues, or decked with gold or pearle?

There was neuer a lady in Rome, that could get me to visite her, or to come vnto her house, but she only, who with lamenting and fasting, had made her face wanne and pale, and her eyes litle better then blind: she that was so continually in prayer, that many times at the sunne setting, and at the sunne rising in the morning, she was still at her prayers. Her ballets were hymnes, her words were the holy Ghospell, her delights were chastity, and her life a perpetuall fasting. None could please me, but she, that I neuer saw eating. Assoone as I began to honor her, for her deserued vertues, I straight was abandoned of vertu in the eyes of the enuyous: O enuy, that first doest bite and teare thy selfe! O the malice of Lucifer, who ceaseth not to persecute vertue and sanctity!

I haue written vnto thee these words in hast (being now entred into the shippe) but not without teares, and grief at my hart: yet doe I render thanks vnto my God for graunting me this fauor, that I am abhorred of the world. Make thy prayers vnto our Lord for me, that when I am gone out of Babylon, he would guide me in peace vnto Ierusalē, lest that Nabuchosor enthrall me. Some call me inchaunter, and so was our Sauiour called, but the seruant cannot be greater then his maister. Others say that I am a deceiuer, the same was said vnto S. Paul the Apostle. My soule feeleth great consolation in this, that we are to enter into heauen by good fame, and by infamy. These and other thinges S. Hierome wrote in that epistle, by which may be knowen the occasions of his departure from Rome, to wit: because his aduersaries ceased not to slaunder him.

Being departed thence, he passed into Siria, and visited Epiphanius B. of Cypres, and Paulinus B. of Antioche, his two great frendes, who had brought him to Rome, and left him there, they departing assone as Pope Damasus had accorded their variaunce. S. Hierome visited also those glorious men with whom he had bene before time, and desired to stay with them, but importunated by his frends, he went to Bethleem, where he built a monastery. To defray the char-

charges of it, he ſent authority into his country (as he himſelfe writeth vnto Pammachius) to haue all his patrimonie ſold, and with the money made therof, he cauſed the Abbye to be builded. When it was diuulged and bruited in that countrey, that Hierome had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from all parts, eſpecially from Rome. The holy woman Paula with other deuout women went thither (though the other returned, and ſhe only ſtaied there vntill her death) Paula ſold her lands and poſſeſſions in Rome, and with the money coming thereof, builded foure monaſteries in Bethleem; three for women, and one for men. It may be that ſhe cauſed the monaſtery, which S. Hierome had built before, to be enlarged and made bigger. S. Hierome was the ſuperior, and gouerned the monaſtery of men, & Paula gouerned the other three made for the women; being ſo diſcreet and holy, that ſhe ruled thoſe three in good ſort, dwelling now in one, and then in another.

There S. Ierome ended the writing of his admirable works, which the church keepeth and eſteemeth at this day. He tranſlated the Bible viz: the old teſtamẽt out of the Hebrew into Latine: the new teſtament out of Greeke into Latine: and wrote commentaries on the greateſt part thereof, and expounded it excellently. His bookes being ſpread through the world (beſide the many epiſtles, which he wrote almoſt without intermiſſion, vnto ſondry perſons) cauſed euery one to find and know his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike; for ſome had at the firſt doubt therof, becauſe of that which Ruffinus his aduerſary wrote againſt him. One of theſe was S. Auguſtine, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Biſhop of Hippo, he ſent one of his truſty friends called Alipius, and other of his prieſtes to viſite him, on his behalfe; and to be inſtructed by him, reputing it for a great honour, and credit (knowing as he knew) to be the diſciple of the diſciples of S. Hierome. There went perſons of great account from all countreis to viſite him, as Paulus Oroſius did (who was alſo ſent by S. Auguſtine) Seuerus Sulpitius, Apodemius, and other rare and renoumed men. And though the voyage was long, and the daunger great, yet all that ſeemed a ſmall thing, to ſee the venerable old man S. Hierome, ſo repleniſhed with ſanctity and learning.

This holy doctor wrote inceſſantly againſt heretickes, and perſecuted them without any intermiſſion, yea they were afrayd, and trembled to heare him named. Origen had written many books before the time of S. Hierome, all which he read, taking great delight in his delicate and fine wit, and for affection called him his teacher; but for all that he did not pardon nor ſpare the errors he found in his bookes: yea, he impugned them to the vttermoſt of his ability. S. Hierome was ſubiect to many infirmities cauſed by continuall ſtudy, and the

hard

hard auſterity he had vſed toward his body: ſo that ſomtimes he remained whole yeares bedrid; yet ceaſed he not, but endited to others that wrote, ſo that he compoſed many bookes, being occupied in that exercife twentie yeares, as he writeth himſelfe. The countrey of Greece did much honor this glorious doctor, by tranſlating the workes he wrote in Latine, into the Greeke toung.

It is ſaid by S. Hierome, that as he red one day vnto his diſciples (wherof he had many in ordinary, from many parts) there entred into his ſchoole or place of lecture a lyon halting. All the ſchollers ranne away; but the holy doctor receiuing him without dread, when the lyon came neere, he lifted vp, and ſhewed one of his forefeet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, and when it was whole, the lyon would not depart, but attended in the monaſtery, as if he had bene tame and domeſticall. This ſtory I tell, becauſe he is painted with a lyon by him. It is alſo ſaid, that S. Hierome, apointed thereto by Damaſus the Pope, ſet in order the office of the Church, diuiding the pſalmes for euery day of the weeke, and apointing that euery one ſhould end with this verſicle *Gloria Patri*, &c. *Sicut erat* &c. He appointed alſo the Epiſtles and Ghoſpels for all the yeare, with the lectures, and prophecies that are read in the office of the maſſe.

S. Hierome being imployed in theſe holy exerciſes, and ſuch like, in anſwering, and aſſoiling doubts, which Biſhops, and other religious perſons ſent vnto him, from all parts of Chriſtendome, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfection, that he was rapt and translated ſometimes in ſpirite, among the Quiers of Angels; and began in this life, to taſt the reward of his paine and trauell, though there remained ſome other afflictions for his old age, which was a feblenes, that he could not riſe from his bed: and, as Sigebertus ſaith, he had a cord tied to a piece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, & he knowing the hower of his death approched, commaunded the B. Sacrament to be brought vnto him, and then communicated with great deuotion: which when he had done, he yeelded vp his ſpirit vnto God on the 30. day of September, about the yeare of our Lord 422. Honorius and Theodoſius the ſecond being Emperours. Marianus Victorius in the life of S. Hierome ſaith: that this holy Doctor died at the age of 99. yeares, as ſome Authors hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued till his decrepit age, as S. Auguſtine ſaith in the firſt booke againſt Iulianus.

His bleſſed body was buryed in Bethleem, and afterward in proceſſe of time, it was brought to Rome, and laid in the Church of *S. Maria ad præſepe*, which at this day is called S. Maria Maior. God ſhewed many miracles by meanes of this holy ſaint, aſwel in his life as after his death. The Church accounteth him

for

for one of the foure Doctours, and maketh a great feast of him, and especially in Rome, for that there he studied, there he was Baptised, and there resteth his blessed body.

It is also very fit that Fraunce should keep it festiuall, for there he was a good space, and saw the principall places of that kingdome. Germany is also obliged in like manner vnto S. Hierome, for that he wrote a booke of it, and made the countrey famous. Greece is in the same debt, for the commodity they reape by the bookes of this holy doctor, which are translated into their language. Egipt is also deeply in his dept, for that it enioyed a long time his company & blessed conuersation. The deserts of Syria are in the same debt: for the austere pennance S. Hierome did there, doth nobilitate and make them famous. Bethleem shalbe reckoned in this account: yea and we may call it happy for two respects; first & principally, because our Lord and Sauiour Iesus-Christ was borne therin, when he came to liue in this world: and also (but in farre lower degree) for that S. Hierome died there, to liue in heauen.

But aboue all other prouinces, Spaine oweth an especiall duety vnto S. Hierome, for the many epistles he wrote to particular persons therin, as also for that after many hundreth yeares that he died in Bethleem, it seemed, he was raised to life in Spaine: not he in person, but his name and religion. For in the time of Pope Greg: the 11. King Don Alonso the 11. raigning in Spaine, there came out of Italy two holy hermites into the kingdome of Toledo in Spaine: and by their good example of life, and holy admonitions, others were conuerted vnto that holy religious order, to wit Don Alonso Peccia Bishop of Iaen, and Petro Fernandez Peccia his brother, & Hernando Lagnez chief chaplen of the kings Chappell and Canon of Toledo, who being elected Archbishop therof, refused that dignity: and beside these, many other noble men of marke and quality.

Many of the forenamed chose that life, for that they had conceiued a great dread and feare of the king Don Petro, who at that time reigned in Castile (after the death of the King Don Alonso his father) who had a delight to shed mans bloud; so much, that if the offence or fault were neuer so smal, he caused very rigorous punishmẽt to be inflicted vpon the delinquẽts: which seuere kind of Iustice was not vsed to be executed in Spaine, for which the king gained thereby the surname of cruel to this day. I cannot tell, if his Cronicler who did little befreind him (as it seemeth for some priuate respect) did not helpe forward to settle & confirme that odious name of cruell vnto him, from that time vnto this. All these liued together certaine yeares in the desert, then they besought Pope Gregory, to giue them a habite and a rule vnder the name of the hermits of S. Hierome: but the Pope gaue vnto them the rule of S. Augustine, the name and habite they haue at this day. This order was confirmed in the third yeare of the Popedome of S. Gregory on S. Lukes day, in the yeare of our Lord 1373.

The order which is called in Spaine of the Isidori, which is also of S. Hierome, was instituted in the time of Pope Martin the 5. by frier Lopes de Ouiedo, professor of the monasterie of Guopa Lupe, who out of S. Hieromes works tooke a rule which is printed with his other workes, and with the helpe of some that desired it, followd it, & with licence from the sea Apostolike, he foũded certaine monasteries in Italy, which are called Isidori, or the congregation of frier Lopes. Of the first named religious men of the order of S. Hierom, there be in Spaine many worthy monasteries, but especially fifteene which are called Royall, because alwaies they haue bene fauoured by the Catholike king Don Philip the second of that name, who built them a monastery and college in the Escuriall vnder the title of S. Laurence the Royall, and the rule and institution of the glorious S. Hierome. In which place be many rare and singular reliques of saints; many pictures and Images; the workes of famous painters, and caruers; many bookes of great valew; much riche stuffe for the Church; Challices, Crosses, and other things, for the seruice of the Altar, and there also is buried the corps of the mightie Emperour Charles, the fifte of that name, and other of the blood Royall.

By these and other the great and costlie things in this Royall house, euidentlie appeareth the deuotion of the said king Don Philip, toward the glorious Doctour S. Hierome, and his blessed religious order, wherefore we may hope that the same saint wilbe his good aduocate vnto God, that his Royall person and also his Realme shall increase in temporall and worldlie goods, and also that he shall inioy the celestiall kingdome of heauen, by the intercession of this blessed saint, To the which God bring vs also, of his infinite mercy. *Amen.*

OCTOBER.

The life of S. Remigius. Octob. 1.

THere shall spring a fountaine, *saith the Prophet Ioel*, and come from out of the house of God, and passe by, and water the brooke of thornes: *In which words the Prophet doth fortell vs, what shall happen after the latter iudgement. The body of a mortall man is fitly resembled by a brooke; for it runneth swiftlie to death and perdition: nay further it is a brooke of thornes; for that, of it selfe, it produceth nothing, but euill desires and worser deedes, that wound and pierce the soule like thornes.*

But

But a fountaine, after the latter day, shall spring from out of the house of God, and water these thornes: Whereby are deciphered those streames of glory, which shall ouerflow the bodies of the elect, and adorne them together with their soules.

The Glosse saith, this text may be well applyed to the primitiue Church, when the Apostles, and preachers of the Ghospell, did in the manner of a fountaine, spring from out of the house of God, from the Catholicke Church, to water with their heauenly doctrine the thorny brooke of Paganisme. In this sence it fitteth that glorious Archbishop of Rhemes S. Remigius; who was indeed a fountaine of life, that springing from out of the house of God, with the sweete and pleasant streames of his life and doctrine, watered that riuer of thornes Clodoueus: who being a king and worshipper of Idolls, was conuerted to the faith by S. Remigius, and with him all his court and armie of men. The life of this glorious Saint, was written by Hincmarus Archbishop of Rhemes, in this manner following.

WHen the hand of our Lord did chastize the Frenchmen for their sinnes with a long and bloudie warre, which the Vandalls, a fierce and cruell nation, did wage against them; there dwelled in the desert a holy Monke called Montanus, who had lost his sight by continuall bewailing the sinnes of his nation. For knowing that all their afflictions and scourges were caused by their manyfold offences, he continually prayed, and with teares beseeched almightie God, to redresse all their miseries, and graunt them pardon for all their sinnes, & be contented with that punishment, he had already inflicted vpō them. God vouchsafed at length to heare his prayers, and graunt his request; wherfore he did reueale vnto him, that shortly there should be borne a child, whose name should be Remigius, that, comming to be Bishop, should with his preaching and good example withdraw men from vices, conuert them to God, appease his wrath, and stay his punishment. He reuealed also to this holy man, the parents of this Childe Emilius and Cilinia, people of great religion and charitie, of noble bloud, & great reuenews, liuing in the territory of Laudun.

Montanus went and acquainted them with his reuelation, wherof both had some doubt, by reason that both were stricken in yeares: but especially Cilinia could not be induced to belieue it. Be thou assured, quoth Montanus, thou shalt be a mother; giue suck vnto thy sonne with thy owne milke; wash mine eyes therewith; and I shall thereby recouer my sight. All things happened, euen as the holy monke had said: for Cilinia conceaued, and brought forth a sonne, that was called Remigius: she gaue him sucke with her owne brests, and washed the eyes of Montanus with her milke, and he therewith recouered his sight, as he had foretold. The vertue of this saint did shine so cleerely in his childhood, that, euen in the day breake of his life, he plainelie declared, how great would be the daylight of his perfect age. He was sent to schoole, where, in a short space, he did not only profitte much in knowledge and learning,

but alſo in holy and vertuous life: making learning to ſerue as a light to guide him in the path of vertue; and vertue by alaying the ſtormes of paſſions, further him in the courſe of learning. When he came vnto the age of 22. years Bennadius the Archbiſhop of the citty deceaſing, the people aſſembled for the election of another paſtour, and fixing their eyes on that holy Saint there preſent, ſaied there was not any more fitte them Remigius, to ſucceeded in that dignity.

The holy yong man being there, was troubled much in mind, and made manie excuſes; ſaying, that ſo eminent a degree, was full vnſeemely for one of his age, and conuerſation; that the vſage was, not to elect beardles youths to an office conuenient only for men well ſtriken in yeares, but of a perfect age. Vnto theſe allegations they made aunſwere, that his vertues ſupplied the defects of his age, and therefore they had determined, that he ſhould be their Paſtour and Prelate. Whilſt the people and Remigius were thus at variance, there deſcended on a ſodeine a great light from heauen, like vnto a beame, which reſted on the head of S. Remigius.

The wonderfull maruaill of the celeſtiall election and confirmation of S. Remigius in the prelacy proceeded further: for beſides the light, his head was found to be waſhed with a heauenly dew or liquor, and all they, which were preſent, felt the moſt fragrant and ſweeteſt ſmell that might be, comming from the ſame. All the people, beholding this wonder, with one voice praiſed God, and gaue him thanks, that he had vouchſaued to ſhew plainely, that the election they had made was acceptable to him. S. Remigius durſt not make any further reſiſtance, leaſt it ſhould ſeeme that he withſtood and gaine-ſaid the will of God. So he was made prieſt, and conſecrated Biſhop by the other Biſhops that dwelt there about.

Aſſoone as he had accepted this high function, he made euident demonſtration, that he was of ſufficient ability to exerciſe the ſame: he ſhewed him ſelfe to be an almoſe-giuer, vigilant, deuout, curteous, perfect in doctrine and charity; his conuerſation was celeſtiall; his words were all kindled with the fier of Gods loue. He was affable, and alwaies pleaſant in countenance, but with grauity: his preaching was of that which was neceſſary for ſaluation of our ſoules, and what he preached in words, he practiſed in workes. He moued them, that looked on his face earneſtly, to deuotion; for in him did ſhine clearly the liuelie portraiture of ſanctity. His ſight was dreadfull & awfull vnto the preſumptuous and proud; but very mild and gratious vnto the lowly and humble: Toward goodmé his aſpect was louing and pleaſing, as S. Peters was: but to the wicked his countenance was grimme and ſterne, like vnto S. Paules.

The riches of his ſoule were ſo great, that notwithſtanding they could not be ſeene with corporall eyes nor expreſſed in wordes, yet were they manifeſted by his externall workes. He fled idlenes, and worldly pleaſures were to him diſ-

plea-

pleasant: and on the other side, trauaile was to him best pleasing; and he had a delight to be contemned. In his sermons he did especially reprehend the vice of carnallity, and willed his hearers, not to account their owne wiues foule, or to thinke the wife of another man faire or beautiful. He was in diet temperate; and he sometimes (because he would not seeme hautie or proud) called some of his poore kindred and freinds to his table.

Sometimes the litle birds were seene to flie in at the windoes, & to sit on the tables side, or on the platter, and he gaue them somewhat to eate, and when some flew away, others came back. At this S. Remigius tooke occasion to giue spirituall refection vnto the guests that sate at his table, saying. See, these litle birds do not sow nor reape nor haue no granaries wherin to cõserue their goods, and yet God doth not abandon them, but prouideth for them day by day; how much more will he prouide for man, for whose sake he shed his pretious bloud, and lost his life? Ought not man therfore endeuor to doe the will of God, and be vnto him obedient, as these litle birds be? He said also: as this meat was not dressed and ordained for these litle birds, euen so, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueill, we ought to bestow part therof cheerefully among poore men; to the end God may make vs partakers of his glory in his kingdome, out of the which the deuils were cast for their offence. This good Prelate visited oftentimes his Bishoprike in person, and committed not the same vnto any other.

It happened that on a time, he came vnto a place called Calmaciacum, where was a man possessed of an euill spirit, which made him also blind, from the time of his first entrance into him. S. Remigius praied for him, and the foule fiend departed; the man recouered his sight, and was free from all euill, for which cause he gaue vnto God infinite thanks. Another time the good Bishop being in the city of Rhemes, lodged in the house of the Church of S. Nicasius martyr, sometime B. of that city, where befell a great fier, which burned a great part thereof: Notice hereof came to S. Remigius, who first praied, and then went vnto the place, where the fire was raging & burning with such fury, that all thought it would haue consumed the whole citty: The blessed man made the signe of the Crosse against the fire, which approched toward him, and it fled from him, and he followed it so long, vntill it came to be like a great boule, and drew back to one of the gates of the city, and issued out of the same, to the great amazement of all the beholders. In the Church of S. Iohn Baptist in the same city, he cast a deuill out of a damosell, which at his departure, did so afflict her that he left her for dead: S. Remigius made his prayers for her, and restored her vnto life.

At that time Fraũce had suffered many afflictions, by diuers tirãts that made warre vpon it: one of them was Clodoueus sonne to Childericus, who was pos-

seſſed of the greateſt and beſt part of that Realme. This Clodoueus was a Painim Idollater, but had to his wife Clotidis a holy vertuous Chriſtian woman, of the houſe of Burgundy. Shee many times perſuaded the king to be Baptiſed, and to become a Chriſtian, but he excuſed himſelfe, alleaging that the ſouldiers of his army would kill him, if he did ſo.

On a time being in warre againſt the Allemans and Sueuians, and fighting with them, he fell into great danger, not only to be diſcomfited, but alſo to be ſlaine in the field. Clodoueus had in his company a Chriſtian, the duke of Orleance, who aduiſed the king to make a vow vnto God, to be made a Chriſtian, aſſuring him thereby the victory ouer his foes. Clodoueus made the vow, and euery thing ſucceeded according to his deſire; for he not only was victorious in that encoũter, but he alſo made that prouince ſubiect vnto his crown.

Then he returned with victory vnto Paris, his place of reſidence, and made relation vnto the Queene Clotildis of the vow he had made, who being ioyfull of it, ſent meſſengers vnto S. Remigius to come and confer with the king. The holy Biſhop came and ſpake with the king, and ſhewed to him ſuch pregnant reaſons, that he was fully reſolued to be Baptized. The thing that ſtaied him was the feare, that his ſubiects would rebell againſt him. To put that doubt out of the kings minde, S. Remigius talked priuatly with the principall men of the kings army, and ſometimes he preached to them in publike. Theſe priuate and publike ſpeeches of S. Remigius were of ſuch force, that all ſaid, they would be Baptiſed, if the king was.

The day wherin the king ſhould be Baptiſed, was apointed: and much people were aſſembled; and all the chiefe men were in the Church, where the bleſſed Sacrament was to be celebrated. The king being vpon the fonte, the prieſtes (by Gods permiſſion) had forgot to bring thither the holy oile, and when the king ſhould haue beno anointed therewith, S. Remigius perceaued the want thereof. The throng of the people was ſo great, that it was impoſſible to haue it brought ſo ſoone as was fit; ſo that the holy Saint was much perplexed, but he had in his hart recourſe vnto the father of merties, beſeeching him to helpe him in this neceſſity, leſt there ſhould ariſe any offence among the people: and behold, a Doue, carrying in her bill a viol with holy oile therin, was ſeene euidently to come, and put it into the hands of S. Remigius, and then to fly away againe. The holy Saint, after he had giuen thanks vnto God for this fauor receiued, anointed the king with that oile, after the accuſtomed vſage. The ſweet odour of that oile was ſo great, that the king and others, who had ſeene the miracle, were aſtonied therat, and rendred vnto God infinite thankes for the ſame. Clodoueus was then named Lodouicus, and vnto S. Remigius aswell the king, as the other noblemen that were Baptiſed that day, ſhewed many fauors, and gaue him many poſſeſſions, and other reuenews; which he diſtributed

buted among the Churches of his Dioceſſe.

S. Remigius in his old age knew by reuelation from heauen, that there would enſue a great dearth and ſcarcity of corne in all Fraunce: and therefore he, like another Ioſeph, gathered good ſtore thereof againſt that time of neceſſity, and heaped, and ſtacked it vp in a village called Celtum. This being done, certein country clownes vpon a feſtiuall day (hauing litle to do) talked together of the great ſtore of graine he had collected. And one of them ſaid: This lazie old man (for ſo they called him for his great age) will I thinke, by his ingroſſing, become a merchant of corne. Another inſtigated by the deuill ſaid; let vs ſet it on fier and burne it, and ſo he ſhall not gaine by his merchandize: The others aſſented; and ſo in an inſtant they ſet fire to the ſtacks, and burned much. As it happened, S. Remigius was not far off, and being told of this accident, he ſpeedilie got to his horſe, and went to ſee if he could remedy it, but when he came, he found it paſt recouery. It was in a cold euening in the winter, which alſo was a vexation to the holy man, by reaſon of his age, and ſo he alighted from his horſe, and came neere to the fire to warme himſelfe, without any alteration of his countenance, and ſaid, God will not forget to puniſh him that hath done this euill, and loſſe vnto poore men: and ſo it came to paſſe; for the peſants that ſet fier to the corne, became crooke backt, and all their children that came of them were ſo alſo: The Author that wrote this life, ſaith he hath ſeene ſome of their race, crooke backt.

To end; the time long deſired by S. Remigius, the day of his death aproached, by which he hoped to haue the reward of his trauel, tolerated for the loue of his Church, in gouerning the ſame, by the ſpace of 74. yeares; for ſo long he had bene Biſhop. In all which time, he neuer did thing, that was not fit or conuenient, neither did he omit to do that, which he ought to do. Vnderſtanding that the hower of his death approached, firſt he ſet in order the affaires of his Church; then he prouided to haue long prayers made for him, and deſired to receaue the holy Sacrament, and ſo finally he yeelded vp his ſoule vnto his Redeemer, who had bought it with his pretious bloud, being then 96. yeares old, in the yeare of our Lord 545. on the 13. day of Ianuary. But becauſe the holy Church on that day ſolemniſeth the octaues of the Epiphanie, the feaſt of S. Remigius in put ouer, vnto the 1. day of October, becauſe on that day his body was tranſlated.

He was firſt buried in a Church of S. Chriſtopher, in the ſame citty of Rhemes: but becauſe the Church was litle, and the concourſe of people, which came to viſite his ſepulcher, great; it was made bigger and larger, and of more curious and coſtly workmanſhip: and eſpecially there was made a moſt beautifull ſepulcher, for the body of the holy Sainct: but when they would haue carried it thither, they found it ſo weightie and ſo heauy, that no humaine force and

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ſtrenght was able to moue it, in ſuch ſort, that all the clergy and people which were aſſembled to make that tranſlation, were penſiue and ſorrowfull; yet ſtaied in the Church, ſinging hymnes and ſpirituall ſonges. Staying in this manner, they fell into a faſt ſleepe; and when they awaked, they found the bleſſed body caried into the new ſepulcher, by the hands of Angells: wherupon it was ordained in regard of this miracle, that the feaſt of Saint Remigius ſhould be celebrated on that day, which was the 1. October, as now it is.

The life of the Seraphicall Father S. Frauncis. *Octob.* 4.

WE read of king Dauid, that when he was perſecuted by Saul, he neuer ſtaid long, but continually trauailed from one place to another, to eſcape his handes. Once he came to the court of Achis, king of Geth, who was a Philliſtian: being knowen of the courtiers, he was led vnto the king, that he might alſo ſee, and know him, that had killed in the field the moſt valiant Champion of all the Philliſtians, Golias the Giant. Dauid feared, that comming before the king, he might incurre danger of his life, wherefore to free himſelfe of that perill, he vſed a kind of pollicy, in which he shewed himſelfe as wiſe, as he had before time valorous. His craft was, to faine himſelfe foolish and madde; make faces and diſfigure his countenance in diuers ſtrange faſhions; to pulle at one, and after at another, and if any catched at him againe, to ſlip away from them; as alſo to let ſpittle fall on his beard, and ſuch like fiantick toyes. The king ſeing and thincking this to be done for nought but meere foolishnes ſcoffed at him, and ſaid to his courtiers: To what end haue you brought this fellow hither? want I fooles in my houſe? take him away. By this deuiſe Dauid was deliuered from the danger of death, and out of the hands of the Philliſtians.

O bleſſed Patriarch, and Seraphicall Father, holy S. Frauncis! how well and how perfectly waſt thou pictured in this patterne? Thou, like a new Dauid, being yet very yong, waſt perſecuted, not by Saule, but by the deuill, that endeuoured and laboured to deprine thee of thy life, not only of body, but alſo of ſoule. Achis the king of Geth, is this World, in whoſe court thou waſt, and continuedſt for a time, in companie of other worldlie men. Theſe made thee knowen to the World, and the World did fixe his eyes vpon thee: but thou, fearing daungers, which hong ouer thy head, to deliuer thy life out of his handes, didſt like a wiſe man faine thy ſelfe a foole. Thou didſt alter thy countenance, when forſaking all, that the World eſteemeth, thou didſt embrace that which it moſt diſpiſeth: when flying from all pleaſures and delights, thou didſt make choice of contempt and afflictions. Thou ſometimes did cherish one, ſometime another, thereby ſeeming to catche hold of them: but if any beganne to lay hold on thee, to make thee liue in ſinne as others, thou didſt auoide and flie away from them. Thou diddſt many other thinges as a foole, according to the iudgement of the World, as in louing and ſeeking pouertie; in apparelling and vſing of thy body, not only meanely, but alſo rigorouſly:

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whereby the world reputed thee a foole and a very dizzard. But thou like Dauid, by this diligence, wast deliuered from out the hands of the Philisteans, the hands of this world, that so then mightest fight and make fierce and cruell warre against it: not only by thine owne person, but also by thy sonnes and by thy daughters, the religious people of thy holy order: who continually waging warre against this enemie, obteine many glorious spoiles and victories. I haue taken the life of this blessed Saint, out of the writings of S. Bonauenture, S. Antonie of Florence and others.

SAint Frauncis was borne at Assisium, a citty in the valley of Spoleto in Italie, in the yeare of our Lord 1182. and his father was a marchaunt called Peter Bernardo. At his Christning he was named Iohn; which name was after at his Confirmation chaunged into Frauncis, for so was the will and pleasure of his Father. He was brought vp well, and had good education, as being the eldest sonne of his father; who set him to learne both Latine and French, intending to make him his factoure in marchandise; whereunto the knowledge of many languages was, as he knew well, very necessary.

S. Frauncis being come to yeares of discretion, began to helpe his father in his trafficque, aswell within, as without the citty. And for that, by this meanes, he was as chiefe master, and much money was returned thorough his handes (a thing most perillous, and pernitious for yong men) he spent very prodigally in what he liked. This wrought many yong men of his yeares, and of euill behauiour, into his company; who moued him to liue, as they did, drowned in lasciuiousnes, in ryot, and youthfull vanities. Thus he gaue him selfe wholly to delights, to feastings, and vaine company; and yet alwaies in this euill behauiour, he shewed some tokens of what he should then, and what he would be afterward. On the one side, he omitted not to cõmit all sinnes, without any feare: yet on the other side, he did some good deedes; as giuing of almose in liberall sort: for naturally he was very compassionat to the poore.

One day it fell out, that a poore man asked an almose of him; and he because he was very busy, gaue him none. The poore man departed: and assoone as Frauncis perceued it, he reprooued himselfe, & running after him found him out, and not only gaue him almose, but also very lowly craued pardon of him; and forthwith he also made a vow, that from thenceforth, he neuer would deny to giue any thing, that was demaunded of him for Gods sake, if it lay in his power. And perseuering in the obseruation of so worthy a vow, euen vntill his death, he receaued many especiall great fauors of God: one was, that as often, as euer he heard these words for Gods sake, so often he felt a great tendernes of hart, the cause of great consolation.

In regard of the Almose, and other good deedes S. Frauncis did, God sent him many good inspirations, which serued as meanes to pull him out of that

euill courſe of life, in which he liued. One of theſe meanes and motions was; a whole yeares impriſonment in the citty of Pelugia, among other cittiſens of Aſſiſium, cauſed by a controuerſie between theſe two cities. Frauncis in this ſhewed himſelfe a man of great courage in aduerſity, as being alwaies merry, and comforting his other fellow priſoners, that were penſiue and ſad. Peace was concluded betweene theſe citties; the priſoners were diſcharged; and Francis fel againe to his former courſes; prodigally ſpending his fathers goods among his companions, in feaſting, gaming, and carnallity: and this life he led vntill he was 25. yeares old.

Comming to that age, God did call him againe by a long and grieuous infirmitie, the booke wherin man learnes many good leſſons. Firſt he learneth a liuely and feeling knowledge of this truth, that he is mortall; and that his health is not of himſelfe. He learneth moreouer to know his ſinnes, ſeeing that ſickneſs is often times cauſed by them. He learneth alſo to feare hell fire, as more neerely threatning deſerued puniſhmēt; which feare doth more earneſtly ſtirre him vp, to deſire and thirſt after eternal ioyes. He learneth to deſpiſe all worldlie riches, as things that cannot reſtore him to health. He learneth to prepare himſelfe to die, ſeing infirmitie the harbinger of death, in his lodging. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercie he chaſtizeth and ſcourgeth vs thus ſeuerely, what will he doe in the time of Iuſtice. All theſe thinges S. Frauncis did learne by that ſickneſſe wherwith God did viſit him. Wherefore being reſtored againe to health, he aroſe from his bed with great feruour, and purpoſe to profit in the way of our Lord. Forthwith an occaſion was offered him: for a poore man in euill ſtate and ragged cloathes, asked him an almes, as he was going out of doores. S. Frauncis looking on him, knew him well; for he was a gentleman fallen to decay: and ſuch compaſſion came into his mind, regarding him as if Ieſus-Chriſt were in the likenes of that poore man, that turning aſide, he pulled his new garment off his back, and coped with the poore man his ragged clothes. The night enſuing, as Frauncis ſlept, he thought he was in a faire roome, wherin lay many rich pearles and Iewells of ineſtimable price: there he alſo did ſee our Lord Ieſus-Chriſt, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keepe theſe rich Iewells for my ſouldiers, who take vp my Croſſe on their ſhoulders, and follow me. S. Frauncis aroſe with an ardent deſire to get part of thoſe riches; and ſtudied (as he went) how he might obtaine them. Then thought he, perhaps it is the will of God, I ſhould be a ſouldier in the warre againſt the infidells, in the holy land; wherin the Chriſtians did weare a Croſſe on their armour, to gaine the Indulgences giuen by the Pope to them, that tooke the Croſſe. Saint Frauncis therefore intended to haue taken that Croſſe; and to that end bought him horſe and Armour: but it was reuealed vn-

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to him from Heauen, that Gods holy will was, he ſhould be a ſouldier in an other manner. This cauſed Saint Frauncis to be very carefull, to know what was the will of God.

Sometimes he would go into ſecret places, and there pray and ſhed ſo many teares, that his eyes did verily ſeeme two fountaines, thoſe teares proceeded from the remembrance of his life paſt, and of the lewd ſpending of his time. He oftentimes ſaid: Ah wretched ſinner that I am, how heynous an offender am I? Oh what an euill reckoning can I yeeld to God of the flower of my yeares? how blind was I, to commit ſo many ſinnes againſt my God, who is ſo gracious, ſo mighty, and who hath ſhewed me ſo many fauours and benefits? I am now handled euen as I deſerue: at this preſent he is deaff to me, and will not declare in what ſort his pleaſure is, I ſerue him; for that I haue bene deaff to him, who gaue me ſo many good inſpirations. Thus he praied inceſſantly, deſiring God to diſcloſe and declare his will vnto him, and what he ſhould doe the better to ſerue him.

S. Francis doing thus; one day he came into the Church of S. Damian, neere to the city of Aſſiſium, and kneeling before the Roode, inſtantly deſired Ieſus-Chriſt, to deliuer him from this anxiety and doubt, and alſo to declare his will vnto him; and with that he heard a voyce ſay vnto him: *Frauncis, Repaire my Church which is ready to fall.* He was ſomewhat afraid, when he heard the voice, but was forthwith comforted; imagining, that God did bid him repaire that Church, wherin he praied. Whereupon he diligently went to put it in effect; & getting good ſtore of merchandiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the prieſt of the Church; but the prieſt would not take it, for feare of S. Frauncis his father, who (as he knew right well) would ſtorme and chafe therat. S. Frauncis ſeing the prieſt refuſe the mony, put it all in a purſe, and threw it to him, and told him, what he ſhould doe therwith. The father of S. Frauncis hearing that his ſonne ſold his wares for ready money, vnder their value and the true worth, and imagining what the matter was, wēt to ſeeke him with a heauy hart: & hearing he was gone to the Church of S. Damian, thither he went to follow and find him. S. Frauncis ſaw him comming a farre off, and to auoid his fury, hid himſelfe in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quarell with the prieſt, who being affrighted with his threats, ſaid to him: your ſonne was heere, and would haue giuen me this mony, and I would not take it; wherupon he threw it on the ground, and went away ſaying: that I ſhould repair therwith this Church, that needed repaire. His father tooke the mony & ſaid; the mony is mine, & his choler now being ſomewhat alaied, he returned home, longing to find his ſonne, that he might giue him ſome reproachfull puniſhment, for that he vſed in this manner, to ſpend his goods.

S. Paul ſaith; that auarice *is the roote of all euill*: and his father being couetous, it is no mercill though in him were many euills, and that he did ſo like vnto the deuill, as he did in this. It is the vſe of the deuil, not to perſecute them, that be his priſoners; but them that eſcape out of his hands, as Laban did, who perſecuted not Iacob, as long as he remained in his houſe; but purſued him, when he departed. So doth the deuill alſo, for when one flyeth from him, he purſueth him with a 1000. tentations. So did the father of S. Francis alſo, for as long, as he gaue himſelfe to a lewd and wicked life, he neuer examined nor reprooued him; but when he was deſirous, and began to be vertuous, and to be good, he purſued him euen almoſt to death. S. Frauncis lay cloſe in the vault many daies, continually and deuoutly and with teares praying vnto God, to let him know his will. At laſt he came out of the vault and went into the citty, with a firme reſolution, patiently to ſuffer all that might happen. Aſſoone as the people ſaw him altered, pale, and leane, and going dully, as if he had bene out of his witts, in ragged and torne clothes; they cried after him in the ſtreet, as if he had bene a foole. His father, being told of him, came out of his houſe into the ſtreet, like a lyon, and led him away, reuiling, and miſ-naming him. He kept him in a houſe very hardly, & to disburden his furious rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. Frauncis abode and endured patiently.

After certeine dayes, his father had occaſion to ride out of towne vpon ſome buſines; wherupon his mother a good Chriſtian, and pitifull, hauing compaſſion on her ſonne, and fearing her husband would doe ſome further outrage, went to Francis, and weeping as ſhe ſate by him, ſhe deſired him to ſhew a will to ſerue God, to forſake the world, not to ſpend his fathers goods lewdly, to his great and iuſt diſpleaſure, and not to behaue himſelfe ſo as to be accounted a foole, wherby he was a ſhame and reproach to all his kindred. Hauing put this into his head, ſhe vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe; who ſhortly after coming home, and finding Frauncis gone, was troubled thereat, and went to ſeeke him. At laſt he found him, and to end all controuerſies betweene them they agreed, to go before the Biſhop of Aſſiſium, and that there Frauncis ſhould renounce his right and heritage due to him; and that his other brethren ſhould haue it among them, leſt he ſhould ſpend it prodigally. S. Frauncis, the true and perfect louer of pouerty, was content herewith, and when they came before the Biſhop, he not only fulfilled his fathers requeſt, but alſo ſtripped him ſelfe of all his clothes euen to his ſhirt, and gaue them to his father, ſaying: vntill this time, I haue called thee father, but from henceforth, I will acknowledge no other father, but our father in heauen. The Biſhop ſeeing this feruent act, and wondering therat, ſtood vp, and imbraced him, weeping for tendernes, couered him with his cloake, and com-

commaunded his ſeruants to bring him ſome cloths to put on. They brought him a very poore and courſe ſuite, and the holy man receued it cheerfully.

Taking his leaue and bleſſing of the Biſhop, he departed from Aſſiſium, & went to a hoſpitall of lepers, and there remained certaine daies, attending on the ſick, very charitably. He waſhed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortification of the holy man was great; for before his conuerſion it was death for him to ſee a leper: yea, he would ſtoppe his noſe and be ready to vomit: but when he began a new life, he was of a contraty mind; for if he ſaw a leper, he thought he ſaw an Angell, & his ſoares ſeemed to be pretious ſtones. In the time of theſe exerciſes, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: Frauncis: *Change ſweet into ſower, and deſpiſe thy ſelfe, if thou wilt pleaſe me.* The holy man iudged by this voice, that God required of him ſome further ſeruice, then to ſtay in that hoſpitall: wherefore he departed, entending to goe vnto Gubbio. As he went by the way, ſinging in the French toung, theeues mett and asked him, who he was? He anſwered: *I am Trompetter to the great king*: The theeues being angry at this his aunſwer, and ſeeing they could make no booty of him, being meanely arrayed, they buffeted and kicked him; and then threw him into a ditch full of ſnowe. Poore Frauncis got out of the ditch, and the ſnow, with much a doe: but iocond he was, and began a freſh to ſing ſpirituall ſongs.

When he came to Gubbio, an old friend who knew him, and wondered to ſee him in that weede, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almighty God: wherfore vnderſtanding, how the religious men of S. Auguſtines order liued in pouerty, obedience, chaſtity, and holy life; he had a deſire to try, if that manner of liuing liked him, wherefore he went to one of their monaſteries, and deſired them to receue him into their houſe. Thoſe religious men receued him, and gaue him (as Antoninus, and Sabellicus ſay) a habite of a black ſay, and a lether girdle; which he wore but a while, neither did he perſeuere in this auncient order, for that God had appointed Frauncis to inſtitute a new religious order.

One day, being in the Church, and hearing in the Ghoſpel, that Ieſus Chriſt ſent his diſciples to preach, and commaunded them to cary neither gold nor ſiluer, nor anything to eate, nor ſtaf, nor ſhoos, nor two garments with them; he felt in his hart a ſodaine and vnwonted ioy, thinking theſe words were ſpoken to him: and that all which he had ſearched to knowe (to wit in what courſe he might ſerue God beſt) was in theſe words declared vnto him; and that he muſt expect no other aunſwer. This conceit was ſo imprinted in the mind of Frauncis, that he thought it no time to ſtay any longer; but forthwith he put of his

black habite of S. Auguſtine, and left off alſo the leather girdle, and put about him a poore and bare garment of courſe cloth, and girded himſelf with a cord. He pluckt off his ſhoos, and went barefoot: and thus hauing propriety in nothing, he began to lead a true penitent, and Apoſtolicall life.

He went from place to place, from one city to another, and preached euery where, as God inſpired him. His words were lowely, ſimple, and cleare, yet ſo efficacious, that many which heard him, were moued to compunction, & amended their lifes; and ſome deſpiſing wholy the world, clothed themſelues in ſackcloth, or other courſe habites, as S. Frauncis did, and went and followed him. So that he had 11. diſciples, of which ſome were well ſtudied in diuinity & humanity; all which deſired to ſerue God. The bleſſed man acquainted them all with his mind, which was to go and preach penance in diuers places, diuiding themſelues, and ſo they did.

After a while they mett againe all, at the place where S. Frauncis was, euery one giuing accoũt of what he had done. And beholding the great profit of ſoules ariſing thereby, he had a greater deſire to continew this exerciſe, in regard the very ſeeing of men ragged and barefoot, with ſuch palefaces, together with the conſideration of their profound humility, and renouncing all property to any thing (yea although they ſhould not ſpeake) was a preaching of Penaunce, and did much good. But when they adioyned words agreable therunto, the more plaine and the more ſimple they were, the more did they kindle the loue of God, and were imprinted in the harts of the people to their great good.

S. Francis conſidering well all this, to the end that the inſtitution might haue a firme foundation, and go well forward, and encreaſe; he thought it meet to acquaint the Apoſtolik ſea therewith, and to deſire the Pope to confirme it: for which purpoſe, he, and his diſciples went to Rome, and caryed the Rule with them in writing, to be ſhowen vnto the Pope Innocent 3. There aroſe ſome difficultie, when they treated of the obſeruation of the Rule: for the Pope and many Cardinalls were of opinion, that no new religious order ſhould be inſtituted, and that if any had an intention to ſerue God in religion, he might enter into ſome religious order already approued, as into the order of S. Auguſtine, or S. Benedict.

It came to paſſe, that the Pope went to bed, toiled with the affaires of the Church: and falling a ſleep, dreamed that the Church of S. Iohn Lateraran was ready to fall, and that he ſawe a poore, bare, and abiect man vnder-proping it with his ſhoulders, ſuſteining, and keeping it from falling. Aſſoone as the Pope did behold S. Francis, he knew ſtraight that he was that poore mã, who vpheld the Church of S. Iohn Lateran with his ſhoulders. And conſidering the purity and ſincerity of his hart, how he deſpiſed the world, and loued pouerty; his conſtancy in this purpoſe of following that Euangelicall life written in his Rule,

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according to which he desired to liue; and regarding also his great zeale for the saluation of soules, his feruent desire to imitate Iesus-Christ, he said: without doubt this same is the man I saw in my sleepe, and I suppose that this man with his good example of life and doctrine, will helpe to susteine and vphold the Church of God; and with all he graunted vnto S. Frauncis his request and desire, and confirmed his Rule, *Viuæ vocis oraculo*, viz: by word of mouth.

Then the holy man made a solemne profession in the hands of the Pope, and so did all his company, promising to liue after that Euangelicall Rule: whē this was done, the Pope ordeined S. Francis Generall of all the order. These things happened in the yeare of our Lord 1209. But because there was no Bull made therof at this time, therefore the confirmation of this order of Friers Minors, is not accounted but from the time of Honorius the Pope, who 15. yeares after this, confirmed the same by a particuler Bull, and other Popes since haue confirmed and illustrated the same, with speciall graces, and priuiledges.

S. Frauncis returned to Assisium, and with his brethren withdrew himselfe into a litle house neere to the city, and there continued in prayer and meditation. From this house, they went to a litle Church or chappell belonging to the Benedictine monks, who bestowed it freely vpon S. Frauncis. This chappell was called *S. Maria de Angelis*, or by another name, *S. Maria de Portiuncula*. This was the first house, or formed monastery of all the order. The first time S. Frauncis came thither, he seemed to be very ioyfull, and said to his Friers; that this place should be the head of all his order.

S. Frauncis then departed from thence, and so did all his bretheren, & went preaching, not only in the city of Assisium, neere vnto them, but also in other places; especially the Seraphicall Father becomming an Euangelicall trompet, passed thorough cities, castles and townes, preaching the word of God, not with eloquent wordes, for worldly wisedome, but with feruour, power, and spirit of the liuing God. The people, who saw and heard him speake, thought him to be a man of a higher, or another world: for his hart and visage was euer erected toward heauen, and he laboured to direct euery one in his company, to thinke of the world to come, many were conuerted by his wordes, and many did keepe him company: who for the desire they had to imitate Iesus-Christ, followed the foortsteps of the holy saint, whom they tooke for their guide, despising all kind of worldly goods, and imbracing holy pouerty.

It would be tedious to recount all the things this holy father did, of his godly exercises, and the holy life he led, when he began to found his religious order: First, he was most abstinent in eating and drinking: his ordinary diet was bread and water, with some pulse, and sodden herbs: If at any time he was forced by sicknes to eat flesh, when he was recouered, he would for a requitall, repaire the abstinence broken, with double austerity on his body. He so diui-

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ded the yeare into lents, that he faſted almoſt all of it, eating but only once a day. His firſt lent began at the end of twelfryde vntill Eaſter: Another he kept after Eaſter, for the comming of the Holy Ghoſt. Another for the Apoſtles S. Peter and Paul. Another againſt the Aſſumption of our B. Lady; and when that feaſt was gone, he faſted till the feaſt of S. Michaell the Archangell, and then at the bleſſed feaſt of all Saints, he began his Aduent vntill Chriſtmas. The bare earth was the ordinary bed for his weake and feeble body; and for a pillow, he laid a ſtone vnder his head. He ſlept very litle, but watched almoſt all night in prayer. His appareill was one gowne with a hood, and a rope was his girdle: he went ſometimes vnto the deſert places and mountaines, to pray the more quietly.

It happened on a time, that S. Frauncis being in the night in the deſert Sacianum in a litle caue, the deuill called him by his name, and the bleſſed man anſwered him, not knowing who it was, that called him. The fiend ſaid to him: There is not ſo great a ſinner in the world, but God will pardon him. if he be conuerted, but they that will ſhorten their daies with rigorous penances ſhall find no mercy, before the heauenly maieſty. The ſeruant of God hearing theſe words was aſtoniſhed; and ſtudied, whether he did well or no, in doing ſuch & ſo auſtere penance. But that he might know who it was that talked with him (by the permiſſioo of our good God) he was ſurpriſed with a greeuous temptation of carnality: aſſoone as he perceaued it, he threw of his clothes, & gaue himſelfe a very ſore diſcipline: & becauſe it did not repel the aſſault, he haſted out of the caue, naked as he was, and tumbled vp and downe in the ſnow, of which there was much in that deſert. When he had ſo done, he made ſeuen heapes of ſnow in a round compaſſe; and coming into the middeſt of them, ſaid to himſelfe. Thou my body, yonder great one, thou ſeeſt is thy wife; theſe foure be thy children, two boyes, and two girles; the other two be thy ſeruants: now thou muſt take paines to maintein them, and prouide cloths for them al, leaſt they die for could. But if thou thinkeſt it chargeable, endeuour thy ſelfe to liue chaſt, and to ſerue God only, which is a great deale better, and more eaſy. In this ſort the holy ſaint ouercame the tentation, and the deuill with ſhame departed away. The glorious father aduiſed his friers to abſtinence, and to auoid idlenes, if they would be freed from ſuch tentations.

The great loue S. Frauncis bare to Chriſt may be knowen by this, that there was neuer any ſo much deſired to liue, as he did to die, for Chriſt his ſake: this moued him to goe into Siria, among the Infidells, that he might obteine the crowne of martyrdome: but he returned, for that he could not obteine his deſire. Alſo the glorious father bare great loue vnto his neighbour, helping euerie one in their neceſſities, aſwell of the body, as of the ſoule. It was his ordinary vſage, if he ſaw any poore man with ragged clothes, to exchange with him;

him; he vſed to all of them great reſpect and reuerence: for he thought, he ſaw Chriſt in enery one of them. The wonderfull miracles he did worke, as caſting out of deuills, healing of the ſick, and raiſing of the dead, be ſo many, that, only of them, a iuſt volume might be made: many of them are mentioned in the Bull of his Canonization, which is a ſufficient proofe, that they be of good credit and Authenticall.

Such being his life and deeds; not only of men, and they which imbraced his Rule imitated him, but alſo women; as S. Clare a maide of a Noble family in Aſſiſium; who went to the conuent of S. Frauncis, accompanied with the people of her fathers houſe (although ſhe had not ſaid any thing to them, of her intention) and the glorious father S. Frauncis receaued her, and gaue vnto her a Rule wherby to liue in a monaſtery. And within few daies, many other wel diſpoſed damoſells came to her, who all liued vnder the Rule, that S. Francis gaue her, which is called the order of S. Clare. So that this bleſſed Father, hauing alſo founded another order, there were three Rules ordained by him, all which were confirmed by the Popes.

The firſt was of the friers minors, whoſe end is to exerciſe themſelues in contemplation, & in the actiue life, by the exerciſe of preaching. The ſecond Rule was of Nonnes of the Order of S. Clare, who be of two ſorts; ſome haue reuenewes and lands, and liue in common: Some other haue no reuenews, & theſe are called of the firſt Rule, & liue of almes. The third is of the Penitents, which are called of the third Rule: and theſe alſo be of two ſorts; ſome haue reuenews, and liue in colledges, and in common; & theſe alſo be properly called religious perſons, and the vow they make is ſolemne, be they men or women. The women of this Rule do differ from the Nonnes of S. Clare, in this; that they weare no veiles, and be not bound but only to the obſeruance of the three eſſential vowes, vnder paine of mortall ſinne, as Pope Leo 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenews, and their vow is not ſolemne, & theſe by conſequence are not properly religious perſons, but perſons of honeſt behauiour, and are called vſually in Italy Pizzoccheri.

The Seraphicall Father S. Francis was not ſatisfied with ſending ſome of his religious men into ſundry countreis to preach the Goſpell, & to conuert ſoules vnto God, but he himſelfe in perſon trauelled into diuers kingdomes, and realmes; as into a great part of Fraunce, and then into Spaine, and eſpecially to the church of S. Iames in Galicia. Then he imbarked, and paſſed into Egipt, & preached in Siria & in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of Chriſt, and he gaue him leaue to preach vnto his Moores, but for that he gathered no fruit in that country, he returned into Italy, and went to Rome, where Honorius 3. was Pope after Innocentius 3. in the yeare of our Lord 1216. There he foũd the glorious Father

S. Dominike, who came to haue his rule and order confirmed.

Whileſt S. Dominike treated therof, he had one night a reuelatiō, in the which Ieſus-Chriſt diſpleaſed for the many ſinnes of the world, ſeemed to be ready to ruinate and deſtroy it. Then ſaw he our bleſſed Lady to kneele before him, and intreate him to ſpare it. And to moue him to mercy, ſhe preſented vnto him the ſame S. Dominike, and S. Frauncis, ſaying to him; by the meanes of theſe two his ſeruants, there ſhould be great reformation of life in the world. At this, our Lord was appeaſed. In the ſaid viſion S. Dominike ſaw S. Frauncis, and when they met in Rome, he knew him, and imbraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their religious orders, and told him alſo of the viſion he had ſeene.

This B. father being in Rome was preſented to the Pope Honorius 3. and talked with him of many things. And the Pope, with the conſent of the Cardinalls confirmed his Rule, and they all receaued ſpirituall ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar, yet did it leaue ſuch an impreſſion in their minds, that it made them euen melt and relent, & though it made them lament their ſinnes, yet were they not therefore weary of his company, but deſired it the more.

His profound humility made euery one to wonder; for though his life was ſo holy; yet reputed he himſelfe to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would aunſwer in this maner. If God had ſhewed ſuch fauours and mercies vnto any man, as he hath to me, how wicked & lewd ſo euer he had bene, he would haue rēdred greater thanks, and haue kept his commaundements better then I haue done. And if my ſweet Lord ſhould abandon and leaue me, I ſhould commit more euills, then all the men in the world do good; and therefore I am a greater and more vnthankfull ſinner, then they. The holy ſaint bare a mōſt reuerent reſpect to all prieſts, and as to a ſaint of heauen, he would giue greater reuerence to the prieſt, and he would firſt kiſſe the hands of the prieſt, and then he would do reuerence to the ſaint: for we are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might be written of the particuler accidents that befell to him, aſwell with his relligious, as with other ſecular men: he ſhewed in them his vertue, and the great fauours and mercies of God beſtowed on his bleſſed ſoule, and they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more ſhall remaine to be ſaid or writen. I will ſpeake only of the ſpeciall miſtery, that God wrought in him, when he imprinted his bleſſed woundes in his body, a thing moſt certeine. For not only many religious men, who conuerſed with him (and among others, S. Clare who ſaw them with her eyes, & touched them with her hands) giue teſtimony of

of the truth therof, but also Gregory 9. who canonized him, affirmeth that he himself sawe them. It fell out in this manner.

The holy Patriarch being retired and withdrawen into a solitarie place, to fast his Lent of S. Michaell, in the mounteines of Aluerne, two yeares before his death: one morning, very earely, about the feast of the Exaltation of the holy Crosse in Septēber, he saw the likenes of a six-winged Seraphim burning with fire, and casting beames glittering exceedingly, which descended with greate swiftnes, and drewe neere to the place where S. Francis was, and betwene the said winges, appeared the figure of a man crucified. The vppermost wings he held aboue his head, the two in the middle with which he flew, were spread abroade in the manner of a Crosse, and the two other were gathered vp together, couering all the body from the head to the foot. The holy saint maruelling at the presēce of this glorious vision, felt in his hart an excessiue ioy, mixt with liuely compassion, caused by the signe of his deerely beloued Christ Iesus crucified.

He streight waies fell into an extasy, as vsuallie he accustomed in the meditation of the passion of Christ: to the which he was deuoted more, then can be expressed. And at this time he was trāsformed into the similitude of Christ crucified, the figure of his blessed wounds remaining imprinted in his flesh, his hāds were pierced through the middest with nailes of flesh, the heads of which nailes, appearing in the palmes of his hands, were round & black, & the points long and crooked: the like appeared in his feet, and vpon his right side he had a wound, as if it had bene with a speare, the wound being both red and wide. S. Bonauenture affirmeth that he heard them say so, that had seene them with their eies, and touched them with their hands.

When Ionathas desired to shewe kindnes to Dauid, he gaue him garments: and when Iesus-Christ would shew his fauour to S. Frauncis, he bestowed on him his wounds. When Eliseus would resuscitate the dead infant, he lay ouer the child, and it may be, he said to God: Lord ioine these my eyes to him, that they may see in him, and these my hands, that they may haue feeling in him: so Christ lay ouer Saint Frauncis, and gaue his wounds to him. Christ visibly ascended into heauen, and for that his will was, to haue in his Church a perfect pourtraiture of him, for a small time he made Saint Frauncis one: for considering his holy life streight after his conuersion, it seemeth that Saint Frauncis did set downe his foot in the steppe, from whence Christ tooke vp his foot. And to the end he should be likened vnto him in euery thing, he imprinted his wounds also in his body.

Sometimes one that is vicious, or one that is good, is bidden to imitate God, and if perhaps he thinketh, he can not do it, God giueth him a patterne or a modell, which he may imitate, when he will. Saint Frauncis preached the des-

piſing and contempt of the world, & it ſeemeth that many men did not giue credit vnto him. Wherfore to the end he ſhould be credited, Chriſt gaue him his wounds, like an inſtrument which is written and ſealed, for that it ſhould be of ſufficient credit.

S. Frauncis is like the keeper of the commõ ſtandard of meaſure, vnto which all the other keepers of meaſure reſort. Chriſt on the Croſſe got many children, ſome were martirs, ſome Confeſſors, and ſome virgins. The children are likened vnto the father, ſome had his ſimilitude in their patience, others in their humility, and others in other vertues; but for that none had the ſimilitude of him in the woundes, God elected Saint Frauncis for that purpoſe, and gaue them vnto him imprinted in his fleſh. The Courtiers, that be fauored of the king, are apparailed in his liuery; and becauſe S. Frauncis was highly fauored of Ieſus-Chriſt, he was therfore cloathed in the liuery of his woundes. Iacob wraſtled with God, and remained lame: S. Frauncis wraſtled with God, and he was made lame alſo, for the wounds of his feet ſuffered him not to trauell, but he was compelled to ride on a litle Aſſe.

The death of this glorious Patriarch drawing neere, he was much diſeaſed with a griefin his ſtomack, & in his eies, as alſo with the paines of his wounds: ſixe moneths before his death, he fell ſick of the dropſy, which thing perſuaded him, he had not long to liue. The citizens of Aſſiſium, doubting that if he died in any other place, they ſhould looſe the pretious treaſure of that holy mans body, ſent for him from Siena, where he remained; and conducted him to their city, and lodged him in the Biſhops houſe. The holy Saint being there, and knowing that the houre of his death approached, commaunded them to cary him to the Church of *Sancta Maria de Portiuncula*, otherwiſe called *de Angelis*. Being come thither, he made his teſtament, in which he left his friers heires of his holy pouerty, which he much recommended vnto them, to keepe and obſerue, iointly with charity and obedience, and gaue vnto them his benediction. On a ſaturday in the euening, on the 4. day of October, in the time of Pope Honorius 3. and of Fredericke 2. the Emperour, in the yeare of our Lord 1226. twenty yeares after his conuerſion, and in the 45. yeare of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And becauſe he would make a true demonſtratiõ, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruor of ſpirite, did ariſe ſtark naked out of his bed, & lay on the ground. He had before receued the Sacraments of Confeſſion, Euchariſt, and Extreme-vnction, and hauing at the reaſſembly of his friers) who wept and lamented pitifully) remembred them, and againe commaunded them to loue pouertie, and to be ſubiect and obedient to the Church of Rome, he gaue them his finall benediction, aſwell to the abſent, as to the preſent, ſaying to them: *My children remai-*

remaine in peace, and feare of our Lord, and continew alwaies in the same, for I depart hence to God, vnto whom I commend you all.

Then he willed them to read vnto him, the passion according to S. Iohn. After which the holy Saint said the psalme of Dauid which beginneth thus: *Voce mea ad Dominum clamaui*, and went vnto the last verse, which is *Educ de custodia animam meam, ad confitendum nomini tuo, me expectant iusti donec retribuas mihi*, and with those words, his blessed soule vnlooſed from the bands of the flesh, and wēt out to enioy the euerlasting felicity. His body continued so beautifull, that only to behold it, would moue a man to celestiall desires. There resorted to his buriall, innumerable people. He was caried to the city of Assisium, and by the way, they laid it in the Church of S. Damian, at the instance & petition of S. Clare (for there was her monastery) to the end, she and the other Nonnes her daughters might see him. The sight of him caused them to shed aboundance of deuout teares, especially, when they saw the wounds of his handes, feete, and side, which might be seene of euery man.

From thēce he was caried into the city, and buried in the Church of S. George, vntill that foure years after, a sumptuous Church was builded for him, into which he was transiated and therin buried. Pope Gregory 9. hauing first vsed the accustomed diligences, canonized him vpon a sonday, one yeare, nine months and a half after his glorious death. Marius Antonius Sabellicus saith: that in his time, which was in the yeare of our Lord 1494. there were Franciscan friers to the number of 60000. in fourty prouinces.

The life of S. Placidus and others. Octob. 5.

THe hautie pride & boldnes of Pharao, with the help of the praier of Moises, was the cause that he was drowned in the red sea, and the people of God escaped out of his cruell handes. But contrariewise the humillity and vertue of Placidus, fauored by the praier of S. Benedict, was the cause that safe & aliue he came out of a riuer, wherinto he fell, and was in imminent danger of drowning. His good successe was verie profitable and beneficiall for all Christians, to whom his good example was a light and direction in the way of vertue, and God did shew them many fauors by his praiers and merites. His life was written by Iordano a household dweller with the same saint, and at the commaundement of the Emperour Iustinian. Surius rehearseth it in this manner.

THe Gothes hauing cōquered, and made them selues Lords of Italy, Theoderik the second being their kinge, and Iohn sitting in the chaire of S. Peter, and Iustinian being Emperour in Constantinople, there came to Rome an honorable mā of the order of Senators called Tertullius, surpassing all others in po-

in poſſeſſions, and allied to the Emperour in bloud. Moreouer he was a iuſt man and vertuous; which made euery one to loue him, and many call him father of the country. He had a wife of an equall degree vnto him, and by her three ſonnes and one daughter. The eldeſt ſonne was called Placidus, the ſecond Eutichius, the third Victorinus, and the name of his Daughter was Flauia: they were all holy people; for ſo good a tree did bring forth good fruite. From their childhoode their father and mother inſtructed them, to ſerue God, to loue patience, humility, temperance, and charity. And though Tertullius was continually emploied in the affaires of the Emperour, yet omitted he not to ſpend much time in viſiting Churches and monaſteries, ſeeking in what he might the good of his ſoule, and the ſeruice of God.

At that time the moſt bleſſed father S. Benedict liued in Sublake, ſhining with ſanctity and miraculous deedes. Much people reſorted vnto him from all parts, with a deſire to ſaue their ſoules, and to be of his holy religious order: ſo he builded 12. monaſteries and placed in euery of them people of a pure, holy & vertuous life, who ſhould inſtruct in the ſeruice of God, thoſe that came newlie to his order, yet ſome of thoſe nouices he kept with himſelfe, to be their teacher. All theſe thinges related in the preſence of Tertullius the Senator in Rome, moued him to go and viſite the ſaint being nobly accompanied, as his ſtate required, apparelled with ſcarlet, gold, and precious ſtones. Aſſone as he ſaw the holy man, he fell downe with great reuerence and humility at his feete, and with ſobbes and teares, requeſted him to pray vnto God for remiſſion of his ſinnes. S. Benedict beholding the great humility of this noble Senator, raiſed him vp and conferred long with him about things apperteining to the good of his ſoule, and the obtaining of eternall life, aduiſing him to regard thoſe aboue all things. At this Tertullius tooke great conſolation, and left his ſonne Placidus being vij. yeares old with Saint Benedict, which happened in the yeere of our Lord 522. he recommended the charge of the child vnto him, and beſought him to bring him vp, and inſtruct him in his rule, and ſo crauing the bleſſing of the holy man, he returned to Rome.

Placidus ſtaied with his maiſter S. Benedict, and profitted ſo in the way of vertue, and gaue ſo good hope what he would be thereafter, that the holy Patriarch ſhewed him eſpeciall fauor, and very carefully inſtructed him, how to auoid and be freed from tentations, and how to vſe them to his profit. Placidus loued abſtinence; kept his vigills, faſtings and auſteritie; and with great care, was attent to al things belonging to the ſeruice of God, were it day night or any time whatſoeuer. And although he endeuored to adorne his ſoule with many vertues, yet was he ſo compleat in obedience, that the father S. Benedict wondered therat, conſidering, how to ſhew himſelfe obedient, he did thoſe things that were vnſeemely for one of his birth and of his lignage. As he was obedient,

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ſo he was humble; for theſe two vertues goe alwaies together; and without humility, obedience is rather forced then voluntary.

On a day there wanted water in the cell, and Placidus went to dippe a bucket in the riuer: the veſſell fell out of his hand into the water, as he dipped it: and as he would haue reached it, he fell in alſo, and was in daunger to be drowned, but in the inſtant that he fell in, God reuealed it to S. Benedict, who ſaid to his diſciple Maurus that was neere him: Sonne Maurus, runne ſpeddily, for the child Placidus is fallen into the water; and he gaue him iointly his benediction. S. Maurus ran apace, & behoulding a far off the child ready to ſinke, not thinking whither it was land or water, but tranſported with charity and obedience, ran vpon the water, and tooke him faſt by the haire of his head, and came out with the ſame ſpeed he went in. Being come to the banke, he was aſtonied, to ſee he had walked vpon the water, as if it had bene vpon dry lād, neuer ſinking, nor being as much as wette. Hauing returned, he told Father Benedict the cauſe, and the bleſſed Patriarch ſaid: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he ſaid that it be fell ſo, for that he had commaunded him; and that for his part he had no intereſt in this miracle, as done without foreſight delay or reflection. Of this ſame holy and humble contention, Placidus was the iudge and ſaid: when I came out of the water, I ſaw ouer my head the habite of the Abbot, which you (father) doe now weare, and ſo you be the man, that hath deliuered me from this great daunger, and this was a ſigne of the great vertue & merite of Placidus, ſince he merited to ſee that, which Maurus could not.

Of the aforeſaid 12. monaſteries built by S. Benedict in Sublake, ſome were ſet on the toppe of the hill: and therefore the monkes were much troubled to fetch water for their neceſſary vſes, for they were forced to goe farre for the ſame. They requeſted S. Benedict to remoue them to ſome other place, to auoid this trouble. He comforted them ſaying: that if they would returne to their monaſteries God would prouide, no doubt, water for them. On the next night the bleſſed father accompanied with Placidus only, went vp to the hill, and remained there all night in praier, and laid three ſtones one vpon another, and returned to his Cell. The day enſuing the monks came to him for water, & the holy Abbot ſaid vnto them: Goe to the toppe of the mounteine, and digge where yee find three ſtones lying one vpon another; for God is able to furniſh you in that place with water, to eaſe you of your trauell. They did ſo, and went to the toppe of the hil, and found as he ſaid. In that place they digged, making a pitt or well deepe and wide, like a litle bath, which was filled with water, and roſe in ſuch quantity, that it was not only ſufficient for the vſe of the aforeſaid monaſteries, but alſo ranne vnto the foote of the mounteine, and endured a long time. Though this miracle was done by Saint Benedict, yet Placidus was

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a party therein, for that he went with him, and praied with him, and was a testimony therof.

Vertue is alwaies enuyed and maligned; and the good doe ordinarily suffer persecutions. So on Florentius spiting S. Benedict his neighbour, resolued for to persecute him. He did it first, presenting to him by a messenger bred impoisoned, but the holy man knowing what was within it, gaue it to a crow, commanding him to cary it and leaue it in the desert, where it should hurt no man. The wicked man seeing he could not accomplish his intent by this deuise, agreed with a woman, to enter all naked into the garden of the monastery, and by dishoneſt behauiour tempt the monks to lewdnes. This villanous tricke against his monks displeased greatly S. Benedict; especially fearing lest Maurus and Placidus, being yong youths, might thereby susteine some wrong and be annoied: but God spake to him in his sleep with sweet and amiable words, bidding him depart out of that country, and go and build a monastery in Monte Cassino. The holy man obeied, and in his iourney visited the holy places and monasteries he had built in that countrey: and in that season the house fel vpon Florentius that wicked persecutor, and killed him: which thing Maurus wrote vnto his father, seeming to be glad, that their order was freed from that persecutor: but he reproued him sharply for the same.

Hauing then set all his conuents in good order, in the yeare of our Lord 529. he with his two disciples Placidus and Maurus, iourneied toward Monte Cassino: and as they passed by a village called Aureola neere the city Hercularia, it was reuealed vnto him, that in that place he was to build a famous monastery of his order; for which cause he commaũded his two disciples to stay there certain daies, to lay the foundations; and that being done, to go on to Monte Cassino, where he would be. They obeied, and the glorious father S. Benedict proceeded on his iourney, and came to Monte Cassino: where for the space of 40. daies he continued in praier, not farre from a temple of Apollo; after which time inspired and fauored of God, he destroied the Idoll, threw downe the Altar, and defaced the foundation, and all signes of Idolatry, which he could finde. Then came his two disciples, and began to found the monastery, which was after the head of all his order; and built a Church vnto S. Martin, in the place where the Idoll before had bene. He made an altar to S. Iohn Euangelist; and this being done, he also preached vnto the people of that countrey, & conuerted them vnto the faith of Christ. These doings of the holy man enraged the deuill: wherfore he persecuted him all that he might; and appeared to him ougly in dreadfull shapes. Placidus and Maurus heard the roaring and howling that he made, although they did not see his shape. He did thẽ also all the harme he could, by endeuoring to disturbe the worke, and the building of the monastery; making the stones very weighty, casting downe the walles, raising phantasticall

taſticall fires; but, by the praiers of S. Benedict, they were deliuered from all theſe miſchiefs. Monte Caſſino and all the territorie had bene the poſſeſſion of Tertullius father vnto Placidus; who vnderſtāding how S. Benedict built there a monaſtery, reioyced much therat, and went thither to viſite him, accompanied with many other noble Romans, as Boetius, Simmachus, Vitalianus, Gordianus and Equitius.

When the bleſſed man vnderſtood of their comming, he went with Placidus to the doore of the monaſtery to receaue them. Tertullius ſeing S. Benedict, whoſe body was feeble and withered with great faſting, alighted from his horſe, and decked with riche and gay apparrell as he was, fel on the ground, to kiſſe his feete. The holy Patriarch lifted him vp, and imbraced him, both of them weeping for tendernes of heart. The whole company went into the Church of S. Martin, in the which were many relligious men. Tertullius did imbrace them all, and in the preſence of thoſe noblemen, Conſuls, and Senators which came with him, offered to God, and S. Benedict, the Monte Caſſino, with all the lands and villages thereunto apperteining: and becauſe it was his patrimony, which he inherited from his father, he made a publike writing therof, after the Romaine vſe and maner. In like maner he made a deed of guift of other poſſeſſions, villages and caſtles, and of a houſe, in the which his ſonne Placidus was borne, being within Rome, vpon the Monte Celius, in which place was after made a Church called S. Eraſmus. And Equitius the Senator made a donation vnto the Abbot in the name of himſelfe and of his ſonne Maurus, of ſome of his lands and poſſeſſions lying in Naples. Gordianus in the name of himſelfe, and of his wife Siluia, offered ſome villages, and arable grounds vnto the bleſſed Abbot, and thē they returned backe to Rome. The poſſeſſions that Tertullius the father of Placidus gaue to S. Benedict, were 18. villages in Sicilie, with hauens, woods, riuers and parks.

When it was known in the Iland, that Tertullius had giuen thoſe things vnto the monks, diuers perſons iniuriouſly intruded themſelues into them, & kept them by force. The ouerſeers, and bailiffes of them, certified S. Benedict therof; who aſſembled his monks to treate of a meanes to remedy the ſame: and it was determined that Placidus ſhould go thither, who ſhould be reſpected as being ſonne to Tertullius: and that he, with his diſcretion, would bring all thinges to good paſſe. He as an obedient ſonne, was content to go thither, and accompanied with two of his houſhold friends Gordianus & Donatus, departed from Monte Caſſino on the 20. day of May, in the yeare of our Lord 536. and came vnto Capua; where Germanus B. of that citie receaued them courteouſly.

At that time Zoſſa chief ſecretary to the church of Capua, was grieuouſly troubled with the head ache, and hearing of the comming of Placidus diſciple of S. Benedict, whoſe miracles were renowned in all places, came vnto him and ſaid:

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I beseech thee O Placidus seruant of God, by the name of thy maister Benedict, which is worthy of all reuerence, to lay thy hand vpon my head, for I stedfastlie belieue, that if thou doest, I shall be healed. Placidus was aggrieued that he made such a request, and desired him to depart in peace, for it was not fitt to request such things of him, but of his Master S. Benedict, or of such other holy men; for he was a greeuous sinner, and needed the praiers of good men himselfe. The B. Germanus hearing his wordes, esteemed him to be very humble, and besought him to performe the request of so holy and famous a Prelate, & so he laid his hand vpon the sick man, and praied deuoutly, & ended his praier thus: God restore thee to thy former health; and all they that were presen, said, Amen. And at that instant the headache which had vexed him many yeres, departed, and he praised almightie God for the same. In that very city he healed a blind man, by making the signe of the Crosse vpon his eyes. The fame and report of these miracles, caused sickmen to come from all parts: & though he was displeased therat, yet, moued with charity, he praied for them, and healed them, and, among many other, were these that follow.

A child that was yeelding vp the ghost, one that had the palsey; one that had a quartan ague; one that could stur nothing but his eyes, and in all the rest was like to a dead body; one that had the goute; a maid blind, deafe, and domb, was brought to him, and he called vpon the name of the holy Trinity, and forthwith she was deliuered from three infirmities. Whersoeuer he went, he healed sick men; and there was no infirmity nor malady so great, but he cured them. Whersoeuer he came, he could not liue secret; for men possessed by the deuill howled, and manifested his comming; whom he cured, and cast the deuill out of them.

Placidus staied a time in some cities of Italy, as in Cairosa, which is in Puglia, a prouince of the kingdome of Naples; in Reggio, which is in the prouince of Calabria, and continually he healed the sick, and did many strange miracles. At the last he embarked, and passed into Sicilia, and came vnto the City of Messina, and before he went therinto, he sent to one Messalino a noble citizen, and his fathers great frend, to come vnto him; which he did, and had him home vnto his house. All the citty gaue him great honour, for that he was the disciple of S. Benedict; as also for the miracles, and marueillous thinges they vnderstood he had done in Italy. But Messalino, for the loue he bare to Tertullius his father, & his ancient frend, knew not how to shew him kindnes enough: he kept him and his companions all that day in his house: on the next day Placidus said vnto him; Sr. it is not fitting for monkes to lodge in the house of secular men, for that their manner of life is different, and therefore I entend to goe vnto my fathers land and possessions, where I may build a monasterye. They went away in the morning, and neere vnto the hauen, they found a place

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fit for that same purpose, and Placidus with a staffe which he caried, drew out the plott, where, to the honour of S. Iohn Baptist, the Church should be built, and all the celles and chambers of the conuent.

Forthwith he sett them to building of it, and followed it diligently & carefully; and in that space he restored sight to one that had bene blind 8. yeares: and cast out the deuill from an other, whereby the fame of him was spred ouer all the Island, and it passed ouer into Africa, in that from those costs, sick men were brought to be healed by him, and by his praiers they were cured.

For these deedes Placidus was extolled vnto heauen by the mouthes of euery one; and the more he was praised and exalted, the more he humbled himselfe. He was mercifull, good, and gracious vnto all; he was euen consolation it selfe vnto all those that were in distresse; comfort to the afflicted, health to the diseased; helpe and releife to the needy; a father to the poore, and a teacher to the rich; he did good to euery one, and all receaued benefit at his hand. He had often conference and communication with the bailiffs and ouerseers of his fathers lands and possessions, that were in former times, though now belonging to his order, about diuers things, and left them all well pleased; and willed them to administer that, which euery one had vnder his charge, with all fidelity, that making to themselues some reasonable gaine, his religious order might sustein no damage, nor haue any euill report spread of it.

In the fourth yeare after he came into Sicilia, the building of the monasterie, with the Church of S. Iohn Euangelist (which was consecrated by the B. of Messina) was finished. Placidus with his companions led a life of great example; wherby many were moued to abandon the world, and came vnto him: so that, in a short space, there was thirty of them. The life of Placidus was wonderfull: his words sauoured of celestiall feruour, with which he comforted, and taught them, to despise and contemne the world, to hate Lordships, dignities, delights & noysome pleasures, that they might more freelie serue Iesus-Christ: to which end he alleaged many reasons full of authority, and modesty: part of the day he spent in prayer and meditation, wherein it was strange to see how many teares he shed; to heare the sobbes which came from his brest, as he lifted vp his spirite to God. In lent he fasted the sonday, the tuesday, and thursday, with bread and water only, the other dayes he eate not any thing; and in all the yeare he dranke no wine; & besides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he slept a litle, rather sitting, then lying. For any accident, that befell, he was neuer angry, but alwaies graue, milde, and benigne. He neuer spake but vpon constraint or necessity, to giue the monks or the poore consolation, or els for affaires belonging to the monastery: and, notwithstanding all his affaires, he had alwayes his spirit eleuated to God. When it was made knowen once in Rome, that Placidus was in

Sicilia, and that he had made there a monaſtery, in the which were already 30. monks: what a bleſſed life he led, what great miracles God ſhewed by him, Eutichius and Victorinus his brothers, and Flauia his ſiſter, deſirous to ſee him, hauing obtayned leaue of their father, paſſed by ſea into Sicilia: being diſembarqued, they went to the monaſtery of S. Iohn; where they ſaw Placidus their brother, but knew him not; either for the long time he had bene abſent (S. Benedict receauing him at the age of 7. yeares) or els for that he was ſo leane and disfigured through his exceeding abſtinence. But vnderſtãding he was the man, they all embraced him, weeping greatly. They viſited the monaſtery, & ſtayed with him certein dayes.

It befell at that time, that a great hoſt of Moores, ſent by Abdala a mighty tirant of Africa, and guided by Manucha, came into Sicilia, with intent to do all poſſible hurt and domage in the countrey of Chriſtians, as it had done already in ſondry places: and becauſe the monaſtery of S. Iohn was nere the ſea, they went thither forthwith, and brake downe the gates, and tooke all that they found, but Gordianus who came with him from Monte Caſſino being a yong man, and finding a back gate, eſcaped away. Donatus who was an old man, & came from Monte Caſſino alſo, was beheaded.

Placidus with his brethren Eutichius, Victorinus and Flauia, with Fauſtus, and Firmatus deacons, and 30. monks were bound in chaines, and preſented to Manucha: who with a ſterne looke asked Placidus, who he was? He anſwered a Chriſtian. The Captain replied: deny Chriſt thy God, blaſpheme him, and adore God in that manner our mighty kinge Abdala adoreth; and I will ſet thee at liberty. Placidus ſaied: I will neuer deny Ieſus-Chriſt my Lord; I rather deſire to die for him. The tirant was wroth and ſaid to Eutichius, and the other 30. monks. What ſay all the reſt of you? Obey our king Abdala, deny your Chriſt, and adore our God. The holy men with one conſent, as if they had had but one toung anſwered: Our will and our deſire is all one, our faith is one, our manner of life is one: that which one hath ſaid, thinke that euery one hath ſaid. For Chriſt ſake we are prepared to looſe our liues. The tirãt was very wroth at their anſwere, and made them all be ſtripped, and cruelly beaten, ſaying: let words giue place to deedes, and your preſumptuous anſwers to the cudgell. The holy martyrs reioyced, that they were worthy to ſuffer beatinges and tormentes for Chriſt his ſake.

The tirant on the one ſide, and the executioners on the other ſide, moued thẽ to deny Chriſt, but the holy men perſeuered in confeſſing him, whom they requeſted to giue them ſtrength, to ſuſteine the torments, which hourely increaſed at the hands of the bloody butchers. But finding the conſtancy of the martyrs, they were tired to torment them, and ſo was the tirant to ſee them tormented, and left them bound, commaunding them to be ſo kept. Now becauſe the ſea

was

was rough, which hindered their nauigation toward Italy, where they had a mind to do all the hurt they could, they put it first in practise in that Ilād, ouerrunning all, sauing such strong cities as defended themselues, with robbing, adulteries, spoiling of Churches, and ruinating them to the very ground. Placidus with his brethren and the other monks, remained certaine daies in prison, hauing no vittels giuen them: & yet the barbariās ceased not to torment them with scourging and bastonadoes, & when they saw these things could no waies make them alter their minds; by the appointment of the Captaine, they tyed them aloft by the feete, making a smoke vnder their heads, and beating them againe very cruelly. When they were taken from this torment, the tirant commaunded to giue them a litle raw barley and water, to keepe them in life, that might be able to endure their torments, He made them faire promises, in the behalfe of his king Abdala, if they would once deny their faith, but these holy men contemned his promises, and also his torments.

That night came to them secretly Gordianus, who escaped out of the monastery, and craued pardon of Placidus, and desired to be tormented; but Placidus commaunded him to haue care to note that, which he & others that were with him did suffer, that he might certify in particuler the blessed father S. Benedict, and the monks of his religion of all that did happen. So he did, writting euery particular accident in the martirdome of these blessed Saints, which endured many daies. The tirant Manucha dragging them vnto his sight, and tormenting them from the head to the foote with blowes, and with renting & scorching their flesh with fire. The blessed damosel Flauia susteined a good part therof, she being naked and hoised vp a loft before many people, the tirant asked her: how being a Romaine, and of noble parentage, she could endure such a shamefull reproach. She aunswered: that she not only was ready to suffer to be depriued of hir cloths and her honour for Christs sake, but also of her life, by sword or fier, or any other torment that he would imagine.

The hellish man seing torments preuailed not, sought to ouercome her by another way. And so he caused fiue lusty and shameles villaines of the Moores to come and abuse her. The good damosell had excessiue griefe to heare this, and turned to God almighty with teares, beseeching him to helpe her; he heard her praier: and made such as came neere and touched her with their lothsome hands, to become lame and mained: wherby they let her alone in quier, & she was freed from that reproach.

Great was the cruelty these ministers of the deuill exercised in all the Iland, in afflicting the Christians: they bound them hand and foote, and put in their mouths gagges to hold them open, and then cast in durt and filth into some, & into others salt water of the sea and vineger, wherewith they did choake them. They caused others to walke barefooted vpon pikes of iron, set in the ground:

they dragged others by the leggs, vntill they were torne and rent a sonder, they burned the skinnes of others with plates of iron made red hotte, others they sawed, and cut in pieces: of others they bored their brest bones vntill they came euen to their bowells; they dragged others at their horse very tailes, and spared not the infants, but dashed out their braines against the walles. They vsed as litle mercy toward the feeble women, some of them they hanged by the hayre, others by one foote, and tied a great stone at the other. They rubbed the shoulders and brests of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tirant Manucha was not slow to torment Placidus and his companions. They were brought euery day before him, and he persuaded them first to deny Christ, and seeing that to be all in vaine, he againe would cause them to be whipped: and because he saw Placidus praise God, and was confortable in the mideſt of his torment he made the executioners to strike his mouth with a great stone, which filled all his mouth full of bloud, yet ceased he not to praise almightie God, wherat the tirant raging more, made them cut out his toung, which being cut out, yet he praised God more and more, giuing him thanks, for that he suffered for his sake.

The tyrant found out a new torment for them, he put vpon their thighes glowing hoates, the crooked heads of Iron anchors, fastened like boots, hanging on their feete. In which torment they continewed a whole night, and Placidus songe hymnes, and his companions praised God. When the day came, and they still remained constant in the confession of their faith, he gaue sentence of death against them in this maner, For that Placidus, Eutichius, Victorinus with Flauia the damosell, and Faustus, and Firmatus with the other Christians, despise the commandement of our mighty king Abdalla, & adore Christ for God, who was crucified of the Iewes, and hated of the God whom we adore, our will is, that they be beheaded, and their bodies left vnburied, to be foode for the beasts of the field, and birds of the ayre. The ministers of the enraged Manucha, hearing the sentence, led the holy Saints away, scourging them till they came to the sea shore, where they were for to loose their heads.

Placidus made his prayer in that place, and lifted vp his eyes and said: My Lord Iesus-Christ sonne of the liuing God, which dideſt descend from heauen vnto earth, and for our saluation didst abide death vpon the Crosse, haue mercie on vs ô Lord; and by the merits and intercession of Benedict thy seruant our maister, we beseech thee, to giue vnto vs the vertue of constancy; to the end, that passing this cruell passage of death, without any impediment or stay laid in our way, by our enemy the deuill, we may come to enioy the eternall felicitie of thy heauenly kingdome. Let the holy Angell Saint Michael receaue our soules in peace, and present them before thy heauenly tribunall. This we re-

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queſt and beſeech of thee who art our God, bleſſed and glorious for euer. Placidus hauing ſaid theſe words; all the other aunſwered Amen. And as they kneeled they were beheaded forthwith in Sicilia, in the hauen of Meſſina, and their bodies remained foure dayes vnburied.

The Barbarians not content herewith, deſtroyed the monaſtery; ſo that they left not one ſtone vpon another: and though the Church of Saint Iohn Euangeliſt ſtood very neere it (whether it was for deuotion, for the Moores do reuerence him highly, or whether for Gods pleaſure) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, Manucha commaunded euery one to be embarqued, to goe vnto Reggio in Calabria. As they were paſſing the Faro, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgement of God, they were drowned, and ſunke all of them, being 100. veſſels, and 1600. men. The bodies of the holy Martir Placidus, and of his bretheren, were buried in the Church of Saint Iohn Baptiſt, by Cordianus his familiar friēd, who came with him from Monte Caſſino. The ſame man buried the other 33. martyrs in the ſame place, where they were beheaded: and in the one place and the other, God did by them many miracles, many ſicke men recouering from all diſeaſes by their interceſſion.

S. Placidus at his death was 26. yeares old: for when he was 7. yeares old, the bleſſed Father S. Benedict receaued him into his company: he remained in Sublacque 5. yeares, and vpon Monte Caſſino 9. yeares; in building the monaſtery he ſpent foure, and there he was Abbot one yeare. All which make the ſomme of 26. yeares. He was borne in the yeare of our Lord 515. and he was martyred in the yeare 541. on the fifth day of October being ſaturday.

The life of S. Marke Pope and Confeſſor. Octob. 7.

BY the death of that holy Pope Silueſter, was choſen to ſucceede in his place, and in the chaire of S. Peter, Marke, a citizen of Rome, ſonne of one Priſcus, endued with rare and excellent vertues. The Church of God enioyed in his daies great peace, and outward tranquilitie; being fauoured, and freed by Chriſtian Princes from all forreine enemies. Yet inwardly the Arian hereticks infeſted the ſame, as ſpitefullie as they could. They had wonne themſelues fauoure, and wrought an entraunce into the Emperours houſe and familie; and, inueagling one of his very ſonnes, drewe him into the ſnares of their hereſies: which was after, a cauſe of great perſecution in the Church of God, and many afflictions laied vpon Catholicks. The old Emperour continued ſound, and alwaies a good Catholique; and accordingly affected and fa-

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uoured S. Marke, asmuch, as he had before honoured S. Silueſter. Wherefore this hòly Pope, furthered and cheriſhed with the Emperours countenance, employed his care and beſt endeuoures in reſiſting theſe Arrian hereticks, and ſetling and ordaining ſuch good orders, as for the gouernement of the Church were adiudged neceſſarie. Amongſt which one was to preſcribe, that on Sondaies and chiefe feſtiuall daies, the Creed or beliefe ſhould be ſaid in the maſſe, to the end that the hearers might the better learne it, and be more ſtrenghtned in their faith, by this publique profeſſion made thereof.

He moreouer builded two churches; one in the way to Ardea, three miles from Rome; the other in the cittie, called by the name of him that built it: both which churches Conſtãtine endowed with great reuenues and poſſeſſions, and adorned with veſſels of gold and ſiluer. He graunted the Biſhop of Oſtia leaue to vſe the Pallium, by reaſon it was his auncient priuiledge to conſecrate the Pope of Rome. He gaue holy orders twice in the moneth of December: wherin he ordered 8. Biſhops. 25. Prieſts, and 6. Deacons. And hauing liued 2. yeares, 8. moneths, and 20. dayes in the chaire of S. Peter; he died the 7. day of October, on which the Church doth celebrate his feaſt, and in the yeare of our Lord 340. and was buried in the Churchyard of Balbina, in the ſame church he made in the way to Ardea. S. Hierome ſaith he dyed in the yeare 334. Onuphrius 336.

The life of SS. Sergius, Bacchus, Marcellus and Apuleius Martyrs: Octob. 7.

THE holy martyrs Sergius and Bacchus, liued in the time of the Emperour Maximian, and ſerued him in an honorable office; the one being Primicerius, the other Secondicerius, that is Sergius principall, and Bacchus ſecond ſecretarie of ſtate: both for their vertues eſpeciallie beloued & honoured by the Emperour, ignorant as yet, that they were Chriſtians. Being in the city of Auguſta, in the prouince of Euphrateſia, he came to haue ſome knowledge herof, by reaſon of certaine accuſations laid againſt them. And deſiring to be further certified, he called them to waite vpon him to the church, whither he was going, to ſacrifice vnto his Idolls. The holy Saincts accompahim, and gaue their attendance: yet in ſuch ſort, that, hauing brought him to the church doore, they ſtayed without, when the Emperour went in. When the time came to offer ſacrifice, Maximian looked about for them, and not ſeeing them, commaunded others to looke where they were. The meſſengers found thoſe holy Saints at the gates of the temple, making their prayer vnto God: who vnderſtanding the Emperour did ſend for them, came to his preſence. He ſhewing

shewing himself displeased, demaũded of thẽ; why they came not in with him, and offered sacrifice to the great Iupiter. They answered boldly; because they were Christians, and thought that sacrifice was due to none, but only him, who was the true God, that made heauen and earth. The Emperour all in a rage, commaunded to plucke off their golden chaines from their neckes, and stripe them out of their rich apparell, the tokens of their nobilitie: then to cloath them in womens garments, loade them with yrons, with guiues, and fetters, leade them with open reproach and ignominie through out all the citie, and soe cast them into prison. And hauing tryed, that all his crueltie and craft could not make those noble spirits relent, nor swarue, in the least thing, from their Religion, he sent them to Antiochus gouernour of the East, a fierce, cruell, barbarous natured man: to the end, that he should draw them to offer vp sacrifice, or put them to most grieuous torments. Besides that in this he also had another respect, to haue Sergius the more disgraced, by hauing appointed for his iudge Antiochus, a man, that in former times was one of his followers, and had bene preferred to the dignitie of Gouernour or Prefect of the East, by the meanes of Sergius.

The holy Saincts were brought before him: and he committed them first to prison; where they spent their time in prayer & deuotion, beseeching our Lord to graunt them strength, and afford them succour in their battaile. Afterwards Antiochus, sending for them, vsed all meanes to winne their willes to offer vp sacrifice to his Idols. But they answering, that his Idols were diuells, & no Gods; he commaunded foure lustie and mercilesse fellowes to whip, and scourge Bacchus, with the roughest and hardest sinewes of Oxen. This torment was so terrible, and the lashes so cruell, tearing his flesh, and wounding him so deeply, that heere-with the martyr ended his life, and yeelded vp his spirit to God. He afterward appeared vnto Sergius, shinning with glory and heauenly brightnesse: he declared vnto him the endlesse reward, which he had receaued for those short torments, and encouraged him to vndergoe what paine soeuer was prepared for him, to the end, that, as in their punishment, so they might be partners in their victory and triumph.

Antiochus earnestly desired, to make Sergius more plyable, and reduce him to his opinion: but seing all he could doe was in vaine, led by his fierce & cruel nature, & desirous to satisfie the Emperour, he commaunded a paire of shoes, all bestudded and thick sett with points of sharp nailes, to be put on his feete, and so to runne before his chariot: and after this manner he did driue him nine miles, to the excessiue paine of the holy martyr, out of whose feete ranne streames of bloud. But, the night next ensuing, an Angell did come, and cherish him, and so healed his feete, as if he had suffered nothing at all.

The iudge attributed to Magicke this fauour of God, and being therwith

more enflardened, did commaund him to endure againe the same torment. The seeing nothing would auaile, nor worke the martyr to his will: he commaunded that his head should be stroken off. Sergius kneeled downe vpon his knees, & made his prayer to almighty God, beseeching him to accept the losse of his life as a sacrifice, to pardon those that did persecute him, & graūt them knowledge of his light and his truth. He heard a voice, which inuited him to the kingdom of heauen, and did congraunlate his victorie: wherefore, stretching forth his necke, he was streight way beheaded the 7. of October, in the yeare of our Lord 300. God did honour Sergius from heauen with miracles, and on earth he was honoured with great gifts of princes. For Cosroes, king of Persia, though a pagan and infidell, did send to his temple a most riche Crosse of gold, with other precious gifres, in token of great fauours receaued at his hands, as children by his wife Queene Sira, and safetie in many great daungers of perills. Iustinian the Emperour built two faire churches in his name, one at Constantinople, the other at Ptolemaida. At Rome a church with the title of a Deacon Cardinal is dedicated vnto them. And the very city, wherein S. Sergius was put to death, was called of his name Sergiopolis. Of these two Saincts there is mētion made in the second Nicene councell, act. 5. in the Roman Martyrologe, and in many famous Authors.

The liues of SS. Marcellus and Appuleius Martyrs. Octob. 7.

ON this selfe same day the 7. of October, the Church doth make a cōmoration of Marcellus and Appuleius martyrs. They had bene disciples of Simon Magus: but seeing by his disputations with S. Peter, that he was nothing but a false deceauer, they forsooke and left him, astonied at the wondrous works and miracles of the glorious Apostle, receaued his doctrine and were made Christians, and folowed him all the dayes of his life. After his death, they liued according to his heauenly doctrine, vntill they came to be so happie, as to shed their bloud for that faith and religion, which thy had learned of so good a maister. They were put to death and martyred, by the cōmaundement of a Consull, called Aurelian in the raigne of Domitian, and in the yeare of our Lord 93. the 7. of October, and were buried without Rome neere the walles of the citty.

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The life of S. Dyoniſe Areopagite, and others. Octob. 9.

SAlomon in the booke of Wiſedome, ſaith, that God diſpoſeth all things ſweetlie, ordaining moſt conuenient meanes to obtaine, ſuch ends, as he intendeth: This was the reaſon why in his birth he vſed a ſtarre, to guide the three Eaſterne Kinges to adore him. For they being Magi, that is, men skillfull in Aſtrologie, by ſeing a ſtarre of ſo new a fashion, ſo different in place, in courſe, and motion from all other ſtarres, would be the more eaſilie wonne and allured, to ſeeke the Author and cauſe of that ſtarre; as they did effectually, finding and adoring Ieſus-Chriſt.

To conuert S. Dyoniſe the Areopagite, a great Philoſopher, and Aſtrologer, God vſed the like proportionable meanes: and it was, that rare and ſingular Eclipſe, which, at the time of our ſauiours death, happened beyond the courſe of nature. For Dyoniſe, marking the ſtrangenes thereof, and marualing at ſuch a neuer ſeene wonder, noted the yeare, the day, and houre: and after vnderſtanding by S. Paul the true cauſe, and myſterie of that Eclipſe, he was conuerted to imbrace that religion, which was eſtabliſhed by his death, who was principall Author, and only motiue of that wonder, which ſurpaſſed nature. The life of this Saincte, with Ruſticus and Eleutherius his fellow martyrs, collected out of Michael Singelus prieſt of Hieruſalem, out of Suidas and Simeon Metaphraſtes, is as followeth.

THe citty of Athens was famous in all Greece, for that it was the chiefe place of learning, the wellſpring of knowledge, and mother of Wiſemen. Dyoniſe the Areopagite was borne therein, of a riche and honourable familie: and of parents morallie iuſt, and courteous: louelie to ſtrangers, and liberall: in his youth he gaue himſelfe to learning, wherein he became ſo eminent, that aſwell for his knowledge, as for his Nobilitie, he had the chiefe place amongſt the Magiſtrates, which gouerned the citty. He was moſt eloquent in the Attick tongue; a moſt skillfull Rhetorician, a rare man in the doctrine of Stoicks, Epicureans and other Philoſophers. But aboue all he was accounted a iuſt man, and vertuous in exerciſing his office, not fauouring the riche, nor oppreſſing the poore, not condemning the innocent, nor leauing the culpable, without due chaſtizement.

He went into Egipt to ſtudie the better, & vnderſtand the courſe, of the heauens, the force and influence of the ſtarres, and all that knowledge of Aſtrologie. Being about the age of fiue and twentie, and reſiding in the cittie of Heliopolis, in companie of one Appollophanes, an Athenian, and a famous ſophiſter; he did behold that ſtrange Eclipſe, which happened at the death of our Sauiour: when viewing the creator of all things, the Author of life, and fountaine of all light ſo darkned, ſo eclipſed, ſo ignominiouſly ſuffering death, the

Sunne, as one ashamed to behold that spectacle, did hide, and wholly loose his beames, in the midst of the day. S. Dyonise, as a man that was skilfull in learning, did quicklie perceaue this Eclipse was against the course of nature, by reason it lasted aboue the naturall periode; but much more, because the Moone was at the full, and wholly opposite to the sunne; so that, supernaturally running a violent course, she altogether couered the sunne, and keeping him for the space of three houres, returned againe to her place of opposition. He wondered at so rare a miracle, that neither was heard nor seene before; and being amazed, said to Appollophanes and others: *Either the God of nature doth suffer, or else the whole frame of the World doth perish and is dissolued.* He noted the yeare, the day and the houre in which this strange noueltie and wonder succeeded, which was so deeplie imprinted in his minde, that he neuer forgot it all his life. He returned to Athens, and liued in his owne common wealth with great moderation, and reputation; the Athenienses honouring him, as a most wise Philosopher, and vpright iudge. They made him president or chiefe of the highest court of Iustice, that was in all Athens. This court was called of the Areopagites: who tooke their name from a place, where the course was kept: which was in a street or litle hill called in Greeke Pagus, dedicated to Ares, that is to say Mars: and the Iudges of this court were so graue and vpright, that in ancient times to call a Iudge vnsported, seuere, vncorrupted, vnflexible either for loue, or feare, or flatterie or briberie, they would call him an Areopagite. It came to passe, that about this time, S. Paul did preach the Ghospell in Athens. He disputed sundry times with the Epicurean, Pithagorean, Academicall, Stoicall, Peripatecticall philosophers, and laboured to reduce them to the faith of Iesus-Christ, and draw them from their Idolatry. He told them of an other life; of resurrection of the bodies, of a generall Iudgement; of a supernaturall reward or punishment, according to each mans good or bad works. These Philosophers hearing a matter of such consequence, and fearing the daunger of new religions, and thinking it a thing of greatest importance, brought him before the chiefe court of Areopagites, and their supreme Iudge Dyonise. For although the Romaines were in actuall possession of the whole world in a maner, and Lords of all Greece, yet the Lacedemonians and the Athenians were permitted to liue in their auncient liberty, gouerned by their owne Lawes, officers & magistrats freely elected by themselues.

When S. Paul was brought before Dyonise and the other magistrats, in the presence of the Philosophers, who had before giuen information of him, he with a Retorique more diuine, thē humain, meaning not to exasperat so wise & learned a nation, by telling thē he was come to teach them a thing wherin thy were ignorant, & to giue them notice of gods, that they knew not of; all which they would hardly haue disgested, or els taken in euill part, said thus vnto them.

You

You mé of Athens, I haue ſene by experience, that you be a very ſuperſtitious people, more addicted to your Gods, then the other Greeks: for you labour to haue more, and honour them more, then all the reſt, as you haue more knowledge, and be more learned, then the reſt. Now I walking through your city, & beholding the many temples which be therin, I ſaw one vpon whoſe alrar, there was this Inſcription: *To the vnknowen God*. That ſame God whom you doe honor vnknowen, is he whom I do preach vnto you, and wiſh you to honor carefully. He is not far from you, nor from any mortall man, ſince (as one of your owne poets ſaid very well) we liue in him, by him we moue, and remaine in him; of him we haue our being, our motion, & life. Then ſpeaking againſt the multiplicitie of Gods, he tould them at laſt, of the day of indgement, and of the reſurrection of the dead. The anſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

Theſe few words of the Apoſtle were ſo full of miſteries, that they put all theſe wiſe and lerned men to ſilence, yea and aſtonied and amaſed them. The Apoſtle departed out, not ẽpty hãded: for he caught in his net the chief magiſtrat Dyoniſe, with whom he had conference in priuate: and in the end, the Apoſtle gaue him perfect and full notice of our faith. He preached vnto him Ieſus Chriſt God & man, his death, paſſion, reſurrection, and aſcenſion vnto heauen. And becauſe the Apoſtle made particuler mẽriõ of the ecclipſe which hapened at the time of our Sauiours death, & S. Dyoniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yeelded forthwith & ſaid he would be a Chriſtian.

It might ſeeme a lightneſſe in S. Dyoniſe, to giue credit ſo ſoone vnto a ſtranger, in a matter of ſuch importance as it is to renounce the gods ſo long time adored by his forefathers, and to receaue a new God that was crucified: & the more, for that he was ſo learned, and was therfore more obliged to conſider verie well therof, before he altered his opinion in a matter of ſuch conſequence. Vnto this I aũſwer by the ſame reaſon: S. Dyoniſe, becauſe he was wiſe & learned, reſolued vpon an honorable and worthy matter ſo ſoone. For euen as he, and all other wiſemen of the Painims were reprouable, to adore them for gods, whom thy knew had bene infamous wicked men, ſo they deſired to find ſome, that ſhould giue them knowledge of anoher God, more worthy to be worſhipped, thẽ they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that Dyoniſe hauing this deſire, & S. Paul coming to encounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, without reſiſtaunce, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. Dyoniſe did ſurpaſſe them all in vertuous and holy works: for which cauſe, the Apoſtle made him prieſt and alſo Biſhop of that city.

S. Dyoniſe was the firſt Biſhop that Athens had, and that was great glory vnto

the city, becauſe it had brought vp, and giuen learning vnto her firſt paſtour. This holy Saint had priuate friendſhip, and conuerſed a long time with the Deuine Hierotheus, a Spaniard borne (after the opinion of many Authors) who was inſtructed in like maner by S. Peter in deuine letters, and therupon he was called Diuine. S. Dyoniſe confeſſeth that he was his inſtructor, and that of him he learned the knowledge of holy writ. This holy Saint vnderſtanding that the Bleſſed Virgin was yet aliue in Ieruſalem, had a great deſire to ſee her; and ſo he went thither & ſaw her. Hubertinus recounteth of him, that ſeeing the great brightnes of her face, her heauenly beauty, her celeſtiall wordes, and the great company of Angells that attended vpon her, he ſaid of himſelfe; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. Dyoniſe relateth, how he was preſent at her glorious paſſage out of this, to euerlaſting life, and reckoneth the names of the Apoſtles there preſent alſo.

He returned to Athens, where he continued, exerciſing his office of paſtour, and in conuerting ſoules vnto God, vntill the laſt yeare of the raigne of Nero, in the which he went to Rome, to ſee his maiſter S. Paul, at whoſe martyrdome he was preſent, as he ſaith in an epiſtle of his to S. Timothee, who was alſo the diſciple of S. Paul. Then he returned vnto Athens; where he ſtaied vntill S. Clement the diſciple of S. Peter came to be Pope; who beholding in S. Dyoniſe good qualities, enioyned him to goe and preach the faith of Chriſt in Gallia, now called Fraunce, and adioyned vnto him a prieſt called Ruſticus, and Eleutherius a deacon.

S. Dyoniſe thus accompanied went into Gallia, and came vnto Lutetia, now called Paris, which citty he found to be great and rich, populous, and furniſhed abundantly, both from Heauen and earth: the climat very temperate, producing noble and haughty minds; the earth very fertill, bringing forth all things neceſſary for the body. S. Dyoniſe reputed it euen another Athens, as Diuining it ſhould be both in literature and ſtudy, ſuch as it afterwards came to be. He reſolued to make his abode in that place, and began to open his heauenly breſt, and ſhow the riches incloſed therin, by preaching the Goſpell. He added to his words many great miracles & wonders: as reſtoring their ſight vnto the blind, hearing to the deafe, and ſpeach to the domb; curing many alſo of ſundry other infirmities. Wherfore in a ſhort ſpace (ſuch was his fame) he grafted in that place moſt fertill plants, and there made a garden, which brought forth quickly aboundance of fruit. He not only preached Ieſus-Chriſt in that city; but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent Eugenius (the firſt prelate of Toledo a great city of Spaine) into that country, where he preached the Ghoſpel, and conuerted many vnto the Chriſtian faith. Some others were ſent into Germany, who likewiſe gained many ſoules vnto

God,

God, yea not only many men were conuerted, and made Chriſtians; but alſo the temples of the Idolls were razed to the ground: & moreouer, many Churches built, wherin the name of Ieſus-Chriſt was lauded and praiſed.

This was a great torment to the deuill, the deadly foe of mankind: wherfore he incenſed diuers to perſecute S. Dyoniſe, imagining, that with taking away his life, all this would fade, and vaniſh like ſmoake, and the adoration of Idols would returne to its former eſtate and credit. So ſome of his miniſters, inſtigated by him, went to Rome, to certify the Emperour Traian thereof, as Suidas and other Authors affirme, though Metaphraſtes ſaith it was nto Domitian, who in his deedes was a deuill incarnate, it may be theſe complaints were addreſſed vnto Domitian, and that he ment to ſend Feſſenius Siſinius the gouernor of that prouince to apprehend Saint Dyoniſe, or put him to death; and that Domitian deceaſing in the meane ſpace, and the Senate reuoking, & repealing all the decrees of that bloudy tirant, the execution of this decree was ſtaied vntill the time of Traian, vnto whom new complaints of Dyoniſe being come, he reuiued the decree made by Domitian, vpon which Feſſenius cauſed the B. Biſhop to be apprehended. S. Dyoniſe was 90. yeares of age, when he with Ruſticus and Eleutherius were taken.

The gouernour diſcourſed a long time with them, accuſing S. Dyoniſe very much for preaching of new Gods, againſt the edict of the Emperour, and Senat of Rome; and for labouring to extinguiſh the adoration of the auncient Gods, ſo much renowned in the world; gods which had bene ſo fauorable to the Romain Empire, as to extend & enlarge their dominion ouer all the world. Haue compaſſion, ô Dyoniſe (ſaid the gouernor) of this they old age; And make ſome recompenſe for the harme thou haſt done. Confeſſe thy errors, and recant thy opinions; which be vaine, and without all foundation; perſuade the people to abandon theſe new fangles, and returne to their former vſages. Saint Dyoniſe hearing this, repleat with the zeale of gods honor, anſwered; that he had perſuaded many to leaue the adoration of the Gods, knowing it to be a vaine and fooliſh thing, to account thoſe for Gods, who were vnworthy to be called men, their wickednes and infamy was ſuch, when they liued, that it was a great blindnes to adore ſtocks and ſtones, and pieces of wood; that what he had preached, was very true, concerning Ieſus-Chriſt his being true God; and that neither feare, nor threats, nor torments ſhould moue him, or ſtur his fellowes from their faith.

The gouernor was angry at this aunſwer, and aroſe in a rage out of his chaire and ſaid: The gods be deſpiſed, the Emperour diſobeied and his ſubiects & people ſeduced by your ſorceries, in doing falſe and counterfeit miracles. Theſe your transgreſſions deſerue a rigorous puniſhment: wherfore I giue ſentence, that you be forth with put to death.

SS. Dyonise, Rusticus, and Eleutherius not shewing any the least signe or token of feare, or baseness of mind, said with a cheerfull countenace: Let them, that adore your gods, be like vnto them; we only adore the God of heauen; and by his power, and not by sorcery, we haue restored sight to the blind, speech to the dombe, health vnto the sick, and freed many that were possessed with the deuill. Let the ministers of the Idolls doe such thinges if they can, to conserue their credit & estimation: but they are farre from working such wonders, whose Idolls haue mouths, yet cannot speake; haue eies, and see not; they haue eares, and heare not. They doe only kindle and nourish the fire, wherin they themselues burne; and they that serue them, shalbe partakers therof with them.

These words put the gouernor into a further chafe, so that he confirmed the sentence of death, and committed them to the handes of the executioners. So the glorious martyrs were led forth of the city, to the toppe of a high hil, where they were to be executed. Then S. Dyonise kneeled downe, and lifting vp his eies and hands vnto heauen, said: *O Lord God omnipotent, Iesus-Christ sonne of God, Holy Ghost the comforter, holy and vndeuided Trinity, receaue in peace the soules of thy seruants; who, for thy sake, doe loose our liues.* Rusticus and Eleutherius aunswered with a loud voice, Amen. After this the venerable and B. Prelat Saint Dyonise, bad the headsman to doe his office. And he being ready, began with him, and then went to Rusticus and lastly to Eleutherius, and cut off all their three heades in that order.

Although God permitted these his seruants to be put to death, as is aboue said, yet was not he forgetfull of them; yea because he would the more glorify them, and not suffer their bodies to be dishonored, his will was to worke a wonderfull miracle in that place. The headles body of S. Dyonise arose on his feet, and tooke vp in his hád his owne head, & went, as it were in maner of triumph, vntill it mett a vertuous woman, coming out of her owne house, not farre distant from the place, where the holy Saints were martyred. The body of S. Dyonise being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treasure, and she also receaued it as a most goodly Iewell.

The bodies of SS. Rusticus and Eleutherius, continued still in the place of execution, and the headsman and the other officers, talked and deuised to cast them into the riuer, to be deuoured by the fishes, and with all to bereaue the Christians of them, who as they knew well, would reuerence and esteeme them very much.

A woman called Catulla, who had bene a defender and helper of S. Dyonise and his companions in this persecution; heard of their wicked designe and intention, and inuited the headsman and the officers vnto her house, to make good cheare, and accordingly, did set meat and drinke before them. In the meane space, she sent for certaine Christians secretly, who conuayed away and

hid

hid the bodies of the holy martyrs. When the officers, and the headſ-man had eaten their fill, they went out to looke for the bodies of theſe bleſſed Saints, to haue put in practiſe their lewd deſigne: & not finding them, they ſtreight waies made a tumult, and threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with gifts, and with faire words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy Saints in a priuate houſe, without the walls of Paris; and after certeine yeares, there was builded for them a godly ſumptuous & ſtately Church; where they now doe reſt. They who do viſite their holy relicks, do obteine many graces by the interceſſion of theſe holy martyrs.

The death of theſe holy Saints fell on the ſame day, that the Church celebrateth the ſame, viz: on the 9. of October, in the yeare of our Lord 96. in the time of Domitian, or Traian, as others ſay. S. Dyoniſe was 90. yeares old, when he was martyred, as Trithemius ſaith. He wrote certeine bookes repleniſhed with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Caleſti hierarchia, De miſtica Theologia, De diuinis nominibus*, and others, out of which, the faithfull beleeuers reape no leſſe fruit of his doctrine, then the former had gathered by the good example of his holy life, as the third Councell of Conſtantinople affirmeth, in which place, they were acknowledged for his bookes, and were highly eſteemed.

The life of S. Calliſtus Pope and Martyr. Octob. 14.

Salomon ſaith in Eccleſiaſticus. The abſtinent man encreaſeth the daies of his life. *This ſentence is verified in Gallen the prince of phiſike and medicine. Who liuing 140. yeares, and being asked how and by what meanes he liued ſo long answered: I neuer roſe from the table ſatiate and full. More are they that dy by ſurfet, and too much, then by abſtinence and too little. This being conſidered by the B. Pope Calliſtus, he ordeined the faſt, called the Ember, by commaunding the faithfull, that in the foure times of the yeare, viz: the Spring, Sommer, Autumne and Winter, they ſhould faſt three daies in one weeke, in euery one of theſe quarters, and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer may be made vnto God for them that take holy orders at thoſe times. Alſo, as the church ſaith in a praier: faſting was inſtituted, for the good of body and ſoule, being vnto them both a holeſome medecine. Oration. Quadrag. The life af this holy Pope was written by Damaſus, and other Authors, in this manner.*

BY the death of S. Zepherinus Pope and martyr, Calliſtus the firſt of that name was placed in the Chair of Saint Peter. He was borne in Rome, and was the ſonne of Domitius. He builded a Church in the honour of the glorious

Virgin, which is called Santa Maria trans Tiberim: though, as Platina ſaith, it cannot be that which is ſo called at this preſent; becauſe at that time, the Chriſtians had not ſuch large liberty, as to build ſumptuous Churches, yea thoſe which they had were litle, meane, and priuate as this was then, becauſe of the perſecutions: but Gregory the 3. enlarged it, and before him Pope Silueſter, the firſt, that builded publike Churches.

Pope Calliſtus at his owne coſt, cauſed to be made a Churchyard in the way called Appia (which is called the Churchyard of Calliſtus) where many martyrs are buried. In this Churchyard was afterward built the Church of S. Sebaſtian, therin are conſerued many relicks, and many altars, and litle chapples are vnder ground, where maſſes were ſaid in great ſecrecy, for feare of the Pagans. This ſame Pope, as is aforeſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And becauſe the giuing of holy orders was vſed to be done, but once in the yeare, which then was not ſufficient, for that the number of the faithfull was very much augmented, it was alſo neceſſary to encreaſe the number of prieſts and Deacons, and ſo it was permitted to giue holy orders at thoſe foure times of faſting.

Calliſtus forbad all faithfull beleeuers, to participate or conuerſe with perſons excommunicate: and alſo commaunded, that no excommunicate perſon ſhould be abſolued, except the cauſe was firſt heard, and the party ſatisfied. He alſo was the firſt, who prohibited matrimony betweene kinsfolks, and apointed the ſame conſanguinity vntill the ſeuenth degree, though it after was limited to the fourth degree, as it is at this preſent. This good Pope gouerned the Church of God vertuouſly 6. yeares. 2. months and 10. daies, in the which he gaue holy orders fiues times in the moneth of December, & ordered 8. Biſhops, 16. prieſts, and foure deacons, and then was martyred.

Vſuardus recounteth his martyrdome in this enſuing maner, ſaying: That the Emperour Alexander Seuerus, hauing kept him long in priſon, cauſed manie baſtanadoes to be giuen him, allowing him with all very litle ſuſtenaunce: and laſtly, he cauſed him to be throwne out of a window of the priſon, and in that ſort he yeelded vp his ſoule vnto God. The Church celebrateth his feaſt on the 14. day of October, which was the ſame day he was martyred, in the yeare of our Lord 224.

It is to be noted that S. Leo the Pope in his 8. ſermon, which he made of the feaſt of the tenth month, ſpeaking of the foure times of Ember, ſaith. It was a comaundement deriued from the Holy Ghoſt. The Councell of Magunce held about the yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies ſaith: it was the inſtitution of the Romaine Church, and nameth not Calliſtus.

But the one & the other of theſe authorities is not againſt that which is here writ-

written, for if S. Leo say, that this fast was deriued from the holy Ghost, we may say, it is true: and yet the introducing thereof into the Church, was by the meanes of this Pope Calliſtus. And where the Councell ſaith: it was inſtituted by the Romaine Church, the meaning is; that ſome Pope brought it in vſe, which of neceſſity muſt be a holy man, and of a very auncient time.

The life of S. Luke the Euangeliſt. Octob. 18.

THE Apoſtle S. Paule writing to the Romaines, ſaith of himſelfe: I am debter to the wiſe, and to the fooliſh; to the prudent, and to the ignorant; to the learned, and to the vnlearned. *Into this debt fall all the preachers and maſters, that teach and preach Ieſus-Chriſt. They be bound to ſatisfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſsity; that they may profit all, by applying themſelues to euery one in the matters they treat of, and in the buſines, they haue in hand. S. Luke the Euangeliſt diſcharged very well this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one bookes, out of which to learne their duety.*

The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one; that Images are the bookes of the ignorant and vnlettered: for in them they ſee that painted, which other men read in bookes. So S. Luke writing the Ghoſpell, did ſatisfy the learned and wiſe: and being a conning painter, he painted ſome Images, wherwith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporall infirmities, did afterward cure and heale the maladies of the mind of many, who were ſaued, being turned to Chriſtianity, and the ſeruice of God by his meanes. The life of this holy Euangeliſt, was written by ſome graue Authors, and among others Simeon Metaphraſtes, whom I principally follow.

THE city of Antioch hath alwaies bene renoumed among the faithfull, for that they tooke the name of Chriſtians in that place, whereas before they which profeſſed the Ghoſpell and faith of Ieſus-Chriſt, were called diſciples. In this city was S. Luke borne of noble parents. From his childhood he was inclined vnto vertue, he loued chaſtity right well, for he obſerued it all his life. He was ſuch an enemy vnto Idlenes, that euen in his childhood, becauſe he would not be idle, he gaue himſelfe to ſtudy the Greeke toung. Then he paſſed to the ſtudy of philoſophy, and phiſick, and when he found himſelf dulled with ſtudy, he vſed for his recreation to paint. And though any of theſe ſtudies require a mans whole attention, yet had he ſuch a wit, that he proued a good philoſopher, an excellent phiſition, and a famous painter.

The report of the miracles of Chriſt comming to Antioch, S. Luke thought, that if the fame were true, he deſerued, that people ſhould go and ſee him from

the vtmoſt parts of the earth, but he, eſpecially being a phiſition, hearing it reported, that Ieſus healed the ſick ſo eaſily, peraduenture had a greater deſire to ſee him, then others, and in caſe it was done by art, and might be learned, to be taught by him. He went to Ieruſalem, and heard ſome of his ſermons, which made ſuch impreſſion in his mind, that although he was very rich in poſſeſſions, and worldly goods, and that he ſaw them, that followed him, forſooke all, and that otherwiſe they were not admitted into his ſchoole, deſiring yet to be his diſciple, & to keepe in his company, he left and abandoned al his worldly goods & poſſeſſions, as eaſily as one would haue ſhaken the duſt from his feet, when they are to be waſhed. So he came into his B. his company, and Ieſus receaued him to be his diſciple, and ſo he remained, and was partaker of many miſteries, which our Lord wrought in the world.

He was ſent to preach when the other diſciples were alſo ſent by two and two into ſondry coſts. He was in Ieruſalem at ſuch time, as our B. Sauiour died. And for that he had heard him ſay, that he would ariſe againe the third day, he ſtaied ſtill there, on which day he (according to the opinion of ſome Authors) being accompanied with another diſciple called Cleophas, determined to iourney from Ieruſalem vnto the caſtell of Emaus, being 60. furlongs frō thence. Which they did to ſecure themſelues of the imminent daunger, & alſo to be informed by paſſengers of ſome euents. They went in this iourney diſcontent, talking together of the things which had befallen in Ieruſalem, & whileſt they talked, Ieſus appeared to them in the ſhape of a traueller, and kept them company.

In their communication and conference, he reproued thē for their litle faith, and inſtructed them in many thinges, and reduced to their memory many ſayings of the Prophets, which ſhowed, that Chriſt muſt ſuffer and dye, and then riſe againe: finally, being come neere the caſtell, he made as though he would go further, but at their requeſt, he ſtaied ſtill with them. And being ſet at the table, they knew by breaking of bread, that he was Ieſus, who was riſen againe. They returned ſpeedily to Ieruſalem to bring this good newes vnto the Apoſtles, and there, in their company, they ſaw him againe. S. Luke was preſent likewiſe, when our Lord aſcended into heauen, and at the comming of the holy Ghoſt.

After this he ſtaied in Ieruſalem certain yeares with S. Iohn the Euangeliſt, in the company of the mother of God, vntill S. Paul was conuerted, and came to Ieruſalem. S. Luke grew into great friendſhip with the Apoſtle, and the cauſe therof was (as it is thought) becauſe they were both lerned, though they ſtudied different faculties, as likewiſe the cauſe of the frendſhip of S. Barnabas with the ſame S. Paul, was, becauſe both of them had ſtudied together in Ieruſalem, and had bene ſchollers vnto Gamaliel. S. Luke being then in the company of S. Paul, went with him in his long peregrinations, and was partaker of his trauels.

Of

Of S. Luke S. Paul maketh mention in his epistles to Timothie, saying: *Luke only is with me*; and to the Colossians he saith: *Luke my dearly beloued, saluteth you*, and to the Corinthians, he saith: *I send to you Titus, and a brother* (meaning Saint Luke) *Whose praise is in the Ghospell in the Churches: and not that only, but he is deputed as a companion of our peregrination, by all the Churches.* S. Matthew being among the Hebrews, had written his Gospell in the Hebrew toung; and S. Marke remaining in Rome among the Romaines, in Latin. S. Luke wrote his in Greeke, because he preached among the Greeks. It is said, that at all times, that S. Paul saith in his epistles, *After my Gospell*, he meaneth of the Gospell of S. Luke, for that he wrot it being in his company.

S. Dorotheus B. of Tirus saith, that S. Luke wrote his Gospell by the apointment of S. Peter, and not of S. Paul, because he saith in the beginning thereof; that he wrote it by the relation of them, who saw it from the beginning: and S. Paul did not so. This holy man wrote also another treatise, which is called the Acts of the Apostles. In the beginning of which he speaketh of the Ascension of Christ into heauen, and of the coming of the holy Ghost. Then speaketh he of the miracles and preaching of the Apostles, of their persecutions, the death of S. Stephen, the conuersion of S. Paul, the death of S. Iames the great, and the imprisonment and escape of S. Peter. After this he goeth on with the peregrinations of S. Paul, his persecutions and trauels, of all which he himselfe bare no litle part, and goeth on, till he leaueth S. Paul in Rome.

Then S. Luke departing from thence returned into the Orient, trauelled ouer a great part of Asia, and arriued in Egipt. He visited Thebais the higher, and the lower, in all places preaching the faith of Christ, and conuerting soules in euery place, whersoeuer he went. At the end of his peregrination, he came to the great city of Thebais, and was the prelate and pastor therof: and as such a one laboured to destroy the Idols, and to build Churches. Which he might the better doe, by reason of the great multitude that receaued the faith of Christ, and were Baptised, by hearing his exhortations. S. Luke remained there many yeares, ordered Bishops and priests, whom he sent into diuers countreis to preach: In such sort, that this prouince brought forth many good plats worthy of eternall life.

This holy Euangelist caried alwaies with him two Images he had made him selfe: the one of our B. Sauiour, & the other of his B. mother; which were good meanes to conuert the Painims, for that not only he did miracles with them, but all they that saw them, were moued to great deuotion. These two Images were so like the one to the other, that he, which did not know whose pictures they were, might easily know, that there was some neere kindred betweene the two persons represented by them. To conclude, the holy Euangelist being 84. yeares old, passed from this mortall, vnto the eternall life.

Nicephorus Calliſtus in his Eccleſiaſticall hiſtory ſaith: that S. Luke died a martyr in Grecia, and that he was hanged on an Oliue tree, but it is commonlie holden, that he died a naturall death. The ſame Author, and others with him, ſay: that Conſtantin the ſonne of Conſtantin the great by the meanes of one Artemius, who was afterward a glorious martyr, brought to Conſtantinople, the bodies of S. Andrew from Patroſſo a citty of Achaia (though at this time, the body be at Almalphi, a citty of the kingdome of Naples in Italy) of S. Timotheus from Epheſus in Aſia, and of S. Luke from Thebes where it remained, and that he builded a ſumptuous Church to lay in all the ſaid bleſſed bodies. Now the citizens of Padua ſay; that they haue the body of S. Luke the Euangeliſt in their city, in the Church of S. Iuſtina. The Church celebrateth the feaſt of S. Luke on the day, whereon he died, which was on the 18. day of October, in the yeare of our Lord 90. and in the raigne of Domitian, as Caniſius accounteth.

The life of S. Hilarion Abbot. *Octob.* 21.

THE Apoſtle S. Peter, in his firſt Canonicall epiſtle, hath one ſentence feareſull for the good, and dreadfull to the euill, viz: If the iuſt ſhall ſcant be ſaued, what ſhall become of the ſinner? *If he that hath ſerued God all his life doth tremble at the hower of death, What ſhall he do, who hath bene a wicked man, and is a ſinner, at that dreadfull hower? This was verified in S. Hilarion the Abbot, who being at the points of death, felt a great feare in his ſoule, but he incouraging it, ſaid:* Depart my ſoule out of my body: of what art thou afraid? thou haſt ſerued Chriſt 70. yeares; and doſt thou now feare to dy? *The life of this holy Abbot is written by S. Hierome in this ſort.*

SAint Hilarion was borne in Tabara fiue-miles from the city of Gaza in Paleſtine. His father and mother were both Idolaters, ſo that he grew as a roſe among thornes. Being a litle child, he was ſent to ſtudy in Alexandria, in which place, he made demonſtration of his rare towardlines, and inclination vnto goodnes, rare wit, and morall vertues, which cauſed all men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the Chriſtian faith, which he receiued, and was Baptiſed. So that he, who before was only accounted a vertuous man, was now ſuch a one in verity, and indeed, and delighted in nothing, but in vertuous actions, and the ſeruice of God, ſpending the greater part of his life in the Church, and in the company of godly prieſts: and by meanes of them, he came to the knowledge of S. Antony, who dwelt in the deſert, and amaſed all worldly men to ſee and heare of his ſtrict life, and his ſanctity in confounding the deuills, in which

which he reioyced the heauenly court.

Hilarion had a great desire to see him in the desert, which when he had done, he chaunged his ordinary clothes, and put on such weedes as the monkes that were in the company of Saint Antony then wore, with whom he also staied two months: In this time, he marked the order of his life, his grauity in behauior, his incessant praier, his humility in the entertainment of strangers, his seuerity in correcting offenders, the austerity he vsed toward his body in diet, apparell, and sleeping, he saw the multitudes of people, which came from all costs vnto him, to obtein remedy and helpe for all maner of necessities, by his intercession and praiers. Hilarion thought, that this was the beginning of the reward of the long endured trauels of Anthony; and that he should do well to follow his steppes. This being determined, he returned into his country, where he found his father and mother deceased: wherfore he deuided his patrimony, and bestowed part on his brethren, and part on the poore, hauing in mind these words of Christ: *He that doth not renounce all that he poßesseth, cannot be my disciple.* At this time Hilarion was 15. yeares old; and by this meanes being poore, yet accõpanied by Christ, he went vnto a desert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporall perill, to escape eternall death.

This holy Saint was of a weake complexion, slender and leane, but in mind he prepared himselfe to endure all maner of heat and cold, though it afflicted him neuer so much: neuertheles he was clothed with sackloth, vpon which he wore a garment like a mantle, wouen with rough haire of beasts, as of camels; this S. Antony gaue him at his departure from him. His diet was this: after the setting of the sonne, he tooke 15. fruits of Carica, which is a fruit peculier to Siria, much like figgs, but becausse as it hath bene said aboue, many robbers dwelt in those deserts, he staied not long in a place, so that he had no cell.

Lucifer being much aggreiued to see himselfe so ouer-maistred by a monke, before he had beganne warre against him, began now to molest him with sundry temptations. He represented vnto him filthy and lasciuious things, so that the seruant of God was enforced to thinke of that which he knew not; and to haue that in his imagination, which he had neuer proued nor tried. He was wroth with himselfe, and knocked his brest at this, thinking he was able by force to vanquish this temptation with blowes; he was enraged against his owne body, and said vnto it: Thou Asse, I will so vse thee, that thou shalt not kicke: for I will take thy prouender from thee, and I will giue thee no meate but straw. I will quell thee with hunger and thirst, and will lay heauy loads on thy back. I will torment thee with heate and cold, and will make thee to haue more mind of thy meat, then of thy pleasure. This said the blessed yong man, and as he said,

ſaid, ſo he did, for he continued ſometimes 3. or 4. daies without meat; & yet he laboured hard in digging the ground, not entending to ſow any graine theron, but only to get out the thornes and euill herbes, that budded in his owne body. He alſo made baskets and bulruſhes, as the monks of Egipt vſed to doe, yet not omitting for it his prayers, wherein he ſpent the greateſt part of the night and day. When he felt his body faint and weake by trauell, he tooke his ordinary diet, which was a few wilde herbs, and whilſt he eate, he ſaid to his bodie: Take heed my body, for thou ſhalt not eate, before thou doſt faint: and for that thou now doeſt eate, prepare thee, & fal to thy labour. By this courſe, he brought his body to ſuch a ſtate, that he had nothing on it, but skinne & bone.

The holy hermite was one night at his praiers, & he heard the crying of children, the weeping of women, the alarums of armies, the bleating of ſheep, the bellowing of bulls, the roaring of lions, the hiſſing of ſerpents, and ſundry voices of different monſters. At the firſt hearing, he was ſomewhat affrighted therwith: but calling to his mind the craft of the deuill, he fell flat on the ground, and made the ſigne of the Croſſe. And as he looked on either ſide, if with his eyes he could diſcerne what it was that he had heard with his eares (the moone ſhining bright) he ſaw ſodeinly, a chariot drawne by furious horſes, who made a ſhew, to kick, & runne ouer him. The holy young man with a zelous & feruēt voice, called on Ieſus, and in an inſtant he ſaw the earth to open and to ſwallow the chariot, and therwith departed the noiſe and feare the chariot made. The bleſſed man rendered thanks to God, ſaying that which the Iſraelits ſaid, when the red ſea ouer-whelmed and drowned Pharao and all his hoaſt. Viz: *Our Lord hath drowned in the ſea, the horſe and the horſeman.*

Many other were the temptations where with the deuill did try him; Sometimes, as he lay reſting on the earth, to giue a litle repoſe vnto his afflicted bodie, there was preſented before his face naked women. An other time, when he was molleſted with famine, there appeared vnto him moſt coſtly tables, couered and loden with many delicate viands. If he was at his praiers, woolfs ſeemed to go about him houling. If he ſong himnes in praiſe of our Lord, he ſaw ſome braule or fray made before him, and ſome of them ſeemed to be dead at his feet, ſeeming to ſay: Bury me.

On time being at his praiers, & ſome what diſtracted, as thinking vpon ſome thing not belonging to his prayers, there came cloſe to him a grim and ſterne fellow, like vnto thoſe they call Sworde players, in Rome, and gaue him two terrible kicks on the ſides with his feet, and then with a whippe, laſhed him on the ſhoulder, ſaying to him; Holla what now? why doeſt thou ſleepe, and hauing ſaid this, laughed out of meaſure. And hauing thus ſoundly beat him, ſaid to him againe: Wilt thou haue a litle barley: but Hilarion ſaid not a word vnto him.

This

This holy saint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the sunne, in the place where he staied) vsed the shelter of a little cottage made of bul-rushes, and of another prickled herbe called Carica, from that time afterward, he builded a litle Cell, which as S. Ierome saith, stood vntill his time: and was 4. foot wide, and 5. foot high, so that it was somewhat lower then he was, and somewhat longer then his body was. So that it was more like the graue of a dead body, then the lodging of a liuing man.

It was his vsage to cut the hayre of his head once euery yeare, and that at Easter. He slept vpon a bundle of bul-rushes laid on the bare ground, and had no other bed, all the daies of his life. He neuer chaunged the sackcloth, which he once put on: nor euer mended it, for he said, it was a thing superfluous to seeke finenes in a sackcloth. He had by hart the greatest part of the holy scripture, & after he had said many psalmes and himnes, he recited a great part therof by order, and alwaies continued in deuout and reuerent behauiour; for that he considered God alwaies present, and speaking with him.

He vsed to alter his diet according to his yeares, in some yeares he eate lentills steeped in cold water, an another time he eate bread only steeped in water with a litle salt, at another time herbs and rootes were his only sustenaunce, & another season he did eate euery day sixe ounces of barly bread, with some litle pittance of sodden herbes: when he came to be feeble and weak, he put a few oliues vpon the herbs, and this was dainty meate. And thus he spent his time vntil he was 63. yeares old, from this time vnto 80. he would eate no bread, nor any other thing, but a certeine meate made of flower, & of stamped herbs mingled together, which serued him both for meat and drink. This thing may cause men rather to wonder, then to put any in hope to be able to imitate him, because the grace of God strengthened him, and the long vse thereof, and abstinence in his youth from all carnality, which debilitateth the body, made it to him more easy, and more able to liue such an austere life, wherin he merited much: & perhaps another man should offend God by shortning his daies in doing the same.

S. Hilarion liuing now in his cabbin, the thieues had notice, and came to him, but seeing the estate he was in, they said vnto him scoffingly: What wouldest thou doe, to see they selfe assailed by theeues? He aunswered: The poore & naked mā feareth not the thief. They replied: At least thou maist lose they life: And he said: It is true, they may depriue me therof, but I care not a beane, if they do so at this present. The thieues were astonished & amazed to heare his words, and to see his constancy, which might haue bene a motiue for them to amend their life spent in wickednes, seing a man, that had chosen rather to lead such a strayte life, then to fall into any offence towards God. Hilarion liued in this maner 22. yeares, and was knowne in all the Land of Palestine.

Vpon a day a woman came vnawares vnto him, and fel at his feet, she perceiuing,

uing, that he seemed to be displeased to see her in that place, and to make signes, to haue her depart, she shed many teares, and said vnto him; Oh Seruant of God, pardon my presumption, and boldnes, for my great afflictions enforce me so to doe. Doe not shunne me, turne thy eyes of pitty toward me: behold me not as a woman, but as a person afflicted. Remember that a woman was mother vnto our B. Sauiour. They that be whole haue no need of the phisitian, but they that be sick. At these words S. Hilarion staied, and asked of her, the cause of her coming thither, and why she wept. The woman made aunswer: That this 15. yeares she had bene maried, and neuer had child, for which cause her husband determined to depart from her, and leaue her desolate. The holy Saint lifted vp his eyes vnto heauen, and praied for her, and so dismissed her. After a yeare the same woman returned to visite him, with her sonne in her armes, which God had giuen her, at the praiers of S. Hilarion, and this was the first miracle, that God shewed by him.

After this, followed another more wonderfull: viz: A noble lady returned home from visiting S. Antony with her three litle sonnes, and being come vnto Gaza, all three fell sick there, and died, whether it was by the change of the aire, or whether God would haue it for the honor of S. Hilarion. The disconforted mother seing such a desolation in her house, was in a maner, out of her witts, and called vnto hir, one whiles one sonne, another time the other sonne, and knew not which of them to bewaile first. And hearing that in the desert, neere vnto the city, Hilarion did dwell, shee came vnto him accompanied with two hand-maids, and said vnto him with vnspeakable grief: I beseech thee, ô holy man, by Iesus-Christ, and by his sacred bloud, to come with me vnto the city of Gaza, and raise my three sonnes, lying dead in that place, which thing wilbe for the glory of God, and the confusion of the Idolaters.

S. Hilarion refused to doe it, saying, it was not his vsage to go into the city, no nor out of his Cell: but the woman weeping bitterly, said: ô Seruant of God, giue me my three sonnes, whom Antony hath seene aliue in Egipt; cause, that I and thou, may see them aliue in Siria. The people present hearing the womans wordes, wept aboundantly; and so did S. Hilarion, who vanquished with the teares of the woman, went into the city of Gaza, at the sonne set, and called on the name of Iesus vpon the dead children, who arose incontinent, & gaue thanks vnto the holy Saint, and all the company rendered infinite praises vnto God. This miracle was diuulged in many places, wherfore much people resorted, only to see the holy man. And many that were heathens and pagans by the only sight of him, receaued the Christian faith, and tooke the order of monasticall life, and staied with him. There had not bene before his time any monks in Siria, so that S. Hilarion was the first bringer of that holy institution, and to liue in monasteries, in to those parts.

There

There was brought to him a woman, who had bene blind ten yeares, & had ſpent all her goods in phiſicke: which when S. Hilarion vnderſtood, he ſaid vnto her. It would haue done thee much more good, to haue giuen all thy poſſeſſions vnto the poore, becauſe Ieſus-Chriſt would haue cured thee. When he ſaid this, he laid a litle of his ſpittle vpon her eyes, and incontinent ſhe recouered her ſight perfectly.

There was in Gaza, a Chariot man poſſeſſed with the deuill, who had left nothing free in him, but his toung. This poore man was brought to S. Hilarion, who ſaid vnto him: Beleeue in Ieſus-Chriſt, and vſe this trade no more, which is perilous for thee, thou being of an impatient nature: And he promiſed ſo to doe; and inſtantly he was whole and ſound, both in body and mind.

Another man called Marſitas, was able and did cary on his back 15. buſhells of corne, and was in great eſtimation for it, for there was neuer an aſſe in all Siria, that was able to carry ſuch a load. Into this man the deuill entred, and made him ſo fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them all in ſonder. One while he aſſailed this man, another time that man; & with his teeth did bite off the noſe of ſome, and the eares of others. He was led vnto S. Hilarion in ſuch ſort, as men vſe to lead a bull, when he goeth to be baited. When the monks ſaw him, they were all afraid, becauſe he was a man of great ſtature, of a terrible aſpect, and of a grimme countenance. S. Hilarion commaunded them to vnlooſe all his bands, and to take off all his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. Marſitas trembled and held downe his head, and fell at his feet & licked them with his toung, all his former fiercenes being vaniſhed away. The bleſſed man kept him ſeuen daies in his company, and made continuall praiers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another man poſeſſed with the deuil, whoſe name was Orion, a very rich man, who had a legion of deuills in him. S. Hilarion expoũding a paſſage of holy writte vnto his monks, the man poſeſſed came on a ſodain, and ſlipping out of the handes of them that led him, ranne toward the holy ſaint, and tooke him vp in his armes, and hoiſed him aloft in the aire. All that were preſent, cried out, fearing he would caſt the holy man downe headlong being weake and feeble with continuall faſting, but Hilarion with a cheerefull countenance ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, tooke him by the heare of the head, and threw him vnto the ground, and then ſett his feet on him, yea, he trode and ſpurned him with his feet, ſaying: Here yee ſhalbe tormented, yee accurſed diuells; the poore man yelling and houling, and turning his face toward the ground. And S. Hilarion ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is boũd, it is as eaſy for thee to vanquiſh and ouercome many, as one.

In this ſpace were heard to come out of the mouth of this wretch ſundry and diuers voices, like a confuſed ſhout or noiſe of people; but laſtly, he was made hole and ſound, and within a few dayes after, he came vnto the monaſtery with his wife and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befell vnto Giezi, and vnto Simon Magus, the one ſold the grace and gift of the Holy Ghoſt, and the other deſired to buy it, and both of them were puniſhed ſeuerely for their ſinne. If thou knoweſt ſo much, retorne vnto thy houſe with thy gifts, for I will not take them. Orion wept and ſaid: father receaue them, and giue them vnto the poore.

S. Hilarion replied: Thou maiſt doe that better then I, for thou dwelleſt in the city, & knoweſt them that be needy: I haue forſaken all mine owne goods: vnto what end ſhould I take care or charge of other mens? I know, that vnto many, the name of a poore man is an occaſion of auarice, there is none, that giueth better vnto the poore, then he that reſerueth nothing for himſelf. Orion was much diſcomforted at his words, & lay proſtrat on the ground before him. Wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I do for my ſelfe, I doe alſo for thy good: If I ſhould receiue thy gifts, I ſhould offend God, and the legion of deuills would return into thee againe.

In the city of Gaza, there was a yong maid of good life, of whom a yong man was enammored. This man endeuouring by all meanes poſſible, to draw her to his will, & nothing preuailing, went vnto Memphis and made his mind knowen vnto the inchaunters and ſorceres of the temple of Eſculapius. They gaue him a plate of braſſe, wherin were grauen dreadfull figures, and bad him lay it vnder the threſhould of the damoſells dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſel tooke ſuch affection vnto him, and was ſo fonde, that it was rather madnes then loue, for ſhe called for him, with a loud voice, ſhe ſcratched her face, rent her haire, and did other folliſh and rauing tricks.

The father of the damoſell brought her to be holpen, vnto S. Hilarion, & the deuill who tormented her, howled and ſaid: I haue bene enforced to come hither, I was well in Memphis. Alas how great be the torments, I endure? thou doeſt commaund me, to come forth, and to depart, and I am bound vnder the threſhould of the dore, in a plate of braſſe. I cannot depart from hence, vntill the yong man, who hath ſet me here, do vnlooſe me. S. Hilarion ſaid vnto him; Is thy force then ſuch, that a plate of braſſe doth keepe thee in bondage? Tell me now, why art thou ſo bold as to enter into this handmaid of our Lord? The deuill aunſwered: I came in, to preſerue her virginity. Ah villaine, ſaid the holy ſaint, wouldſt thou, that art the enemy of chaſtity, preſerue her virginity? Why didſt not thou take poſſeſſion of him, who ſent thee hither. The deuill replied:

why

why should I do so, for he is a frend to the deuill my companion.

To conclude, S. Hilarion deliuered and set free the damosell, and would not haue the impediment the deuill named, to be taken away, to shew, that neither magick, nor inchauntment, are of power to resist or withstand the will of God. Then he reproued the damosell for some light and wanton behauiour, she had vsed; for punishment wherof, God had permitted the deuill to torment her. S. Antony wrote some letters vnto this holy Saint, and reioyced to haue aunswer from him againe. And if at any time there came any sick men to him from Siria, he said vnto them: Why do you fetch such long iourneis hither to me, and haue my sonne Hilarion in your owne countrey?

There were now many Monasteries founded, and the holy man visited them at vsuall times, and as he went to visite them one time in this maner, he came by the way vnto a territory called Elusan, & found them celebrating the feast of their Goddesse Venus, in her temple. When the people, though they were Idollaters, went out to meet and receiue him (for they had bene much obliged vnto him for doing good vnto many of them) the holy saint entertained them louingly, and wept for tendernes of hart, & looking stedfastly toward heauen, besought them rather to adore Iesus-Christ, then those stockes and stones, and if they would do so, he promised, he would come and visite them often times. These simple words void of retorike, were so forcible with that rude natiō, that before he departed thence, he set downe a plot and forme, for the building of a Church, and they moued him to make the heathenish priest, which made sacrifice vnto the goddesse, a Christian, which thing they obtained.

The holy saint visiting the monasteries builded by his disciples, came vnto one (whose gouernor was a couetous man) at the importunity of thē, that went in his company. Nowe hard by the monastery there was a vineyard, and they perceaued that with in it there were many watchmen, to keepe out those that came with the holy man from entring the same, lest thy should meddle with the grapes, that were ripe, hauing slings, with which they threw stones against his company. S. Hilarion smiling therear, went vnto another monastery of a good man, who besought, yea importunated him to eare a few grapes, to refresh himselfe being faint with his long iourney. The holy old man said: *Accursed is the man, that seeketh the refreshing of his body before that of his soule: Let vs first make our prayers, and pay our det, we owe vnto God, after that yee may go vnto the vineyard.* When God was serued: S. Hilarion went vnto a high place, and blessed the vineyard, then he bad his flock to go and feed therin. The number of them, that went, was litle lesse then .3000. for so many he had in his company; This vineyard did vsually euery yeare yeald 100. measurs of wine, and 20. daies after the people had eaten the grapes, the vintage was made, and it yeelded that yeare .300. measures. But the couetous churle, who would not suffer any to enter within his

vineyard, had much leſſe, then he vſed to haue, and that litle, which he had, became ſower, and then he repented (but to late) that he had bene ſo churliſh and diſcourteous toward the holy ſaint. This bleſſed old man had a guift of God, by the ſmell of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euill ſpirit they were ſubiect; and with what vertues they were adorned.

Being now fully. 63. yeares olde, and ſeing the multitude of religious men, that were vnder his obedience, and the great concourſe of people, that came to him daily, to haue remedy of their afflictions, he was much diſcontent there at, and lamented for the ſame: His religious men asking him the cauſe, he aunswered them: It ſeemeth to me, being eſteemed holy by men, that God hath rewarded me in this life, for the ſmall ſeruice, I haue done vnto him. It ſeemeth to me alſo, that I retorne vnto the world, ſince vnder the colour of ſuſteining & maintening the relligious men, there are preſented vnto me many occaſions of ſinne. His diſciples hearing theſe words did watch him diligently, eſpecially Iſichius (for the great loue and affection he bore vnto him) fearing he would ſteale away from thence.

On a time a venerable matrone came to viſite him, with intention to go further, and viſite S. Antony alſo. He vnderſtanding her intention, wept & ſaid vnto her; I was alſo of that mind, if the gouernement of this monaſtery had not ſtaid and with-held me, but nowe it is too late, for two daies ſince, the world is depriued of that worthy father: This matrone credited his words, and went no further, and within a few daies after came vnto their eares, the newes of Saint Antonies death.

It were a wonderfull thing to conſider the graces and giftes of this Saint, his miracles, his abſtinence, and his profound humility. S. Hierome ſaith of him: I am amazed and aſtonied, to conſider the great enimity Hilarion had with worldly pompe and glory, and with the eſtimation of men. This bleſſed old man was viſited by prieſts, by relligious men, by clerks, by all maner of people, and he to fly from honour, which was done vnto him by euery one, determined to depart, and trauell into ſome other country. When this was knowen, he was beſet and enuironed with more, then 1000. perſons, who beſought him not to leaue them, but he ſtriking the earth with his walking ſtaffe, ſaid: I cannot abide that my God ſhould be accounted a deceiuer, or a lyer. I cannot endure to ſee the Churches demoliſhed, the Altars troden vnder feet, and my children ſlayne with the ſword. By theſe words he ſaid, many gathered, that God had reuealed vnto him, ſome great euill and perſecution that ſhould enſew vnto his brethren, as it came to paſſe after, in the time of Iulian the Apoſtata.

To conclude, the bleſſed man would not ſtay with them any longer: and told the people, he would neuer eate bit of ſuſtenaunce, if they did not permit him

to

to go quietly; and they hindring him, he would not eate any thing for seauen daies together. They seing his resolution to be such, permitted him to depart in peace, although it was much against their willes, and because the good old man was so feeble that he could not trauell on foote, he rode, and chose for to keepe him company. 40. monks, whom he iudged to be most abstinent, and most prepared to abide trauell and paine.

Passing with them through many countreis, he at the last arriued at the Cell of S. Antony. There he talked with the disciples left by that blessed man, and conforted them, being sadde for the death of their master. He recreated himselfe a while with them, in visiting diuers places which they showed vnto him. In this place (said they) S. Antony vsed to pray: here he exercised himselfe in digging the earth: These trees were planted with his hands: here he made the founteine handsome for their vse, with his owne hands. Then they shewed him his Cell, the length whereof was fit to receaue a man, lying out in length. They also rehearsed vnto him some of his miracles. S. Hilarion demaunded of two of those monks for the place of S. Antony his buriall, they only knowing it. It is not knowen, if they did shew it vnto him or no, because S. Antony had commanded them, and bound them by othe, not to disclose it vnto any; and he did it, lest any man should honor, or reuerence his body.

After the death of S. Antony, for three yeares space, it had not not rained in all that prouince, wherefore the common people said it was; because the elements lamented for the death of that blessed man. They besought S. Hilarion to pray for them, which he did, and then it rayned. Wherfore he was for that benefit, highly esteemed among the people of that country, they saying: that God had sent him vnto them, in the steed of S. Antony.

He departed from thence, and went to visite two holy Bishops Dracontius, and Philo; who were banished from their churches, by the Emperour Constantius, for that they would not follow the heresy of Arrius. These holy Bishops were comforted much to see S. Hilarion, who departed from them, and went to Alexandria, and was lodged by certeine relligious men, neere vnto the city. When night came, he saddled his litle beast, meaning to depart, and when they asked of him, why he would go away thus sodenly, he aunswered: lest my stay be the cause of some great trouble.

On the next day it proued euen so as he had said: for thither came officers of the Emperour Iulian the Apostata, guided by some of the citisens of Gaza to apprehend him, by order from that tirant, but when they found him not, they wondred, saying; now we find it true, that hath bene said vnto vs of this man, viz: that he is a coniurer and a sorcerer, knowing things to come. Behold how he is escaped out of our hands?

The B. Abbot went like a pilgrime into diuers countreis, but he was easilie knowen,

knowen, where soeuer he came, for men possessed with the deuill discouered him. He knew that Iulian the renegat had made a search for him and his disciple Isichius, with an intention to put them to death, if he had taken them. In which, because he missed, he set their monastery on fire, and persecuted the monks with extreme rigour. But within a while after, the wicked Emperour being dead, and also Iouinian who liued a very short time, Valentinian succeeded in the Empire.

S. Hilarion was entreated to returne, and gather his monks together, and to reedify his monastery which he would not do, but rather he tooke sea, to go & dwell in some Islands vnhabited, that the sea might keepe that secret, which the land did diuulge and publish: but he could not be hid, for the people came likewise vnto him in that place also.

So he departed from that Island, and passed into Africk, and from thence into Cycile, where he made his stay vpon a cragey mountein. In the day he made a bundle of wood, and laid it on the back of one of his disciples, to cary vnto the next towne to be sold and with the mony arising therof, they bought bread, with the which, those few, that were with him, liued and susteined their liues. He could not liue vnknowne in that place neither, for a man possessed with an euill spirite, in Rome, cried out and said: Hilarion the seruant of God is in Cycile. So that many diseased people came thither to recouer their health by his meanes.

Because he perceiued himselfe honoured in that place also, he departed, and went into Dalmatia, where was a dragon that destroied al the countrey, deuoured the oxen and other beastes, and killed the husbande-men, and the shepheards. The blessed, man hauing compassion on the people, caused a great stack and pile of wood to be made, and when he had praied: he commaunded the dragon to go vpon the stack of wood, and when he was on it, he bad the people set fire thereunto, and thus the dreadfull dragon was brent and consumed with fire, in the sight of all the people.

Then he determined to depart from that place also, for which cause, he was embarked, and being on the sea he was assailed by pirats. His disciples with the others that were in the shippe, doubted they should be slaine, but the goodman reproued them for distrusting in God. And then standing on the deck, he praied, and strerching out his hand against the pirats, said: *Come no further this way:* O straunge and wonderfull thing: at the saying of those words, they turned aside, and returned back euen as swiftly, as though a strong gale of wind had caried them away.

The sea was also obedient vnto him: for at such time, as he was at Ragusium, the sea swelled and rose out of measure, and so much, that the people of the country feared all of them should be ouer-flowne & drowned. The blessed old man

man tooke land, made the ſigne of the Croſſe in the ſand, and held vp his armes againſt the ſtorme, and the ſea was aſſwaged & ceaſed incontinent, to the great admiration of all the country, who kept this deed in memory, and the fathers vſed to tell the ſame vnto their children.

Another time as he ſailed, and not hauing any thing to pay for the fraight, he would haue giuen vnto the owner of the barke, a booke, in the which he had written the foure Goſpels, with his owne hand, which he alwaies carried about him: but becauſe he had cured before time the ſonne of the maſter of the bark, he would not receiue the booke of him, but he gaue him his faire, and rendred vnto him infinite thanks for his former benefit.

Finally, this bleſſed old man remayning in Cypres, and hauing ſent Iſichius his diſciple, to viſit the aſhes and ruines of his deſtroied monaſtery, and to ſalute the monks remaining in that prouince, ſtaid in the city of Papho, vnto which place many ſicke men, and men poſſeſſed came out of all partes of the Iſland, and the holy ſaint by praier healed them.

Iſichius being returned from Siria, the reuerend father conferred with him of his departure from thence, which he did not vpon inconſtancy, but only to fly from credit and honour, which was beſtowed vpon him in that place: So hauing foūd out a place not far diſtant from the city, which ſtood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they muſt go vp creeping with their handes, and that at the toppe therof was a pleaſant and delightfull place, furniſhed with many trees and cleare fountaines, and that (as the fame went) many euill ſpirits haunted, and vſed in that place, and therefore none was ſo hardy, as to dwell there: the holy man reſolued to make the ſame his habitatiō. There were ſome, that came to viſite him, yea many diſeaſed perſons: and among others, one ſicke of the palſie, who was the owner of the place. Great were the conflicts and encounters the ſeruant of God endured in that place by the deuills, who did inceſſantlie diſquiet him; becauſe he was come to thruſt them out of their long continewed habitation. The bleſſed man tooke thereat great conſolation, for that he had there ſome enemy with whom to contend and ſtriue.

S. Hilarion being now come to the age of 80. years (Iſichius his diſciple being abſent) fell ſick: and perceuing that the hower of his death drew nere, he wrote a ſchedule, or note of his hand, in which he left by his teſtament Iſichius his diſciple, to inherite all his treaſures: the booke of the Goſpells written with his owne hand, his long relligious weede, the ſackloth or hoode, with which it was couered. When it was knowne in the country, that the holy ſaint was ſicke, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they ſhould bury him in the ſame place where he dwelt, and that they ſhould not keepe him aboue ground the moment of an hower.

When the pangues of death came, all thinges failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, and ſaid: Depart forth now, depart, feare not: thou haſt ſerued Chriſt 70. yeares, and doeſt thou now feare death? In ſpeaking theſe words, he ended his life. His body was buried incontinently, as he had apointed; ſo that his death and buriall was reported in the city both at one time. His diſciple Iſichius being certified of his death, returned into Cypres, and faining that he deſired to dwell in the ſame place, where his maſter did dwell, and was buried, after ten moneths paſſed, he ſtole away the bleſſed body of his maſter, venturing his life for the ſame (for if the Cypriots had knowne it, he had bene ſlaine by them) & caried it into Siria, and buried it in his auncient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, & ſo were all his cloths and garments, euen as he and they were, when he was aliue, caſting a very ſweet and pleaſant ſmell. S. Ierome ſaith, that vntill his time there had bene variance and controuerſy: for the Syrtads ſay; they haue his body, as they haue indeed, and the Cypriots ſay; they haue his ſpirite: but aſwell in the one, as in the other place, are ſeene many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of Cypres, for in that place the bleſſed father tooke great delight.

The death of S. Hilarion the Abbot, was on the 21. of October, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. Valentinian being the Romain Emperour. Nicephorus Calliſtus wrote of this holy ſaint in the 11. booke cap. 14.

The life of S. Vrſula, and the eleuen thouſand Virgins. Octob. 21.

ON the ſelfe ſame day being the 21. of October, our holy mother the Church doth celebrate the Martyrdome of S. Vrſula and the 11000 Virgins her companions, in whoſe hiſtorie ſome things are certaine, and other ſome doubtfull. This is certaine, that S. Vrſula and all her holy companions were Virgins, and martyrs, and were 11000. in number. For although neither the Romaine Martyrologe, nor the Collecte vſed in their feaſt, doe affirme that they were 11000. yet becauſe venerable Bede & Adon in their Martyrologies, and Molanus in the additions he made vnto the Martyrologe of Vſuardus, and other Authors, together with the tradition of the Church do auerre it, we haue ſufficient authoritie to beleeue it. But that which is vncertaine, and doubtfull is, the maner of their martyrdome: the voyage which theſe virgins made to Rome with ſoe great atraine, and their returne from thence with Pope Siricius when he left his Popedome; and other ſuch things, which ſome write without either ground, authoritie, or any probabilitie; contradicting the truth of Eccleſiaſticall Hiſto-

ries, and reaſon it ſelfe. Wherefore leauing out that which commonly is reported of the manner of their meting; and the end for which theſe 11000. were gathered together, and that they all died for the faith of Chriſt our Lord, and therby purchaſed vnto themſelues the crownes of virgins and martyrs; I will relate heere what Cardinall Baronius, and William Lindanus Biſhope of Ruremund, men of rare learning, haue iudged moſt probable and ſecure, taking it out of a very ancient booke of the Vatican librarie of Rome, which treateth of Brittany, whoſe Author is Gaufridus Biſhop of Aſſaffe in the kingdome of England, and is after this manner.

GRacian ſonne vnto Valentinian the elder being Emperour, a certaine captaine of his called Maximus, a very ſtout and valiant man, naturall of the Iſland of Britanie (which now is called England) rebelled againſt him, and was proclaimed Emperour; and by the fauour of the ſouldiers, and of other Engliſh men his friends, and acquaintance, entered into France, and poſſeſſed himſelfe of it all, but eſpecially of one prouince which then was called Armorica, and is that which now we call little Brittanie; becauſe the Brittons and Engliſhmen did conquere and raze it, and with great rage and furie putting to ſword all the naturalls therof, left it vninhabited as a wildernes. Maximus thought it neceſſarie to people that prouince againe, becauſe it lay fit for him, therin to conſerue and tranſport his Engliſh ſouldiers: and for that purpoſe he deuided the fertill fields and lands of the leſſer Britanie amongſt his ſouldiers, which came to him out of England, to the end that they might till, husband and mannure them, and reape the fruit therof. But becauſe his ſouldiers might marry & haue ſucceſſion, and ſettle themſelues in that prouince, where there were no women, for that they were alſo put to the ſword; he determined to ſend vnto the Ilands of Britanie, which comprehend England, Scotland, and Ireland, for a great number of virgins, which being brought vnto the new & leſſer Britanie, might marrie with thoſe ſouldiers, who were for the greateſt part naturals of their owne country. The chiefe commander of all that army was called Conanus, a man of great birth, & of greateſt eſtimation of all the Engliſh nation: whom Maximus had made his lieuetenant generalle, and Warden of all the ports of that coaſte. Conanus deſired to marrie with the daughter of Deonocius kinge of Cornwall, called Vrſula, a moſt noble and vertuous lady; in whom did ſhine all the gifts of chaſtitie, beautie, and grace, which might be deſired in a woman. Throughout all the prouinces of Britanie there were culled forth 11000. virgins, as well for the intent aboue mẽtioned, as alſo that they might accompanie Vrſula, who was to be their leader and lady. Some of theſe virgins went of their owne accord, and others by conſtraint, but ſeing that the commaund of Maximus then Emperour, or rather tirant, was ſo peremptorie, that no excuſe could be admitted, they imbarked themſelues in thoſe ſhippes, which were prepared for their paſſage vnto the new prouince of Britanie.

It pleaſed our Lord, that theſe ſhippes, lanching out of the hauen, met with a quite contrary winde, which in ſtead of carrying that bleſſed and holy companie towards Britanie, it furiouſly carried them quite contrarie: and paſſing by the Ilands of Zeland and Holland, droue them into the mouth of the riuer of Rhene, a riuer of great capacitie, debth and bredth, and carried them ſoe high as the water did ebb and flow. At that time which this hapned, Gratian the Emperour vnderſtanding what Maximus had done in England, and France, and that he carried him ſelfe as Lord and Emperour, not as his Captaine and officer; for to repreſſe and chaſtize him, he entertained into his ſeruice the Picts and Hunnes, a fearce, cruell, and barbarous people, who had conquered the Gothes, and done wonderous thinges by their force of armes. Theſe being gathered togethet vnder the commande of Melga, Captaine of the Picts, and Gaunus Generall of the Huns, began to moleſt the ſeas, and to lie coaſtinge about after the manner of pirats, robbinge and ſpoilinge all that fell into their hands, with intent to paſſe ouer into England, to expulſe Maximus the tirant, and to ſerue Gratian the Emperour, who for that purpoſe had entertained the. Theſe barbarous people were at that preſet where theſe bleſſed virgins arriued, and perceauinge that the ſhips, which brought the virgins, belonged to their enemies, and to Maximus in particular, againſt whom they had vndertaken that voiage, they encountred with them: and ſeing that they were loaden with virgins (being as diſhoneſt and laſciuious, as they were cruell and furious) they entended to rauiſh them. But thoſe holy virgins (Vrſula their leader incouraginge and exhortinge them) determined rather to looſe their liues, then their chaſtitie: and heere vpon, as well in deedes as in wordes, ſhewing their valour and conſtancy, and that they were prepared rather to ſuffer what torments ſoeuer then to offend God; thoſe barbarous people, conuerting their loue into fury, and deteſtation of the Chriſtian faith, fell vpon them like wolues vpon a flocke of lambes, and put them all to the ſword; becauſe they would remaine there no longer, but paſſe ouer ſpeedily into England which they thought had beene vninhabited, becauſe Maximus had drawne ſo many ſouldiers from thence. Of all that holy and virginall companie, onely one called Cordula remained aliue, who through feare hid her ſelfe at the time of that ſlaughter; but ſeeing what had paſſed, and that all the reſt of her companions were matirized, being encouraged by the motion of our Lord, who had choſen them all for him ſelfe, the next day following ſhe diſcouered her ſelfe, and was alſo martirized, as the Roman martirologe recounteth.

The principall of theſe virgins which there ſhed their blood for the faith of Chriſt and their virginity, were (according to S. Ado) Saint Vrſula guide and cheife leader of all the reſt, and Sentia, Gregoria, Pinnoſa, Mardia, Saula, Britula, Saturnina, Saturnia, Rabacia, Palladia, Clementia, and Grata. On that

day,

day, in which they ſuffered, Chriſt their ſweet and beloued ſpouſe triumphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hell; and declared of what greater force the vertue of a Chriſtian is in ſufferinge death, then the crueltie of the diuell and his miniſters in inflicting it: for that his ſouldiers by their fall ariſe, by their death ouercome, and therby receaue a crowne of eternall glorie. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and caried to the citie of Collen, which is ſeated vpon the ſame riuer of Rhene, where was erected a famous monaſterie of Nunnes, & euen vntill this day many heads of theſe holy virgins are to be ſeene, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the very ſame in which they were martired, becauſe the earth on which that Church is built will not retaine any dead body, although it be of a child newly baptized, but by night it caſteth it forth, as Lindanus Biſhop of Ruremund recounteth; giuing this as a token, that God will not haue any other body to be buried, where the bodies of theſe ſo many virgins, & martirs his ſpouſes lie, who there ſhed their pureſt blood for the confeſſion of his faith, and defence of their chaſtitie. It is recounted that S. Vrſula and her holy companions, fauour and aſiſt them at the hower of their death, who in their life time haue been deuoted vnto them. The martirdome of theſe virgins was accordinge to Baronius, in the yeare of our Lord 383. Gratian and Valentinian and Theodoſius the elder rulinge the Empire, whom Gratian had made his compartener in the Empire, ſeeinge himſelfe to be ſtraigthened on euery ſide by the warres of ſo many barbarous people, and ſtanding in neede of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the holy Church celebrateth their feaſt. Of theſe 11000. (beſides thoſe Authors we haue already rehearſed) haue written Wandalbertus, who floriſhed in the yeare of our Lord 580. Sigebertus Monke of the Monaſtery called Gemblacum, who liued almoſt 500. yeares ſince, Rogerius Ciſtercienſis, Richardus Præmonſtratenſis, Claudius de Rota, Bonfinius in his Hiſtorie of the affaires of Hungarie, Petrus de Natalibus, Polidore Virgill in his Hiſtory of England, and aboue all the reſt more copiouſely, Laurentius Surius in his fift tome of the liues of Saints.

The life of SS. Chriſantus and Daria Martyrs. Octob. 25

SAint Chriſantus was borne in the cittie of Alexandria: he was ſonne to an honourable Perſon, of the order of Senators, called Polemius: who to-

gether with his sonne, and the rest of his familie, came to dwell at Rome, where he was most graciouslie, and friendlie wellcomed, and honourablie aduaunced by Numerianus the Emperour. Being once setled at Rome, the greatest care of Polemius was, to haue his sonne Chrisantus, that was of a quicke & piercing witt, and great capacity, trained vp in learning. As Chrisantus was turning ouer many bookes, and seeking out such as were most for his purpose, it happened, by the especiall prouidence of God, that he met with one, wherin were written all the foure ghospells. He did peruse them attentiuely, & read the from the beginning to the end: he plainely perceaued the steppes of darkenesse, and shade of death, wherin he had walked; and that our soules had no other light, sauing only Christ Iesus. And being desirous to haue the riches, hidden in that booke, more disclosed vnto him; and vnderstanding, how a famous clearke in holy writte, named Carpophorus, lay secret in a caue, for feare of the persecution; he went vnto him, and with teares besought him, to instruct him in the faith and the ghospell of Christ. Carpophorus did willingly accomplish his desire: he instructed him first; and then Baptized, and lastly so confirmed, and strenghtned him in our faith, that seauen daies after, he openly auouched and taught in Rome, that Iesus-Christ was the only true God. Polemius came to haue notice hereof: and, partly for zeale of his blinde religion, partly for feare of the cruell lawes, and punishments established against the Christians, he was greatly enraged with his sonnes proceedings, whom he therfore committed to a darke and close prison, assigning him his meate with a scant & very hard allowance. But finding this punishment was to litle purpose, and wrought no other effect in Chrisantus but only to strengthen him in his faith, he tooke another course of kinde vsage, of gentlenesse, and pamperinge; seeking by the meanes of certaine women of his owne, yonge, beautifull, and gallantly attired, to peruert him, and allure him to naughtinesse; that leesing his chastitie, he might the more easilie loose his faith. They brought him out of prison: they aparailed him richely, they lodged him in a goodly chamber, most costly furnished and hanged: the women came in, to performe their lewd and wicked intent: but Chrisantus, fearing his frailtie and feeblenes, lifted vp his eies to heauen, craving helpe and succour of our Lord. And he did afoard it him so aboundantly, that, as Simeon Metaphrastes writeth, a heauie sleepe and drousinesse so deepelie possessed those women, that none could awake them, except they were caried out of the chamber: and by this meanes God preserued his seruaunt from so great a daunger.

Polemius did iudge it more conuenient for his purpose, to seeke out some faire yong gentlewoman, wise, louely, discreet and gracious, and matche her with his sonne and make her his heire, to the end, that she, as his lawfull wife, might worke his mind, and make it more pliant; which the others, being seruants

uants, could not bring to passe. Amongst the virgins of Minerua, they found out one called Daria, endued with all the rare gifts and qualities that might be desired and wished in a woman. They acquainted her with all theire designes and purposes, yet hardly could they perswade her to marrie Chrisantus, and vndergoe that taske of healing him frō that, which they called madnesse. Notwithstanding at length, the teares of old Polemius, and a strong imagination that heerein she did her Gods great good seruice, did make her relent, and win her to doe it. She apparailed her selfe most gorgeously: she came into the place where the yong man was, with a comely behauiour; yet somewhat strayning it to a light wantonesse, and heedlesse demeanure: she assailed him with louelie, and sweet, but well weighed reasons, and gentle termes, endeuoring to perswade him, to forsake and abandon that faith of Christ, and marry with her. But our Sauiour was on Chrisantus his side, to stay him from sliding into sinne: he gaue his words such a heauenly grace, and printed in his minde such forcible reasons, that with them he conquered Daria, and made her fall into the self same snare wherin she laboured to entrappe Chrisantus. For moued by his reasons, and powerfully drawen by the grace of God, she resolued to be a Christian. They accorded to keepe their virginitie vnspotted, and yet giue it out, and so possesse others with a conceite, that they were married: by which meanes Chrisantus was freed out of prison, & from the keepers his father had placed about him: Daria was Baptized; and both of them did liue together, as brother and sister, keeping their puritie vndefiled.

Now as it is the propertie of goodnesse, freely to impart it selfe to others, and of vertuous people to desire and endeuour that others be partakers of that precious iewell which themselues enioy, each of them counsailed all such persons, with whom they conuersed, to receaue the faith of Christ our Sauiour, & lead a chaste and vertuous life: & many were persuaded to embrace such good counsaile; the women by Daria; the men by Chrisantus. This was speedily knowen ouer all Rome; and notice thereof came to Celerinus prefect of the citty; who forthwith commaunded them to be apprehended, & brought before Claudius the Tribune; apointing him to heare and examine their cause, &, finding them guiltie, to punish them. The Tribune commaunded Chrisantus should be led to the temple of Iupiter, where, because he refused to adore the Idoll, he caused him to be most cruelly beaten. The executioners performed the Tribunes comaund, with so litle remorse and compassion, that his bones and bowels might be seene through his woonnds. They caried him backe againe to prison; cast him into a loathsome darck dungeon; loaded him with gyues and fetters; and cast vpon the ground many filthy and stinking things. But in the sight of the cruell officers, his tyrons was turned into dust: and in steede of the stinking noysome smell, there was a most sweete and fragant sent. Then a Bulls hide was flaied

and

and taken off, and Chriſantus naked, was put thereinto, wherein he remained a whole day, expoſed to the ſcorching beames of the Sunne (though he receaued no harme at all.) They caſt him once againe into priſon, loden with yrons, which were ſtreightwaies conſumed and turned to pouder; and many lights appeared, which made the darke dungeon bright like noone day. They tied him vnto a poſt, meaning to beate him with rodds of yron; which when the officers tooke vp in their hands, they became very ſoft, and no man could ſtrike with them any one ſtroake to any purpoſe. At length the Tribune Claudius conuinced that ſo great wonders as theſe, were not done by art Magick, but by the hād and power of God, the beames of whoſe grace did now beginne to enlighten his hart, falling downe at the feete of S. Chriſantus, and crauing pardon for the harme which he had done him, he deſired him to pray to the God he adored, and by whom he was aſſiſted in ſo many and ſo cruell torments, to graunt him pardon for his ſinnes, & knowledge of himſelfe. The like did all his ſouldiours: whom the martir embraced moſt louingly: and there were baptized all at one time Claudius with Iaſo and Maurus his ſonnes, and Hilaria his wife, all his whole familie, and the ſouldioures of his charge, with many other people.

The Emperour Numerian aſſoone as he came to the knowledge of ſo great an alteration, commaunded that all ſhould be put to death. Claudius was caſt into the riuer Tiber, with a great ſtone about his necke, and drowned: the reſt were beheaded. Hilaria ſome daies after, being at her praiers in a caue, where bodies of the martyrs were buried, was taken by the painim: and as they were about to carry her before the Emperour, ſhe craued ſome reſpit to make her praier; wherin ſhe requeſted almighty God, to take her into the companie of her husband, and ſonnes. His Maieſtie vouchſafed to heare her praier, and ſhe rendered her ſoule into his hands, and her body remained with the other holy Saincts.

The Emperour gaue order that Chriſantus ſhould be brought to a priſon called Tullianum, and Daria to the common ſtewes amongſt naughtie woemen: where, by the preſence of that holy virgin, ſo ignominious and reproachfull a place, was turned with her praiers into a chappell. For God did ſend in her defence a lion, who ſlipping off his chaines, and breaking looſe out of his den, laied himſelfe at the feete of Daria, with ſignes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to defloure the B. virgin. But the lion encountred him, caſt him to the ground, held him downe with his pawes, and looked vpon her, as one demaunding, how he ſhould vſe that wretched yong man. She commaunded that he ſhould doe him no harme; and taking occaſion from the lions obedience towardes God, ſhe ſpake vnto the man, and reduced him to the faith of Chriſt. He ſeing in what perill of his life he had bene, and how once he was rather dead then aliue, and ſeing himſelfe againe free from all danger by the commaundment of the holy

virgin,

virgin, went preaching aloud through all Rome: There was no other God, but Ieſus-Chriſt, whō the Chriſtians adored. The keepers of the lion came to haue him back: but he fell vpon them, and caſt them to the ground, and ſtaid expecting the will and pleaſure of the Saint: ſhe by ſo good an occaſion, did likewiſe acquaint them with the power and ſtrength of the faith of Chriſt; & they were conuerted thereunto, and became the publiſhers and preachers of the glory and Maieſty of our Lord.

Celerinus the Prefecte, informed of all this, cauſed a fier to be kindled about the lodging, to burne and conſume the virgin and the lion together: but by the will of almighty God, to whoſe power nothing is impoſſible, in whoſe ſight his martyrs are renowned and glorious, the lion hauing receaued the virgins bleſſing, bowing downe his head, went through the flame without burning, and through the whole citty without doing or receauing any hurt or damage. After all this, Chriſantus was put vpon a torment called Armentarium: but the poſt brake in ſunder, his bands were vnlooſed, and the torches which were lighted, to burne him on the ſides, were quenched. Thoſe alſo, which would haue tormented Daria, had the ſinewes of their handes contracted, with ſuch exceſſiue paine, that they were conſtrained to let her alone: Finallie, they led them out of the citty, into the way called Salaria; where hauing digged a great ditch or pit, both the Saincts were put aliue into the ſame, and then couered and ouerwhelmed with earth and ſtones, and after this manner, iointlie martyred and buried.

Many Chriſtians had gathered themſelues once together in a caue, to celebrate the feaſt of theſe holy martyrs. Numerianus the the Emperour, vnderſtanding this, ſent a company of ſouldioures, commaunding them to ſtop vp the mouth of the caue, & let none eſcape with life. There was amongſt them a prieſt, whoſe name was Diodorus: he ſaid maſſe, and gaue them all the B. Sacrament, encouraging them to ſuffer that death with ioy, and conſtancie, for the loue of Chriſt: they did according as he did exhorte them, and ended their liues glorioufly in that place.

The Church doth celebrate the feaſt of SS. Chriſantus and Daria, the 15. of October: and their death was in the yeare of our Lord God 284. in the raigne of Numerianus Emperour. The martyrdome of theſe Saints was written by Verinus and Armenius, prieſts of Saint Steuen Pope and martyr: Metaphraſtes enlarged it ſomewhat more. S. Damaſus made certaine eloquent verſes in praiſe of theſe Saints, and ſet them on their tombe. There is mention of them alſo in the Romaine Martirologe, and in that of Vſuardus: as alſo in the 5. tome of Surius; in Cardinall Baronius, and Gregorius Turonenſis.

The life of S. Euariſtus Pope and Martyr Octob. 26.

OVr Sauiour ſaith in S. Matthew: that none can gather grapes of thornes, nor figgs of thiſtles. *This cometh to paſſe; becauſe a mans power is bounded and limited; but the power of God is infinite, without bounds or meaſure: he can therfore, if he pleaſe, gather figges of thiſtles, and grapes of thornes; as it appeareth hee did by S. Euariſtus Pope; who was made a ſweet and delicious fruite, being in his life holy, and in his death, a martyr. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy Saint collected by Damaſus, and out of an epiſtle Decretall of the ſame Euariſtus, and out of other Authors, was thus.*

EVariſtus was ſonne to a Iew called Iudas, and was borne in Bethlehem; and whē the holy Pope Anacletus was dead, he was choſen to ſucceed in his place. He was a very learned and holy man; & the firſt, that diuided the pariſhes of Rome into ſundry titles, amōg ſundry prieſts, which were afterward called Cardinals. The ſame Euariſtus ordained, that ſeuen deacōs ſhould accompany the Biſhop, where ſoeuer he went, and ſhould ſtand by his ſide, whenſoeuer he preached, to the end his miniſtery ſhould be honoured, his doctrine witneſſed, and alſo that he might ſhew ſome kind of authority, and be defended if any Gentill made ſhew of violēce againſt him. He alſo prouided, that matrimony ſhould be publikly ſolemnized, and not in ſecret: and that the ſpouſes ſhould go vnto the Church, to haue the nuptiall benedictiō: though, as Tertulliā ſaith, that eſpouſalls & marriage were made in the Church, euen from the time of the Apoſtles.

Moreouer, he commaunded; that Biſhops ſhould not leaue or forſake their Churches to go vnto others, which thing is agreable with the condition of maried folks, who may not abandon their owne wiues, for other women. He alſo ordained, that the accuſations of the people, ſhould not be receaued againſt their owne Biſhop, if they had not notice before, or els ſome pregnant ſuſpition of fault in him.

It is not knowen, how S. Euariſtus dīed, but that the Catholike Church hath and doth account him in the nomber of the Popes which were martyrs. In ſuch ſort, that hauing holden the papacy 9. yeares 10. months and 2. daies, and hauing giuen holy orders three times in the moneth of December, and at them ordered 5. Biſhops 6. prieſts, and 2. deacons, he exchanged this temporall life for the eternall (and was buried in the Vatican, neere vnto the ſepulcher of S. Peter, chief of the Apoſtles) on the 26. day of October, & on that day the Church doth celebrate his feaſt. The death of this holy Saint, was in the yeare of our Lord 120. in the time of the Emperour Traian.

The

The life of SS. Symon and Iude Apoſtles. Octob. 28.

HOly Writ in the firſt booke of Machabees ſpeaketh of Mattathias, who hauing done noble acts in the defence of the people of Iſraell, and finding himſelfe now tired, old, and neere his death, called to him his ſonnes, kinſfolkes and freinds, and the chief of them that had ſerued vnder his ſtandart. When they were all come, he made vnto them a ſpeech, exhorting them earneſtly to perſeuer in the ſeruice of God, and in his holy faith: for that he was able to deliuer them, though all the world were againſt them, as he had done in former times, when they put their truſt in him. He to this purpoſe, recounted vnto them the examples of Abraham, Phynees, Dauid, Daniel, and his three freinds. After this, he concluded his ſpeech with theſe words; Behold, Symeon your brother is a man of Wiſedome, giue eare to him, as to your father. Iudas Machabeus alſo is valiant, and corragious, euen from his childhoode, let him be the captein of your hoaſt.

This hiſtory agreeth much for the B. Apoſtles Symon and Iude: for that Mattathias is the figure of Ieſus-Chriſt our Lord, who hath done worthy acts in the world, for the defence of all Chriſtians, which haue ſerued vnder his banner, and ſpeaketh thus to them: Behold you Chriſtians, Symon my Apoſtle is your brother, and a man of Wiſedome, liſten to him, & eſteeme him as your father, and imitate him in holy and vertuous life. Iudas alſo, his companion in martyrdome, is valiant euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your ſelues to him, for that will helpe you much to obteine the victory. The liues of theſe two Apoſtles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authors, was in this manner.

SAint Symon and S. Iude were the ſonnes of Alpheus and Mary Cleophæ, & brethren to S. Iames the leſſe, and Ioſeph the iuſt. Symon was called Cananeus, for that he was borne in Cana of Galily, and S. Luke calleth him Zelotes in the Greeke toung, for that Cana by interpretatiõ is zelous: He was thus ſurnamed, to be knowne from S. Peter, who is alſo called Symon; as Iudas was ſurnamed Thaddeus, to diſtinguiſh him from Iudas Iſcariot. It is not written, whẽ or how they were called to the Apoſtleſhip, but there is mention made of them in the Ghoſpell, when the names of the twelue Apoſtles are reckoned. As alſo when Ieſus-Chriſt in the ſermon of the ſupper, ſaid: *He that loueth me, ſhalbe loued of my Father, and I will loue him, and manifeſt my ſelfe to him.* Iudas anſwered him: *How is this to be done, that thou wilt manifeſt thy ſelfe to vs, and not to the world?* Chriſt ſpake of his death, and of his reſurrection, after which they were to ſee him againe: for that he would manifeſt himſelfe vnto them really and veritably in body & ſoule. When alſo his eternall father would truly come to inhabite by grace in him, who loueth him, and obſerueth his law.

There is no other particuler mention of S. Iude, nor of S. Symon in the Ghospell, but that they were present in all places, and at all times, that the Ghospell saith; the Apostles were with Iesus. As at the banket in the desert, when Christ fed much people twise with a few loaues, and a few fishes. They were present at the raising of Lazarus, at the entring of our Lord into Ierusalem, when they sange Osanna. They were present at the supper, when our Lord washed their feet, communicated them, made them priests, and consecrated them Bishops.

They fled also, when Iesus was taken in the garden, they saw him rayſed to life, not as a spirite, but the same that he was, before he died. Our Lord talked and conuersed with them, as may be seene by the actions of Thomas, who touched the wounds of his hands and side: they saw him also ascend into heauen, they were also present at the comming of the Holy Ghost with the other Apostles; and when they receiued him, they receaued also his gifts, and especially that gift of toungs, with which they preached the Gospell in diuers parts of the world.

Symon preached in Egipt, and Thaddeus in Mesopotamia. They kept company in Persia, and preached therin together, as S. Isidorus, Ado, and venerable Beda say. Assoone as they came into that country, all the Idolls, which before gaue oracles, became dumbe. And wheras Baradach captaine to the king of Babylon (whom some Authors call Xerxes) hauing then in hand a great enterprise, desired to be enformed of the successe thereof by oracle, & passed from one vnto another; at last one of them, bad him looke for no answer, as long as Symon and Iude, Apostles of Christ were in the country.

Baradach caused them to be sought out, & brought before him. He demanded who they were: from whence they came; and what they did in that same country. The Apostles aunswered, that they were Hebrews, and seruants of Iesus Christ: and that they were come into that country for the good of all maner of persons, in teaching them the true faith, which if they receaued, it should be the right meanes for the sauing of their soules. Baradach said to them: when I returne from the dispatch of my affaires, I will heare you willingly. The Apostles said: it shalbe better for thee presently to confesse him, by whose meanes, thou maist ouercome thine enemies, and reduce them to the obedience of thy king: Baradach said: I thinke your God be more potēt then ours, since that your comming hath put them to silence: But, tell me; what successe shall the warre vnto which I go, haue? The Apostles said: To the end thou maist see, that thy Gods be not only impotent, but also liers, and deceuers, we will giue them leaue to aunswer to thy demaunds, that they giuing an answer of that, which they know, we may show what they be, and what they can do.

The Gods answered by their ministers (whom Baradach had caused to come thither) that the warre should be long, and that therein much slaughter should be

be on both sides. When the Apostles heard their answer, they laughed: and Baradach said to them: I heare these words to my griefe and sorrow; and do you laugh? The Apostles replied: Feare not, for to morrow at three a clock, there shal come embassadors from the Indian rebels vnto thee, who shall most humbly encreat thee for peace, and submit themselues wholly to thy mercy. When the ministers of the Idols heard these words of the Apostles, thy scoffed therat, and in a rage against them, said to the capteine: These fellowes come from the Indians thy enemies, that thou crediting their deceitfull speeches, maist not be prouided and furnished with defence; and then the Indians may come & giue thee some notable discomfiture. To this the Apostles replied, and said to the capteine: We do not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, punish vs, as thou please. Baradach aunswered: I thinke best to keepe you and them also in prison, vntill I see, which doth deceiue me, and then I will punish them that do deserue it.

On the next day, euen as the Apostles said, the ambassadors of the Indians came, with whom Baradach hauing concluded a peace, resolued to punish seuerely those false Prophets, but the Apostles staid him, saying: that thy were not come in to that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewels, but they would not take any. He had them vnto Babilon, where the king was; vnto whom he repeated what had befallen, betwene him and the Apostles; and commended them very much, and said: they had the gift of prophecy, knew things to come, were humble and vertuous, and coueted no temporall gaine.

At that time, the king had in his company two magitians or Inchaunters, one was called Zaroes, the other Arphazat, who were fled out of India where S. Matthew preached, for that he had discouered their wickednes and deceits. These mallicious fellowes, seeing the Apostles to be of the colledge and company of S. Matthew their deadly foe, persecuted them, saying of them much euill vnto the king: And with their inchantments, caused many serpents to appeare in the place, to terrify the Gentills, and to hurt the Apostles: but they by their word only, commanded the serpents to wound the inchaunters, but not to kill them. The serpents obeied and put them to great griefe and paine; and moreouer, hauing lost hereby their reputation and credit, they were enforced to depart from Babilon, and to go vnto other cities.

They laboured what they could, to do some mischief vnto the Apostles; saying in euery place, where they passed, that they were enemies to their Gods, & would not haue them to be adored, and that they separated wiues from their husbands vnder the collour of relligion, and such other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apostles came that way, they should put them to death, and neuer suffer them

to speake. The holy Apostles preached the faith, without empeachment or cõtradiction in Babilon, and conuerted many, for that they did many miracles, especially in healing all sickfolks from their infirmities whatsoeuer. They baptised the king, and all his family, and hauing instructed many in the faith, they ordered priests, & deacons, and made Abdias Bishop, who had followed them from Ierusalem, and had (as he saith) seene with his corporall eies Iesus-Christ, in his mortall flesh.

It fell out at that time (as the said Abdias recounteth it, and S. Antoninus of Florence repeateth it) that a woman, daughter to a noble man of Babilon, was gotten with child, & the Author of that wickednes was not knowen. She being vpon the time of her deliuery, her father & mother vrged her, to tell the man, that had dishonored her, that they might inflict vpon him some punishment, agreable to his desert. Shee, to free her selfe from further reproach, for that he was of sõ base a condition and estate, that she was ashamed to tell who it was, laid the blame vpon a deacon of the Apostles, saying: that he committed that villany. The deacon was forthwith taken, and led before the king. The Apostles vnderstanding therof, and knowing he was innocent, went to the court, and requested the king, that the parties, and the childe that was newly borne, might be brought before him; and so it was done.

The Apostle asked, when the child was borne: and they answered, the same day; then they looked on the child, and said vnto him: we commaund thee in the name of Iesus-Christ, to tell vs, if this deacon hath committed the offence, that thy mother chargeth him withall. The infant aunswered: This deacon is good and chast, and neuer in his life committed any carnall sinne, and he is not my father: His ennemies vrged the Apostles instantly, to aske of the child, who it was, that had committed the offence: they aunswered: It is lawfull for vs to cleare the innocent, but it is not fit for vs, to disclose them that are faulty. And at this, the wholle company remained astonied and amazed.

The faith being well planted in that place, they departed from Babilon, and went preaching through many prouinces of that kingdome, and at last they came to a very rich citty called Suamir, in which place Zaroes and Arphazat the two magitians, told the ministers of the Idols, that the Apostles were in the citty. Wherfore many of them assembled, and tooke the Apostles, and imprisoned them, and led Simon to the temple of the Sonne, & Thadeus to the temple of the Moone, for to adore them: but at the praiers of the Apostles, the Idolls and their statues, fell in pieces and to dust, & out of them went two deuils, in the shape of Negroes, with horrible roaring and houling. The painims were moued therat with such indignation, that in a rage, & with infernall fury, they ranne vpon the Apostles, and cut them in pieces.

At that time, the heauens and skie was cleare and calme: and one a sodein, it

it was couered with black clouds, which powred downe a dreadful tempest, and with all fell many thunderblots, which beat downe to the ground the temples of the Idolls nere vnto them, and slew many of the Painims: among whom were the two Magitians, whose bodies were afterward found beaten to ashes. The king of Babilon, who was a Christian, was much grieued for the death of the Apostles, and sent men to fetch their bodies vnto Babilon, where he caused a Church to be builded vnto them, in which place they remained for a while. They were afterward caried to Rome, and laid in the Church of S. Peter. The martirdome of these holy saints, was on the 28. day of October, and on the same day, the Church celebrateth their feast. The Apostle Iudas Thaddeus wrote one epistle, which is numbred in the canonicall scripture. God graunt we may be all writtē in the booke of life. Amen. The martyrdome of these two holy saints was, in the yeare of our Lord 64. in the time of Nero the Emperour, after the opinion of Onuphrius and Canisius.

NOVEMBER.

The feast of all Saincts. *Nouemb.* 1.

THe sacred scripture in the booke of Hester recounteth: that king Assuerus, to shew the greatnes and maiesty of his Empire (in the third yeare of his raigne) made a most solemne feast, to the Lordes and Princes of his court, and to all other the subiects of his kingdomes. This feast lasted many daies; the tables were alwaies couered, and richly furnished, with most costly meat, and delicious wines; and euery other thing was in great aboundance. No man was forbidden; but euery man might eate, when, and of what it best pleased him. Yet that in which the greatnes and maiestie of the king was shewed, was (as saith the text) that there was great store of wine, and that most excellent, and such was giuen to euery one as pleased him best.

When the king made this feast, Queene Vasti his wife made also another vnto her Ladies, and the damosells of the court; in which likewise her magnificence and bountie was shewed, being serued also at her tables with sundry and different dishes, of most delicate viandes. This feast is a figure, and representation of that, which passeth in the triumphant, and militant Church.

The great king Assuerus, representeth our Lord God: Who to shew the glory and maiestie of his Empire (in the third yeare of his kingdome) made a most solemne feast vnto the Princes

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and Lords of his court, and all other of his kingdomes. These three yeares, signifie the three estates, and ages of the world to wit, of the law of nature written, and of the law of grace.

That king Assuerus made this feast in the third yeare, signifieth: that in the third age and state of the world, to wit, in the time of the law of grace, our Lord God opened heauen; for before, in the time of the law of nature, and law written, heauen was shut vp from men, and they could not enter thereinto; but in the time of the law of grace, God opened his royall pallace, and inuited all the great Lords of his court, to participate and enioy the rich treasors he had therein; as the Apostles, Martyrs, Confessors, and Virgins doe, who sit continuallie at his celestiall tables, and eate that which is most to their content. For the viands or meates being variable, to wit, the delights and contents in heauen being sundry, euery one taketh, and reacheth that, which sauoureth best vnto him. But aboue all, the wine, for that it is most excellent, maketh the feast better, and sheweth the greatnes thereof. This wine signifieth the taste, and suauity of the holy Ghost, which is bestowed among them in great aboundance, and the blessed, being (as it were) inebriated of God, are made partakers thereof; and haue no mind nor thought of any thing that may bring discontent, or annoy: but all thinges causeth vnto them vnspeakeable ioy and delight. This is the feast which the king made. It is said also, that the Queene made a feast to the Ladies, and damosells of the court.

By the Queene, is vnderstood the Catholique Church, who maketh a feast vnto her women and damosells, that is: the soules trauayling in her affaires. It is not altogether from the purpose, if it be said: that they that be in the militant Church, be called women, and they that be in the triumphant, be called men; because, as man is the more perfect creature then woman, so there is found more perfection in them that be in heauen, then in them that be on the earth, though they be all holy persons, the reason is this: they which be in heauen, cannot fall any more, but they that be holy on earth, may fall againe, and so do many and oftentimes. Before Queene Vasty kept this feast, she gaue vnto her damosells to eate, sometimes of one kind of meat, sometimes of an other, yet moderately, and in measure; but on the festiuall day, she gaue them all kind of delicacies most freely. So also the Catholique Church maketh ready her table daily for all faithfull beleeuers, yet diuersly, some dayes with one kinde of meat, some daies with another.

Sometimes she maketh a feast, and giueth meate to all them that haue beene good all the time of their liues, and this she doth in celebrating the feast of S. Iohn Baptist. Another day she dresseth a dinner for great sinners, presenting vnto them a Mathew, and a Marie Magdalene, which for a season offended God by their wicked liues. She also maketh a feast for religious men on the day of S. Benedict, S. Dominick, S. Francis, and such others as they be. She maketh a feast to the religious recluses on the day of S. Clare, of S. Catherine of Siena, and such others. To the maried people, when she celebrateth the feast of S. Ioseph. Vnto Kings and great Lords on the day of the Epiphanie, when the feast of the three kings is celebrated; vnto Bishops and Prelats, on the day of S. Ambrose, S. Martin, S. Nicholas, and of such like. Vnto virgins and damosells, on the day of S. Agnes, S. Lucy, and many others. But the day of all Saints, signifieth the day that Queene Vasty made the feast, and prepared the royall banquet

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vnto all her ladies and damoſells; becauſe on this day the Catholique Church doth prepare and dreſſe meat for all manner of people, when she celebrateth the feaſt-day of all the ſaints in heauen; who be a patterne and example for all men in the world; that by imitating them, they may reforme their liues, and amend all looſe, and lewd behauiour.

DIuers and ſundry reaſons haue beene diuerſly alleadged, why the Church of God doth celebrate a feaſt of all the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in Rome, in the name of all the Saints. Ado Biſhop of Viena, and thoſe Authors that write the liues of the Popes and Emperours, relate in this manner. About the yeare of our Lord 608. Boniface the 4. being Pope, there raigned in Conſtantinople Phocas the Emperour, who though he be noted to be couetous, and cruell, yet was he a Catholique Prince, and very affectionate to the Church of Rome, and a priuate friend vnto Pope Boniface.

There had beene built in Rome a moſt ſumptuous temple, in honour of Cybele (that falſe goddeſſe, mother of all the Gods) and in the name of all the others Gods alſo. This was built by Marcus Agrippa a noble man of Rome, who called it by a greeke name Phanteon, that is to ſay: the habition of al the Gods. The temple is round, and hath no other window, but one great hole in the top thereof, which giueth light to all the temple. It is ſaid; Agrippa cauſed it to be built in that faſhion, for that he would not ſhew himſelfe partiall toward the Gods; in ſetting one in a more honorable place thē another, but to make them all equall; and by the iudgement of thoſe, that haue skill in Architecture, it is held the moſt artificall building, that is in all our knowne world.

Of this temple, with the the conſent of the Emperour Phocas (becauſe he had iuriſdiction, and comaunded in Rome, and a great part of Italy) Boniface made a Church, and conſecrated it to the mother of God, and of all Saints. His reaſon was: that euen as the pagans in this temple, had adored the diuels, and all the crew of their heathenish Gods, with Cybele their mother; ſo from thenceforth there ſhould be honored in the ſame place, the Bleſſed mother of the true ſonne of God, and all the whole court of heauen, with the holy martyrs alſo. For at that time they did not ſo ordinarily celebrate in the Church, the feſtiuall dayes of the Confeſſors.

The Pope called this feaſt, *S. Maria ad Martires*, and willed it ſhould be kept on the ninth day of May. Afterward Pope Gregory the 4. who liued in the yeare of our Lord 827. (after the opinion of Onuphrius Panuinius) tranſlated the feaſt vnto the firſt of Nouember; becauſe of the infinite number of people, that reſorted to Rome, to ſollemniſe that feaſt. Wherfore, he thought it more conueniēt, to transferre it vnto a ſeaſon wherin the fruits of the earth were gathered, and brought into the barnes, that there might be ſufficient ſtore therof, and no ſcar-

city for the pilgrimes and ſtrangers; as there was wont to be, and is ordinarily in the month of May.

At this preſent, that Church is called: S. Maria Rotunda; and the day is called; the day of all Saints. On the firſt of Nouember it is celebrated with great ſollemnity, and marueilous concourſe of people to the honour of the B. Virgin and all ſaints. And this may be one of the reaſons why the Catholique Church celebrateth this ſollemnity. Another reaſon is: for that the Church endeuoreth to ſatisfie in honoring all ſaints in common; ſince it is not poſſible ſo to doe in particuler feaſtes.

The holy Ghoſt, by whom the Church is ruled and gouerned, apointeth ſome feaſt daies of ſaints to be kept feſtiuall, beſides thoſe daies, which are kept holy in the honour of Chriſt, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated, more then another, may: becauſe they were martyred in Rome (which is the head of the world, and the perpetuall ſea of the vicar of Chriſt, as long as the world endureth) as S. Laurence, S. Agnes, and others. Or for that their bodies haue beene tranſlated thither from other countries, as S. Anaſtaſius, and S. Gorgonius. Or elſe, for that they haue been renowned martyrs, as S. Vicent of Valentia, the Spaniard, and S. Catherine of Alexandria: or it may be, for ſome other ſuch like cauſe.

The reaſons of them al are not knowne, but ſecret. As of the ſaints which the ſame Church putteth into the Canon of the maſſe: for though they imitate liuely (as Gabriell ſaith) the paſſion of Chriſt, yet it ſeemeth there be ſaints of more fame, which might haue beene ſet in that moſt rare and ſinguler place, as well as other that be there; as S. Sebaſtian, S. George, and many others. Yea as the ſame Gabriell ſaith: it hath beene knowne; that ſome men in particuler Churches, haue taken ſome ſaints out of the Canon, and put others in their place; and it hath bene found; that they that haue beene blotted out, haue bene put in againe, and they that were newly written, were cancelled, and blotted out. So that it ſeemeth there is in it ſome miſtery, for the which it is fit, thoſe ſaints ſhould be nominated and none other.

And it ſeemeth to be the ordinance of God, that in ſome particuler citties and prouinces, the feaſts of ſundry ſaints ſhould be celebrated. As through all Spaine, the feaſts of S. Iſidore, and Ildephonſe are celebrated. At Toledo is kept the feaſt of S. Eugenius; & at Alcala, the feaſt of the two ſaints Iuſtus & Paſtor. The Popes do alſo obſerue the ſame order in Canonizatiō of ſaints, concerning the ſaying of their office, and ſolemniſing of their feaſt. For although he that is canoniſed, is to be holden, & reputed a ſaint of all Chriſtians, vnto all whom it is commaunded that they honour him as a ſainte; yet for the celebration of his feaſt, a place is ſet downe and aſſigned, or els a particuler congregation. As to S. Francis of Paula, founder of the order of the Minimes, his feaſt is kept

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in all the places of his religion, & in ſome citties; as in Towers in France where he died. Of S. Catherine of Siena alſo, who is canoniſed, and her feaſt is kept through all the order of preachers, and in the citty of Siena in Italy.

Of S. Romualdus founder of the Calmaldoly, whoſe feaſt is ſollemniſed in al the monaſteries of his religion, and in the citty of Rauenna, where he was borne, and in the towne of Fabriano, where his body lieth, yea, not long agoe, Pope Gregory 13. hath granted a plenary Indulgence to al Chriſtians both men and women, vpon the feaſt day of the ſaid Romualdus, which is on the 19. of Iune, that ſhal viſite the Churches of the monaſteries of the Calmaldoly, aſwel of monkes as of nonnes; And the like is alſo, of many other ſaints.

Notwithſtanding all this diligence of the Catholike Church, there remaine many thouſand of ſaints, of whom is kept no feaſt nor commemoration, neither in generall, nor in particuler, yea, of many there is no memory nor knowledge. Of theſe then, which be an infinite number, is celebrated the feaſt of all ſaints. Which is a reaſon of great conſolation, for afflicted & tormented mindes; for though when the ſacred ſcripture maketh mention of thoſe which be ſaued, it is done with ſuch reſtriction, and limitation, that it maketh the moſt valiant to tremble, & diſmaieth the faint and weake harted: as it is ſaid of them that departed out of Egipt, that of ſo many thouſands, two only entred into the land of promiſe; and alſo when Chriſt ſaith: *that the gate of heauen is narrow, and the way by which we go thither ſtraite*: As alſo when he ſpeaketh of rich men, & ſaith: *that it is more eaſie for a Camel, to paſſe through the eye of a needle, then for a rich man to enter into heauen*: As alſo the parable of the ten virgins, of which fiue were excluded out of the gate, yet this (I ſay) is matter of great conſolation, to ſee that the holy ſaints be ſo many, that there cānot be feaſts performed vnto them all, through the whole yeare, and that they muſt haue a particuler day allotted for them all; in which the Church ſingeth for the Epiſtle, a leſſon of the Apocalips of S. Iohn, where it is ſaid; that euery tribe had ſo many thouſands of ſaints in heauen.

The third reaſon, why the feaſt of all ſaints is kept, is: for that we be much bound vnto them, for many graces and fauours, which we continually receaue of them, and by their meanes; and for that cauſe it is conuenient, that in their memory we make ſome feaſt, and reioyce for the ioy which they haue, by poſeſſing the preſence of God in heauen. This obligement and bond is ſo great, that before this ſollemnitie was inſtituted, by Gregory, or Boniface, ſome Catholiques, and deuout Chriſtians, were in particuler perſwaded to celebrate ſuch a feaſt; of which number S. Auguſtine was one, who ſaith in a ſermon: My deare & louing brethren, we celebrate the feaſt of all ſaints vnder one ſollemnitie, of whoſe company heauen reioiceth, & the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation &

bond which we haue to the saints is great, we may see by this: that not speaking of the fauours and graces, which we all receaue of God by their merits and intercession, there is not a man in this world, if he looke into his life, but he shall find himselfe obliged to some particuler Saint, it being certaine, that God for his sake, hath done him some good.

Moreouer, it is a cleare case, that we are bound vnto the saints, hearing Christ say of them: that they feele an accidentall ioy, euery time that a sinner doth repent. By which we may gather; that if they feele such ioy, to see a sinner bewaile his sinnes with teares, to knock his breast, to sigh, and lifte vp his voice to heauē, if this musick please them so much, that for the same, they make publike ioy, and sollemnize his conuersion, what Iubiley, triumph, and sollemnitie make they, when such a sinner is freed clearly from his sinnes, and from the prison of the body, and entreth into heauen? If the saints reioyce so much at our good, it is very fit that we reioyce by celebrating their feastes. The fourth, & last reason why we celebrate the feasts of all the saints, is: because we should imitate them. When the poore man seeth the treasors of the rich, his pouerty is more apparent and manifest; and the sinner seeth his defects better, when the vertues of the saints are represented vnto him.

The Catholike Church celebrating the feasts of the saints, doth not only intend to honor them, and God in them, but also would lay them before vs, for a patterne and example, to the end we should imitate them, if we would go whither they be gone, and be saued, as they are saued, & possesse Gods glory, as they possesse it. Assuredlye we may say, that many that are called the disciples of Christ, & indeed be Christians, for that they be Baptised & haue faith, in works are Pagans, and disciples of the diuell, blinded, and deceiued, & that their consciences be harquebuze proofe, as may be seene by that which followeth.

In this feast of the sollemnitie of all saints, the Church readeth a Ghospell, which was the first that Iesus Christ preached in the world, and conteineth the despising of all temporall things, and (as S. Augustine saith) compriseth the summe of all that, which is necessarie for the perfection of a Christian. He staieth not on that point, but beginning to preach his new law and Gospell, teacheth vs all to make small account of things present, and to make most reconing of things to come; to extirpate the loue of terrene goods out of our heates, and to direct our loue vnto celestiall things. This is quite contrary vnto that, which the world teacheth, for Christ saith: *Blessed be the poore*; & the world replieth: Blessed be the rich. Christ saith: *Blessed be they that weepe*, and the world saith: Blessed be they that laugh. Our sauiour saith; *Blessed be they that suffer hunger*: and the world saith: Blessed are they that are alwaies full. Hereby we may see, of whose schoole euery one is, and whose disciple he is.

Some are troubled, vexed & tired, neuer taking repose nor rest, to get riches

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together, to vſe delights, and pleaſures of the world, which are hurtfull vnto their ſoules; and yet they ſeeke after them ſo earneſtly, that they could not vſe more dilligence, if they ſhould haue heard Chriſt ſay? They that ſeeke riches, delights, and pleaſures of the world, be happy and bleſſed. What folly and blindnes is this, to profeſſe thy ſelfe a Chriſtian, and to liue like a Pagan? Either liue as thou beleeueſt, or beleeue as thou liueſt.

In times paſt, there were in Athens many ſchooles of Philoſophers, different one from another, as the Stoicks, Academicks, Peripateticks, Pythagoreãs, Epicureans, and Cynicks: and euery one liued conformeable vnto the opinion of his ſect. You needed not aske of them, whoſe diſciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what ſchoole they belonged. You ſhould ſee in a Stoick a graue maieſtie, an honeſt behauiour, quietnes, temperance, conſtancy in one ſtate, and ſtabilitie like a rock in aduerſity. In a Cynick and Epicurean, yee might haue ſeene the inconſtancy and vanity of a diſſolute perſon, a ſcoffer, pratler, and taunter, ſo that euery one ſhowed in deed, what doctrine he profeſſed.

It were well if euery Chriſtian would do ſo alſo, to witt: that euery one in his countenance, his words, and workes, would ſhew himſelfe to be a Chriſtian, & the diſciple of Chriſt. That great Philoſopher Picus Mirandula ſaith very wel. Not to beleeue the faith of Chriſt Ieſus, and his doctrine, preached ſo plainly, and confirmed with ſo many miracles, is great obſtinacy, but to hould, receiue, and to beleeue the ſame, and to liue contrary to that which it receaueth, is folly in the higheſt degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de villa noua* ſaith in a ſermon) for vs, that fight, as we Chriſtian doe, vnder the banner, and ſtanderd of Chriſt crucified, to labour and ſtriue for riches, for delights, & pleaſures of the world? Chriſt our captain is nailed on the Croſſe, naked, poore, ſhamed, and reproached; and we that be his ſouldiers, will (forſooth) be rich, well apparelled, honored, and enioy all contentments, & pleaſures we can procure. Is it not a very folly for vs, that haue alwaies enioied in the world conſolations, recreations, and all kind of temporall delights; and yet make account to be receiued into the ſocietie of the Apoſtles, and company of the Martyrs?

S. Paul ſpeaking aloud to all men ſaith: If we ſuffer as the Saints haue done, if we imitate them, and their liues, we ſhall raigne with them. Which is as if he had ſaid: If we do not imitate them, we may be well aſſured we ſhall not haue their company. S. Iohn Euangeliſt ſaw a great company of the Saints in heauen, and wondering much to ſee them ſo bright and beautifull, demaunded of an Angell, who they were? The Angell anſwered: Theſe be they, which be come out of tribulation, and haue endured in the world many troubles, perſecutions, and death it ſelfe.

How can they that be nice and delicate, and drowned in worldly pleasures, come into their company? The Saints sit at the table of Christ, and they all weare the signes, and tokens of their torments; as Christ himselfe, carieth the signalls of his woundes. Some carie those markes they receiued in the world, hauing beene beheaded, stoned, boyled or flaied. Others how they were broiled, killed with clubbes, or the like. How can those people that were ouer rich, and laboured to be tenderly cherished, honored and wholly possessed of worldlie delights, appeere among them that were flaied, boyled to death, killed with clubbes, stoned or beheaded?

The same Iesus-Christ which said: *Blessed be the poore. Blessed be those that waile. Blessed be they that be hungry. Blessed be they that be persecuted*; saith presently after that. *Woe to you that be rich. Woe to you that haue your content in this world. Here you haue it, and in the next you shall faile of it.* As if he had said: Remember, that there be not two paradises. There were two before time, but because man was rebellious against God, he lost the terrestriall Paradise, and was cast out of the same, to the end he should not thinke of it, nor labour to obtaine it againe. And if he should striue to obtaine the same, he should be assured, neuer to haue the celestiall paradise; for he that hath paradise heere, let him not looke to haue the other hereafter.

So was it said to the vnfortunate rich man, who being in the flames of hell, lifted vp his eies, and seing Abraham and Lazarus, asked for one drop of water, to coole his tong in that flame; but he was answered. Remember thou hast had prosperitie, therefore looke not to haue it any more. All these thinges we are taught by the feast of all Saints, and the Catholique Church doth celebrate it, to the end we should imitate them.

If we cannot imitate the Apostles, let vs follow the examples of the Martyrs. If not the martyrs, yet of the Confessors. And if not of the Cõfessors, let vs be ashamed at least, that eleuen thousand weake, and tender damosells, hauing giuen their liues to enioy that, which the holy saints in heauen enioy, any man should be such a coward, or crauant as not to endure that, which feeble women, and virgins haue endured. This is the last reason, why the feaste of all Saints is celebrated, to wit: because we should imitate and follow their steppes, both in life and death.

For all these reasons before mentioned, it is iust and reasonable, that on this day we should do honour vnto them all. And as S. Iohn Damascene saith: we are to honour the most B. Virgin, for that she is the mother of God. And we ought to honour S. Iohn Baptist, for that he was a Prophet, the precursor, and a Martir. We should honour the Apostles, as the brethren of Iesus-Christ, and witnesses of his life and death. We are to giue honour to the Martyrs, as to the souldiers, and partakers of the cup of Christ.

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We muſt giue reuerence to the Confeſſors, for the conflicts they had within themſelues, liuing in continuall penance, and mortification. We muſt beare reuerence vnto the virgins: as vnto the ſpouſes of Chriſt: And vnto the other holy Saints, and all the Angells of the Hierarchies, as citizens of heauen, enioying the preſence of God. And ſo honouring them, and imitating their vertues, we ſhall receiue helpe and benefit by their aſiſtance and prayers in this world, and be receiued into the glory which they poſſeſſe in the eternall beatitude. Vnto the which God bring vs, for his great mercy ſake. Amen.

The commemoration of the faithfull deceaſed. Nouemb. 2.

THE Prophet Daniell being in Babylon, diſcouered a fraud, and deceit, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, when as they themſelues indeed did eate it vp. Darius the king, punished theſe men with death; whereupon the people raiſed an vproare and commocion, againſt the Prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this woefull ſtate the holy man remained ſixe daies, being grieuous, as well for the continuall ſight of the lions, as for that the place was filthy, and ſtincking, and beſide all this, hunger afflicted him exceedingly.

It fell out at that ſeaſon, that the Prophet Abacuc being in Paleſtina, and carying victualls to his shepheards, an Angell told him; that God comaunded, he ſhould carry that Victuall vnto Daniell, who was in the Lions denne in Babylon. Abacuc excuſed himſelfe ſaying: that he knew not where Babylon was, neither did he know Daniell. The Angell ſaid: I will ſhew thee; and with that, he tooke him by the haire of the head, and in a moment, ſet him in Babylon, in the Lions den, and ſhewed him Daniell, readie to die with hunger. Abacuc ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, & was ſomewhat refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all Saints. Daniell in the Lions denne, repreſenteth the ſoules that be in the paines of purgatory. It agreeth alſo very fitly, that the Lions did not rent nor teare Daniel in pieces, alſo that the ſight of them was grieuous in that place of paine, and alſo hunger afflicted him very much. So the ſoules that be in the paines of purgatory be not tormented by the diuells, which is very iuſt; as not fitt, that they ſhould chaſtice thoſe, that they could not ouercome. The place it ſelfe which is allotted vnto them, is painfull and grieuous, for it is full of fire, which is the ſame with the fire of hell (as S. Auguſtine affirmeth.) Hunger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great griefe vnto them,

them, that the time is prolonged.

The Prophet Abacuc, who caried meate vnto his shepheards, is a figure, of euery good and faithfull Christian, which doth good vnto the soules in purgatory. For in the carying of meat vnto his shepheards, viz: vnto his Curate, or any other priest, in bringing bread and wyne vnto the Church, and the other almes, which are done for the soules (such as prayers, and sacrifice bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all those thinges that be offered for the soules in purgatorie, by persons that be in state of grace; or else if the worke it selfe doth merit, and deserue it (as the holy sacrifice of the masse) both comforteth and helpeth the soules that be in purgatory exceedingly.

THe vndoubted verity, that there is purgatory, is an Article of the Catholique faith, & he that denieth it, shall thereby prooue himselfe an heretique. This truth is prooued by the testimonies of the scripture, as that excellent learned man frier Alfonce de Castro saith, in his booke he made against hereticks. Esay saith: *Our Lord shall wash the vncleanes of the daughters of Syon, and the bloud of Ierusalem in the spirit of Iudgement, and in the spirit of Heat.* The Prophet Malachy also threatning sinners with the coming of Almightie God to chastice them, saith of him: *that he is a fire, in which the siluer is molten, and purified.* These two places are alleadged by S. Augustine to prooue; that there is a purgatory after this life. Iesus Christ our sauiour saith the same, viz: that *he that speaketh wordes against the Holy Ghost, shall not be pardoned neither in this world, nor in the world to come.* S. Gregory vseth this sentence, and so doth S. Bernard also, as an effectuall proofe of this verity. For they say: if sinnes be not remitted in the other world, this sentence (*shall not be remitted in the other world*) should not haue bene written. And the truth being that in all holy writte, there is not any superfluous word, for to say there were any (as S. Basile saith in his exameron) were blasphemie; it followeth then, that there is a purgatorie: for it is a cleare case, that no sinne is pardoned in hell.

S. Paul also writing to the Corinthians saith: *that the workes euery one hath done, be they gold, siluer, or stones, wood, haie, or strawe, the fire shall try them.* And then he he saith imediatly, *that he whose workes shall haue need of this tryall, shall suffer detriment, so that such shall not be saued, but by fire.* Origen alleadgeth this sentence to prooue this verity. There is another very forceable reasō for this point, S. Iohn saying in the Apocalips (speaking of the holy and heauenly cittie of Ierusalem) that none shall enter therein to with any spot or staine of sinnes, yet many men die with veniall sinnes; and others that haue mortall sinnes are confessed, and haue not time to do their enioyned penance. Of these who are pardoned, and absolued of their faults, it is cleare that they shall doe penance in purgatorie, before they enter into heauen: for thither they cannot come with any spot.

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Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified and refined from all their filth and defects, with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy perſons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as S. Gregory writeth in his dialogues. But beſide all theſe reaſons alleadged, I will relate one, which is of great authority, and was (as it is ſaid) the firſt cauſe, and beginning, that mooued the Catholique Church to ordaine, & inſtitute the Commemoration of the faithfull departed, one the next day after the feaſt of all Saints, and this it is.

In the life of the holy Abbot Odilo (written firſt by Peter Damian Cardinall of the Church of Rome, and related by frier Laurence Surius) we reade that a religious man returning from the viſitatiõ of the holy ſepulchre in Ieruſalem, and other places of the holy land, the ſhip wherin he ſailed, was driuen forceably vpon certaine vninhabited Iſlands, which were full of rocks, and craggie hilles, neere vnto Theſſalonica, and be called the Iles of Vulcan.

The religious man tooke land in the Ile, and found in an obſcure and ſecret place an hermite, vnto whom he went; & among their conferences the religious man told him, that he was of the prouince of Aquitaine in Frãce. The Hermite, hearing that, was very glad (as appeared by his countenance) & asked him, if he knew the monaſtery of Cluny, and Odilo the Abbot therof. The religious man ſaid, yes: and deſired to know the reaſon, why he demaunded that queſtion. The hermite anſwered: know you that in this Iland be hollow places, full of wind & fire, which ſome call the mouth of Vulcan, by the which are ſeene diuels to enter in, and to go out ordinarily, in diuers and ſundry ſhapes and formes.

Sometimes by their external looks, they ſeeme to be cheerfull and iocund, & at other times they ſeeme to be penſiue and ſadd. I being deſirous to know the cauſes of this different behauiour, adiured, and charged them in the name of Almighty God, to tell me the true cauſe; and they ſaid vnto me; that they make ſhew of ioy and gladnes, when the ſoule of any perſon, that hath liued well in the world, whom they could neuer induce to commit mortall ſinne, is brought vnto purgatorie for ſome veniall ſinnes; and the diuells ſeeing them to ſuffer in the flames are ſatisfied therewith, and ſhew their gladnes by externall ſignes. But if there be giuen any almes, any maſſes ſaid, or any good workes done by good people (as faſtinge and prayer) whereby the ſoule departeth ſooner out of that place, and flyeth vnto heauen, this cauſeth the diuells to be afflicted. They complaine eſpeciallie of the monkes of Cluny, where continuall prayers are made for the ſoules of the dead, that they may be deliuered out of that paine. Therefore I pray thee (ſaid the ſollitarie hermite) and I coniure thee in the name of God Almightie, to requeſt the Abbot Odilo, and the other to ſay maſſe, & prayers without ceaſing, for the ſoules in purgatory, ſince

ſo much good ariſeth thereof.

The religious man wondred at his wordes, and promiſed him faithfully to deliuer the meſſage. So, being returned into France, he viſited that monaſterie, and recited vnto the Abbot and his monkes, all that which befell in thoſe caues, and mouth of Vulcan. The holy Abbot Odilo, vnderſtanding the ſame, ordeined, and commaunded, that in all his monaſteries, they ſhould haue the ſoules in recomendation. Then he made a generall cõſtitution through out all his order, that euery yeare, on the next day after the feaſt of all Saints, they ſhould make a generall Aniuerſary, for the ſoules of the faithfull deceaſed.

The Biſhop of Rome, who was at that time Iohn the 16. hauing notice herof, examining well the deed, and ſeeing it to be holy and repleat with vertuous cõpaſſion; not only approoued it, but alſo commaunded the ſame to be done, through the vniuerſall Church.

This Catholique article, that there is a Purgatory, being certaine, and alſo explained; ye muſt vnderſtand, that the proper place is one of the partes of hel, of which there be foure: One is of the damned; the other of the children that die without Baptiſme, before they haue the vſe of reaſon; the other is Purgatorie; and the fourth is *Limbus Patrum*, or the place of the holy fathers, where the holy ſoules remayned before Chriſt dyed, and were then deliuered out of the ſame place, which now at this preſent is vacant. It is alſo very certaine, that by eſpeciall order, and decree of Almightie God, ſome ſoules haue their Purgatorie, in place particuler to themſelues; as S. Gregory ſaith of one, that had his Purgatorie in a Bayne, for his faultes committed therein; and it being manifeſted vnto a prieſt, that he ſhould celebrate Maſſe for him, he was quitte and freed, and went vnto heauen.

Concerning the paines of Purgatorie you muſt vnderſtand, that it is fire, and (as S. Auguſtine ſaith) it is the ſame, that the fire of hell is; and is yet diſcreet, and different. For as the naturall fire conſumeth the ſtraw, & purifieth the gold; ſo this fire conſumeth eternally the ſoule in hell, after the manner of ſtraw, and the ſoules in purgatorie (which be like gold) it burneth, and purifieth. It hath alſo another propertie, that it tormenteth not all men equallie, and therfore it is called diſcreet fire, for it maketh one to feele more paines, another leſſe, according to the faultes and ſinnes they haue committed.

It is vſually ſaid thereof, and it is moſt true; that the ſtoning of S. Stephen, the gridiron of S. Laurence, the arrowes of S. Sebaſtian, the Iron combes of S. Vincent, and all the martirdomes the ſaints endured, doe not come neere the paines of thẽ, that ſuffer in purgatory. And there is as great difference betweene the one paine and the other, as betweene the ſoule that ſuffreth in purgatorie, and the body that ſuffreth heere in this world.

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the ſoules haue to ſee God, which is ſo great, that in ſome ſort it doth ſurmount the paine of feeling, which is the fire. They ſee themſelues there without remedy, for any thing they can do of themſelues: and they know they muſt pay the vttermoſt farthing, if they in the world doe not helpe them. In that place doth afflict them the negligence and careleſnes of their kinsfolke, and friends; they ſorrow alſo, for the ingratitudes of their heires; and ſlownes of their executors, in accompliſhment of their willes. They ſay many times with the holy man Iob: *Haue mercy and compaſsion of vs, you at the leaſt, who in the World are ſaid to be our friends, for the hand of our Lord hath touched vs.* We be in thoſe paines, out of which we cannot deliuer our ſelues; you may well do it: but why then doe you not? you may helpe vs: why be you then ſo forgetfull? you may ridde vs from, and out of theſe ſharp and byting torments; why be you then ſo negligent or rather cruell, as to let vs lie ſtill therein?

The father complaineth of his ſonne, the wife of the husband, the ſiſter of the brother, & the friend of his friend. Sometimes God permitteth thoſe that haue not remembred their friends deceaſed, to be forgotten themſelues, and to ſuffer that, which they haue permitted other men to ſuffer, and to be tormented by the torments from which they would not helpe to deliuer others. Laſtly you muſt vnderſtand, that to do good vnto the ſoules in Purgatory, is not only profitable vnto them, but alſo vnto thoſe, that doe it, ſince it is a worke of great charitie acceptable vnto God, profitable to keepe a man out of ſinne, and is alſo good for the health of the body. The holy ghoſt entendeth ſo much in theſe wordes ſaying: *To pray, and to do good for the dead, is a holy, and a healthfull Worke: and is alſo very profitable for the ſoules,* their paines being diminiſhed, and they deliuered the ſooner. The workes that helpe them are foure: viz: Almes; faſting; diſcipline, with other penall works; and the fourth is the holy ſacrifice of the Maſſe ſaid for them.

You muſt alſo vnderſtand, that there is difference betweene theſe works: for that three of them (if they ſhall do the ſoule good) muſt be done in the grace of God, and if they be done otherwiſe, they do not helpe them, except they be done by the apointment of another. And if that he, that comaundeth the good worke to be done (as to giue almes, or ſuch like) be then in the ſtate of grace; in this caſe the worke is good and auaileable, and helpeth the ſoule, though the perſon that did that good worke, were not in that good eſtate himſelfe.

Concerning the maſſe, and theſe other workes (as I haue inſinuated before) there is a difference. For that helpeth alwaies, notwithſtāding, that he that ſaid it, was not at that time in the fauour of God: for that he who offreth it, doth it in the perſon of the Church, who is alwaies in the fauour of God; and therfore it helpeth thoſe ſoules alwaies for whom it is eſpecially ſaid, and celebrated. So that we may truly ſay; that this is the beſt, and more ſecure worke, that can

be done for the ſoules in purgatorie.

If this, which we haue ſaid, be the truth, as vndoubtedly it is, viz: that the paines in purgatory be ſo great and exceſſiue: and that alſo being true, which S. Auguſtine ſaith, as it is for certaine; to witt: that to ſee God, one houre only, is of more worth then all the treaſures of the world; And ſithence with all them he cannot do that, which one may do with the good workes he doth for a ſoule in purgatory; that is: to deliuer it out of paine, and that it may ſee God before the time, it ſhould otherwiſe ſee him; How greatly and vnſpeakably ſhall that ſoule be obliged, and bound vnto the perſon, that ſhall ſo helpe, to deliuer it? without doubt, more then can eaſilie be ſaid.

And that ſoule being ſo much bound vnto any party (after it is in heauen, and enioyeth the glorie of God) ſhalbe his perpetuall aduocate, and beſeech the diuine maieſtie, to be gratious vnto him, that hath beene ſo good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchaſing heauen, by enioying it before the deſerued time. Which happy felicity in his kingdome, God graunt vnto vs all, for his heauenly bounty, and infinite mercy. Amen.

The liues of SS. Vitalis and Agricola Martyrs. Nouemb. 4.

THE *Apoſtle S. Paul in his epiſtle to the Galathians, ſpeaking of them, that are baptized, and haue put on Ieſus Chriſt, by receauing his faith; ſaith*, that, in the ſight of God; there is neither ſeruaunt, nor free man, but all are equall. *His meaning is not, that among Chriſtians there ſhould not be maiſters, and ſeruants; ſome to commaund, and ſome to obey, for this would be contrarie to all gouernement, and to the common courſe, and vniuerſall order of the world: wherein the Starres, the Riuers, the Trees, the Beaſtes, the Birdes, the Fiſhes are euidently diſtinguiſhed, not only by their vertues, but alſo by their greatneſſe, and leſſenes; and by a certaine preeminence and ſubordination: beſides that if there were equallitie in all men, none would vndergoe painfull, and meane offices in the common wealth; none would labour and toile, none plowe nor ſowe: and euery one ruling, and none obeying, all would runne ſtreight waies to ruine and deſtruction. So that S. Paules meaning is not, that Chriſtians ſhould be all equall in this: but rather as S. Hierome and S. Auguſtine ſay, that in the eyes and ſight of God, the ſeruant is no leſſe worthy, nor leſſe eſteemed then the maiſter, if both of them be Chriſtians, and both do the workes of Chriſtians.*

Of this we haue an example in the two holy martyrs SS. Vitalis and Agricola: Agricola being the maſter, and Vitalis the ſeruant. They were both Chriſtians, and martyrs, and equalle eſteemed and regarded by Ieſus Chriſt, and the holy Church doth celebrate the feaſt of them both equally. Their life, written by S. Ambroſe, was in this manner.

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IN the perſecution of Diocleſian, and Maximian, there dwelt in the citty of Bolagna in Italy, a noble cittizen called Agricola, who had a ſeruant named Vitalis. They were both Chriſtians, and for that cauſe were apprehended by the miniſters of theſe two cruell Emperours. Theſe holy Saints, being in the preſence of the Preſident; the ſeruant, to wit, Vitalis, was firſt put to torments, therby the more to terrify the maiſter. And becauſe ſeruants be ordinarily ſcourged for their chaſtiſement, and do tremble and quake to ſee the whippes; it was the Iudges will, that the firſt torment of Vitalis ſhould be ſcourging, and ſo he cauſed him to be beaten rigorouſly.

After that, he put him vnto other manner of torments: and herein, the Iudge was ſo cruell, and the officers ſo mercileſſe, that the body of the holy martyr, was wholly couered with blowes, and woundes. So that ſearch neuer ſo narrowlie, you could not ſee any thing but woundes, and gaſhes. There was not any blood left in his vaines, but all was ſhed, and the ſcourges, and wandes of Iron, wherwith they ſtroke him, hit not, nor touched not the whole skin any more, but the raw fleſh, & the bare bones, ſo that his very bowels were ſeene. The glorious martyr lifted vp his eyes vnto heauen, and made a deuout prayer, ſaying: O my Lord Ieſus Chriſt, my God and Sauiour; I humbly beſeech thee, that it would pleaſe thee to receaue my ſoule: for I deſire much to enioy the crowne, which thy holy Angell hath ſhewed vnto me. His prayer being ended, he yealded vp his ſoule vnto God.

Agricola was preſent at this ſpectacle, who being a man of good nature, pleaſing behauiour, friend to all, affable, doing good, and hurting none; was generally beloued of all. And therefore the executioners, yea, and the Iudge himſelfe alſo, being deſirous to haue him change his mind, and to ſacrifice vnto the Idolles, wherby he might be deliuered from death; made him to be preſent at the martyrdome of his ſeruant Vitalis; to the end, he might learne (as is ſaid before) to beware by another mans coſt, and affliction. But he that had ſeene the ſucceſſe of his ſeruant, was more deſirous, to gaine a crowne as he had done, rather then to be terrified with the torments; and ſo he remained firme & conſtant in his firſt good purpoſe.

The Iudge and the officers were wroth, & enraged againſt him, & the more, for that they had vſed him courteouſly, and he had deſpiſed, and contemned them; in which rage, the Iudge commaunded, he ſhould be put on the Croſſe. The executioners were not ſlow, to execute the commandement of the Iudge. Forthwith the Croſſe was brought, & Agricola was ſtripped naked. Then laid they him at length vpon the ſame, and piercing his hands and feete with ſharp nailes, they crucified him, lifting him vp aloft. In that place was to be ſeene, a wonderful and liuely repreſentation of our Lord in his ſeruant, that is to ſay, of

Christ in Agricola. The holy martir being thus raised on high, shewed, that he made small account of earthly thinges, but desired heauenly. He hauing bene on the Crosse a good space, on the same day, that his seruant Vitalis yealded vp his soule vnto God by scourging, he rẽdred vp also his spirit on the Crosse. And so the maister and the seruant, were equall in their martirdome, and in their reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remained, as Roses among thornes, and light in darknes, vntill the time of S. Ambrose, as he saith himselfe, writing the story of their martirdome. But he hauing notice of the place, where they were, at the request of a holy widow called Iuliana, who had particuler, and speciall deuotion to these holy saintes, tooke them out of that place: and translated them into a Church, which the same Iuliana had builded vnto them; where their bodies take their repose and rest, and their soules expect to be reunited vnto them, at the last day of Iudgment.

The martirdome of these holy saints, was on the 4. of Nouember, and vpon that day, the Church maketh of them a cõmemoration. This befell in the yeare of our Lord 298. in the raigne of the Emperour Diocletian. The Spanish History saith: The bodies of these holy saintes, are said, to be in the Royall monastery of S. Maria Naxara in Spaine.

The life of S. Charles Borromeus Cardinall and Archbishop of Milan. The 4. of Nouemb.

SAint Charles was borne in the yeare of our Lord 1538. the 2. day of October, Paul the 3. being Pope, and Charles the 5. being Emperour. His father was called Gibertus Borromeus, and his mother Margarit de Medices, sister germain to Pope Pius the 4. not inferior to any other Lord of Milan, eyther for religion, or for antiquitie of their family and nobility. Our Lord entending to declare that he had designed this child for the honor & increase of the Catholique Church, it pleased his diuine maiestie, to honour his birth with a strange and wonderfull signe. For in the same moment of time wherin he was borne, there appeared ouer his mothers bed chamber a light, like vnto the beames of the sunne, and as long as a calliuer can well carry, which was attentiuely considered by sundry persons that beheld the same: foretelling by this vnusall light, the splendor and heroicall facts, as also the holy and irreprehensible conuersation of S. Charles.

Many were the arguments which he gaue of his future sanctitie, being yet a litle

litle child: as, to erect and adorne litle Altars before which he made his praiers, & other like exercises of deuotion. And it is allmost incredible, how much this litle soule, tooke delight and contentment therein. Which being considered by his parents, seemed to presage no other thing of him, but that he was especiallie called of God to an ecclesiasticall estate: for which cause they clothed him in the habit of a Clearke, which he receiued, and wore the same so ioyfully, as it seemed they had in this fully accomplished his desire.

His virtues encreased in him together with his yeares: whereof he gaue most rare testimonye, studying in the vniuersitye of Padua, where neuer any heard word to issue forth of his mouth, which sauoured not of vertue and edification: he was exceeding patient, sweete, peaceable, modest, and humble, so that none euer saw him arrogant, neuer in any choler, neuer addicted to pleasures, or any youthfull leuitie. During his studies, he had for maister and conductor, one Alciat (who after was Cardinall) vnder whom he made so great profit, that at the age of 22. yeares, he was with the generall applause of all, adorned with the title of Doctor.

Pius the 4. Vncle to Charles, being made Pope in the yeare 1559. he sent for him vnto Rome, and created him Cardinall and Archbishop of Milan, giuing him charge, not only of affaires concerning the gouerning of the holy Sea, but also honored him with sundry titles of most rich and wealthy dignities. Being placed herein (although he were set in the higheſt degree of honor) yet he neuer omitted to instruct and teach by his wholsome examples, the prouinces as well neere at hand, as far off, pursuing the affaires of his charge, faithfully and with singular prudence, to the incredible contentment of euery one. Amongst many affaires of importance which were effected and brought to happy end by his labour and industrie, one and that of cheifest moment, was the concluding and finishing of the councell of Trent, the which Pope Paul the 3. had begun in the yeare 1537. to withstand and suppresse the wicked heresies of Luther, Caluin, Zuinglius, and other seducers, but could not haue it ended for sundry difficulties which occurred; whereof Pope Pius the 4. hauing once againe vndertaken the pursuit, he gaue the first and chiefest charge therof vnto his nephew Charles, as to one most zealous in this affaire: wherin he trauelled with such solicitude, vigilancy and feruor of courage, as none but himselfe could so well haue effected a busines so intricat as that was.

The councell being ended, himselfe was the first, who (his Vncle houlding yet the soueraigne seate) put in practise the execution of those decrees, in his owne bishoprick of Milan; & other Bishops moued therto by his example, did the like: by meanes wherof many kingdomes and prouinces in Christendome, increased incredibly in the seruice of God and in Catholique pietie: but the greatest fruit remained in the Church of Milā where this holy pastour desirous

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to reforme his cleargy and people; begonne first with his owne person, then with his house and familie, dismissing out of his seruice, all such persons as seemed to him lesse profitable to his designe, to the number of no lesse then fourscore persons (but first recompensing them all well) retaining the cleargie men of whom he hoped good example & assistance, in that which concerned the reformation of his church of Milan.

The Catholique church hath receaued an immortall benefit by the meanes of this holy man, for none so much watched and solicited as he, to bring into vse the ancient custome to hold prouinciall and diocesan councels, according to the decree of the councell of Trent. For in the space of 9. yeares, that he resided in Milan, he held six prouinciall councels, and eleuen sinodes of the diocese: wherein he instructed his subiects with so many documents and good examples, that the new order of the church of Milan, did illustrat all the adioyning episcopall seas. For proofe of his zeale, charitie and liberallitie, we may looke vpon the many churches, chappels & altars which he ether builded or repaired, as also sundry colleges, & seminaries which he erected for the education and instruction of youth, who should afterwards trauell in the vineyard of Iesus Christ. In Milan he built a colledge called the colledge of gentlemen, therin to instruct the young nobilitie in all vertue, learning, and discipline: and another for the cleargie of the Heluetians and Rhetians, where they are instructed in philosophie and diuinitie, to helpe the conuersion of those countries: which produceth such exceeding fruit, that it may of right be called, the rampaire and defence of the Catholique faith in the confines of Germanie. At Pauia he built another, called the colledge of Borromeus, which is without comparison, the most goodly and most sumptuous that is in all Europe, and endued the same with great reuenues. He founded a congregation of secular priests, called the Oblats of S. Ambrose. He built a church nere our Ladies of Rhauda, in his dioceese in honor of the Queene of heauen: and another very sumptuous in Millan, called the church of S. Fidelis, which he gaue to the fathers of the Societie, to whom he also founded the colledge of Brera in Millan, where they read all sciences, like vnto that which was erected in Rome by Pope Gregory the thirteenth. He likewise built a colledge for the order of Theatins. Two other seminaries built he in Milan, the one, in the Church and house of S. Iohn Baptist, capable of a hundred and fiftie priests. The other, called Canonicall, wherin are resident sixtie cleargie men, who study the holy scripture, and cases of conscience to become capable to take vpon them the care of soules: two others also in the diocese of Celana. He erected two Conuents for the poore Clarisses in the habit of Capucinesses, each containing fiftie religious, who leade so holy and austere a life, that all the city of Milan hold for assured, to be succoured by their praiers in any necessity. He built also a house with prouision

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ſpirituall and temporall for poore maidens that were left fatherleſſe, that ſo their honeſtie ſhould be conſerued, and two for women which either were forſaken by their husbandes, or by ſome meanes had blemiſhed their good names, or were any way in dāger of ſoule or body: an Hoſpital alſo for thoſe that were infected with the plague.

Finally, to omit many more of like ſorte, for breuities ſake, he let paſſe no worke of charitie towards poore and diſeaſed perſons of either ſexe, as well of body as of ſoule. For example, at what time there was in Milan an infinit number of poore beggars gathered together, who were ready to die for hungar and thirſt (the plague being then in chiefeſt furie) he cauſed to be giuen vnto them, all the prouiſion that was in his houſe, and after commaunded all his ſiluer & golden plate to be carried to the kinges coyners, and to be ſtamped into mony, and giuen vnto them; And moreouer he diſclothed his palace of all the tapiſtry, to the very carpets of his tables, to cloth the poore againſt the rigor of the cold. Yea his charitie extended it ſelfe ſo far, as to lie himſelfe vpon the bords, and cauſe his owne bed to be carried to the hoſpitall. And further, he depriued himſelfe of the Dutchie of Auriance in the kingdome of Naples, valued at ten thouſand Ducats mony of Naples, giuing all that ſumme vnto the poore, vnto hoſpitals, and vnto other workes of pietie: ſo that one may iuſtlie ſay, that S. Charles was much more affected towardes the poore, then hee was towardes his owne kinred. Amongſt ſixtie or ſeauentie thouſand poore perſons, ſick of the plague and of other diſeaſes, one was not to be found that wanted foode or rayment, ſo great was the care and ſolicitude of S. Charles; eſpecially to thoſe who were infected with the plague, whom this pittifull paſtor, did go in perſon from tent to tent to ſuccor and viſit as they lay in the fields, which viſit he often cōtinued till ſix or ſeauen houres within night. And albeit he had in his traine a great number of prieſts, which he had ſent for as far as Sauoy, to adminiſter vnto them the holy Sacraments, yet he himſelfe alſo vndertooke the ſame work ſo full of perill, as to viſit them, and to adminiſter the Sacraments vnto them with his owne handes, making no difficultie to ſtand by the bedds ſide of thoſe that dyed, and to put them in mind of the mercy of God, and to giue them full hope of pardon in the houre of death.

Great likewiſe was the temperance, abſtinence & auſterity of life of this holie ſaint; who firſt accuſtomed to faſt once a weeke: then twice, and afterwards foure times a weeke, and ſo continued vntill ſuch time, as quite forſaking fleſh, wine, and all other meates, he accuſtomed himſelfe to faſt euery day (except holy daies) taking only a meane refection in bread and water. He likewiſe got a cuſtome, to eate and ſtudy altogether ſo to gayne time: and many times he was found eating vpō his knees, becauſe of his reading of the holy ſcripture, which he ſtill did read in that poſture of body, to declare the great reuerēce that

he bore therto. Sometimes he remained in the church by occasion of the forty houres prayer, all the time that they lasted: and almost in each houre preached to the people, the concourse wherof was great both night and day. To these rigors of fastinges, he added the chasticement of his body with whippes and scourges, wore a shirt of haire, slept vpon a pad of straw, or else vpon the bare bordes. He would not in the greatest cold, come nere the fire, and alwaies had his handes bare, so that sometimes the bloud it selfe issued from them.

For an euident signe of the sanctitie of this seruant of God, and in approbation of his great zeale in defending the rightes and priuiledges of the church, and reforming of corruption crept in amongst the religious and cleargy vnder his care, behold how the hād of Almighty God was very present assisting him, at such time as a wicked Apostata attempted to slay him: the occasion of which crime, was as followeth. This holy Archbishop endeauouring to reforme the order of the Religious called Humiliats (of whom he was Protector by order of the Apostolique sea) and labouring to restraine their scandalous libertie, and to reduce them to the first obseruation of their ancient rule; foure of them, who stiflie withstood this reformation, conspired his death, not otherwise able to auoide restrainte, by reason of the great zeale and authoritie of their zealous pastor and protector. Whervpon, one of them named Ierom Farina, for a summe of mony receiued, promised, to be executioner of this murder. This fellow therfore conducted by the diuell as a second Iudas, in the yeare 1569. the 26. day of October, at one a clock in the night, finding S. Charles according to his custome at prayer in his Bishops chappell, eue as the quire song these words of the ghospell; *Let not your hart be troubled, nor feare you not.* This wicked murderer, hauing got on secular apparell, approaching neere vnto the Bishop, shot off a pistoll, charged with a bullet, and sundry other murthring shot: the bullet wherof lighted full vpon his back, and some of the other lesser shot, pierced his garments euen to his flesh, and others went thorough a table of an inch thick, and the residue did notably batter the walls that were before him. Sodainly all the assistants rose vp on their feete, and began to be affrighted and to feare, he only who had receiued the blow, sitting still vpon his knees, remayned in peace, not shewing any signe of feare. But becausse the blow had made him much to bow downward, fearing they should thinke that he were slaine, holding his handes still ioyned together, he at the last lifted vp his head towards heauen, and hauing appeased those that were present, he ended the prayer he had begun, without so much as once more mouing his body. Afterwards retiring himselfe to go to rest, he found that his Rochet was fouled with the bullet, and his other garments also, but were not pierced. Notwithstanding, there appeared vpon his back a bunch of a bluish color, like to dead flesh where the bullet had light, which fell at the feete of S. Charles, as it were for reuerence,

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not drawing ſo much as a drop of blood: which marke remayned vntill his death, for a memory of the fact. The doctors of phiſick, & many others which had ſeene and conſidered the place that was ſhot, iudged that it was a cleare & manifeſt miracle. In fine the murderer was apprehended with his four companions, by the commandement of the Duke Albuquerco gouernor of Milan, by an edict which he publiſhed the ſame night, & ſhortly after were put to death for their horrible fact.

Hauing walked in the narrow way of this world, triumphed ouer vices, and adorned himſelfe with all the excellent vertues before rehearſed, the houre of his departure approaching neere; he firſt viſited the holy Sudarie of our Sauiour Ieſus at Turino, with a ſingular and vnſpeakeable deuotion, and from thence went to the mount of Varalla nere to Nouara, where there is a deuout ſolitary place of Religious men, and the ſepulcher of our Sauiour is erected like vnto that in Hieruſalem, with diuers other monuments of Chriſts paſſion, whereunto the holy man was ſpecially deuoted: where he abode the ſpace of fifteene dayes, exerciſing him ſelfe in moſt auſtere workes of penance, and rendring his ſoule capable of celeſtiall glory by a generall Confeſſion of all his life, with many ſighes and abundance of teares. But falling ſicke by his too much rigour, and feeling that his ſicknes increaſed, he returned towards Milan, enflaming thoſe that went in his companie in the loue of God by a burning charitie, wherewith he was wholy enflamed, and by his ſermons which he made of the glory of the bleſſed, which were ſo full of fire and ſo piercing, that the harts of thoſe that heard him, were touched therewith in ſuch ſort, that their eies diſtilled fountaines of teares.

He arriued at Milan, vpon the feaſt of all ſoules, towards euening, and hauing paſſed the day following in holy diſcourſes, and receiued the Sacraments of the Church with ſingular deuotion & humility (holding his eyes fixed vpon a picture of the ſepulture of our Sauiour as he was dead) couered with a ſhurt of haire and with aſhes, like vnto another S. Martin (whoſe virtues he had diligently imitated during his life) with great tranquillitie and quiet of body & mind, he rendred his ſoule vp to God, about three houres after ſunne ſetting, the laſt yeare of the popedome of Gregorie the 13. and 47. yeare of his age. It is impoſſible to declare, what ſorrow, what lamentations, and what ſighinges; the vnexpected death of this moſt holy paſtor, cauſed both in poore and rich. The church, deplored her vigilãt paſtor; the tribunals, their incorrupted iudge; the orphanes, their protector and defender; and the needie, their moſt liberall benefactor. Finally, to ſatisfie the great deuotion of the people, which flowed thither on euery ſide, it was neceſſary to expoſe the body the ſpace of three dayes in the church, to the view of euery one. The Biſhops pallace was filled with deepe ſighes, the ſtreetes with ſobbs, and the houſes with teares and how-

linges: so that there was not any in so great a multitude of people, which did not bewaile the losse of his good father (for hard it was to iudge, whether there were more people in the streetes then vpon the topps of the houses) and who pursued not his most holie pastor, with complaints and inconsolable sorrow: in such sort, that all the people cryed out aloud, *Mercie, mercie*: euery one thinking him selfe right happie, to touch with his Beades or Rosarie, the venerable body.

The miracles which almighty God wrought by the intercession and merites of S. Charles, were very many, wherof these which follow were in part examined and approued for his canonization. He healed by the virtue of his holie prayer, Iohn Pietro Stopano, at this day Archbishop of Maria in the valley of Telino, of a deadly disease, being forsaken of the phisitians. By the signe of the Crosse, he preserued the Abbot Bernardino Tarusi, and Ioseph Cauallerio being drowned in the riuer Ticino. By the force of his prayer, he saued from the perill of death, Iulio Homatto, who being on horsback, fell from the top of a most high and horrible precipice. He draue away by the benediction of his handes, diuers diuels who had long time obsessed a young youth. With the same benediction he healed in an instant, one Margerit Vertua, who had a double tertian ague for the space of eight months, and was brought vnto so low estate, that she could not (lying alwayes on her bed) moue so much as any one parte of her body. In an instant, he likewise healed by his blessing, a noble woman, of a disease proceeding of witchcraft and diuelish art.

These miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for brevity sake, I will recount only some, omitting the circumstances, which make the miracles the more famous, and declare only the matter it selfe and substance of the thinges. Dame Paula Iustina Casata, religious in the great monastery of Milan, hauing bene for the space of eight yeares and a halfe paralitique, altogether dead on the one side, infected with diuers other diseases, and lastly giuen ouer of the best phisitians of the citty, finally inuocated S. Charles Borromeus, and that with very great fruit: for as soone as she had made her prayer before the picture of S. Charles, by her stedfast faith shé was healed, the yeare 1601. vpon the feast of S. Iohn Baptist. And at the selfe same instant, fearing to be more slack in giuing thankes vnto the Sainte, then he had bene to giue her health, she went forth of her chamber, entred into the church, and sung, *Te Deum*, together with the other religious, who were all assembled to see this miracle.

Sister Candida a religious woman of the conuent of Capucinesses in Milan, hauing lyen three yeaees sick, & her disease being iudged incurable by the doctors: hauing receiued the Sacraments readie to die, arose vp whole and cheerfull from her bed, for that at the same instant, she had made a vow vnto Saint Char-

Charles, and had cauſed to be laid vpon her, the gowne which he was wont to weare in his chamber: which ſhe then went and carried with her owne handes into the Church, to the great amazement of the other religious. This hapned the yeare 1601. vpon the feaſt of S. Peter and S. Paul.

In the month of October, the yeare 1604. Phillip Nawa of Milan, had a ſonne borne blind, the interior organs being ſo offended, that there ran downe continually a pricking humor, which had cauſed to grow without, two ſtrange clods or bunches of the bignes of halfe an egge, vnder the which the eies were wholy hid and buried. This cauſed Lucina his poore mother, ſeeing the deffect to encreaſe from day to day (the 25. day after his birth) to implore the aſſiſtance of S. Charles, beſeeching him, that amongſt the middeſt of his miracles, he would reſtore her infant his eyes, & in particular for the loue of the name of Charles, giuen vnto the infant at his Baptiſme. Inſtantly S. Charles appeared in a viſible forme, and hauing giuen his benediction, reſtored the child both ſight & perfect health of his deformitie.

The like hapned to one Martha Vighia of Milan, who hauing being afflicted for ſix whole yeares with the paine of her eyes, and after all ſorts of medecins, out of hope to recouer her ſight, S. Charles appeared vnto her in her ſleepe, anno 1601. willing her to goe viſit his ſepulcher, & ſo ſhe ſhould returne in perfect health: hereupon ſhe was led by the hand vnto the church vpon a friday, where ſhe made her prayer; and as ſoone as ſhe had kiſſed the ſtone of the ſepulcher of S. Charles, her ſight was entirely and perfectly reſtored vnto her.

Candida Franciſca, religious of S. Agnes in Milan, hauing kept her bed 22. monthes, lame of her right legge, and ſo greatly afflicted in all her body, that the doctors gaue her ouer as a dead woman: the 22. of Iune, anno 1601. houlding in her hand the picture of S. Charles, and inuoking him by moſt vrgent prayers, preſently all her paines were healed, and at the ſame inſtant, her right legge (which was a handfull ſhorter then the other) was reduced to the iuſt length and quantitie of the other.

Iohn Iacques Lomati, a gentleman of Milan, had his legges ſo grieuouſlie eaten and full of holes, that he could not ſtand vpon his feete, nor goe one ſtep without a ſtaffe: ſo that the Chirurgeons of the citty ſaid, that there was an end of Maſter Lomati. It chaneed one day, that he was more ſorely tormented then ordinary; whereupon he went to the ſepulcher of Saint Charles, and beſought him of helpe. And to the end to obtaine the ſame ſo much the ſooner, he adiured this celeſtiall cittizen ſaying. If thou be that Saint whom all the people doe ſo honor, obtaine helpe of God for me. Sodainly as he had made this prayer, and that he attentiuely heard the holy Maſſe, he found him ſelfe healed of all his euills, and his ſoares conuerted into ſound and liuely fleſh, the 24. of September 1587.

Iohn Baptiſta Tiron, being a child of fiue yeares old, falling into the riuer of Ticino, as ſoone as he had called to memorie the name of S. Charles, before whoſe picture he was daily wont to make his prayers (inſtructed herein by his father) this holy Prelat appeared preſently in viſible forme, who drew him forth of the flood, led him vpon the waues therof aboue a hundred cubits, & brought him ſafely to the banck, before the ſight of ſundry perſons, who deſpaired of the life of the child.

Margarit, daughter of Angell Montis, of Milan, came out of her mothers wombe, with her two feete twiſted together, ſo that the ſoles of them were turned backwards, and the vpper part was vnder. She being fiue yeare old, and hauing ſtill this deformitie, her mother, called Militia Verga, carried her to the ſepulcher ō of S. Charles anno 1601. to craue helpe, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax light, and at the ſame inſtant, her right foote was ſet ſtreight and put in his place, and iuſt length. By and by after, ſhe came againe, and made and repeated her former prayer, and her left legge receiued the like cure: but yet a litle marke ſtill remained of the precedent defect, in memory of the holy miracle.

Ioan, daughter of Iohn Baptiſt Maronis, cittizen of Milā, had from her birth her legges and her feete ſo exceeding crooked, that ſhe could in no manner of ſort walke vpon them: and the ioints of her knees being out of their place, ſhe could make her legges turne this way or that way, which ſhe liſted, and eaſily could caſt thē vpon her ſhoulders: ſo that ſhe trayled her ſelfe whither ſhe would goe vpon her handes and knees, with litle creepers made of wood. The 4. yeare after her birth, her mother being in prayer at the ſepulcher of S. Charles, the child receiued ful & entire health in al her members, in the month of Iuly 1604.

Anaſtaſia of Magis, of the ſame citty, had bene for the ſpace of 36. yeares, obſeſſed by ſundry malignant ſpirits. And albeit that in ſo long a ſpace of time, ſhe had proued ſundry meanes, as Exorciſmes and inuocation of other Saints, made many voyages, pilgrimages and the like, yet nothing at al did profit her. At the laſt ſhe had recourſe to this holy Cardinall, and as ſhe was in great deuotion before his picture, crauing to be deliuered, the 24. of October 1601. ſhe felt her ſelfe ſmitten vpon the breaſt, and that with ſo great a ſtroke, that ſhe fell downe halfe dead vpon the ground; And remayning ſo the ſpace of two houres, ſhe aroſe free from all infeſtation of the diuells, and was neuer ſince troubled more. The life of this Saint is extracted out of the Italian abridgment ſet forth by the very Reuerend Prelate Francis Penia &c. put into french by Charles de Canda, Prior of Domp-martin &c.

The

The foure Crowned Martyrs. Mouemb. 8.

THE Apostle S. Paul, writing vnto Timothie his disciple, saith: None shalbe crowned, but he which fighteth lawfully. *Which is asmuch as if he had said: He that fighteth according vnto the apointment of his Captaine, such a one meriteth the crowne, and to triumph.*

Amongst the Romaines in their warres, some did worthy, and very notable exploites; but because some were against the apointment of the captaine, they did not only deprive them of the crowne of victorie, but chasticed them seuerely. Some fathers there were, which put their owne sonnes vnto death, for that they went out, to answere a challenge on the contrary part, in single combat; although he returned with victorie, and slew his aduersary honorably. And this; because he had bene forbiden vpon paine of death, not to issue out to any such encounter, without speciall licence. Hereby wee see, that that souldier only deserued to haue the crowne of triumph, which fought, and got the victory, by the appointment of his Captaine.

It is conuenient, that we imitate Iesus Christ; euen as these holy martirs imitated him, which are called the foure crowned, because their names were not knowen. These verily did merite the crowne, for that they imitated Iesus Christ; and as he gaue his life for their sakes, in like manner did they giue their liues for his sake. The life of these holy martyrs, and of other fiue, whose bodies are buried in one, and the same Church within the citty of Rome, was this; taken out of the Martirologe of Venerable Bede, and Ado Archbishop of Treuers.

THE vnsatiable hunger of Diocleſian and Maximian (thoſe two great, and profeſſed enemies of Ieſus Chriſt, and his holy Saints) was not ſatisfied, although by their order and apointment (and of others which where their Iudges and Preſidents) there was ſhed daily much Chriſtian blood, through moſt partes of the world, but the more they put to death, the more their cruelty increaſed. It was told vnto Diocleſian, that there were in Rome foure citrizens Chriſtians, whoſe names were Seuerus, Seuerianus, Carpophorus, and Victorinus. The Emperour commaunded that they ſhould be forthwith apprehended, and brought vnto the Idoll of Eſculapius, & if they refuſed to worſhip it, that they ſhould be ſcourged to death; & according to his apointment it was done.

They were led and conducted vnto the diuell, & they made account of him as he was, refuſing to adore him; whereupon they began to torment them. They pulled off their clothes, and bound them vnto ſeuerall pillars. The ſcourging which was giuen them, was ſuch, and ſo great, that in that torment they yealded vp their ſoules vnto God. The tirant comaunded, that their bodies ſhould be caſt into the ſtreet, that the dogges might deuoure them, and although they remained there fiue daies, yet they were not touched by any beaſt, whereby it

euidently appeared; that men were more cruell and bloody then the very beaſtes. The Chriſtians tooke vp their bodies, and buried them in the Arenarium, three miles out of Rome, in the way *Lauicana.*

It is ſaid; that Pope Melchiades (who liued ſhortly after their martirdome) put them into the Catalogue of holy martyrs, and becauſe their names were not knowne, he called them; The foure Crowned. But afterwardes it was reuealed to a holy man, that their names (as is ſaid before) were Seuerus, Seuerianus, Carpoforus, and Victorinus.

Of the fiue Martyrs, SS. Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius. Nouemb. 9.

NEere vnto the place where the foure martyrs laſt ſpoken of were buried, there had bene laid two yeares before, but on the ſame day, the bodies of fiue other holy Saints, who in like manner had bene put to death for the faith of Chriſt, by comandement of the ſame Emperour Diocleſian. Pope Melciades (who ordeined the feaſt of the foure crowned to be celebrated) entended, that together with them, there ſhould be a commemoration of theſe fiue martyrs, which were called, Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius. Theſe holy Saints were Caruers, and remained in Hungarie, by the apointment of the Emperour, and wrought together with many other of their trade, in the quarries of marble, which the Emperour vſed in his buildinges, in diuers places of the worlde. Foure of theſe bleſſed men were Chriſtians, and Simplicius was an Idolater. As they wrought together, the chizells, and other tooles of Simplicius, were oftentimes broken, and the tooles of the others did neuer breake. Simplicius being much amazed hereat, demanded of Simphorianus how it fell ſo out, and he made anſwere: my tooles breake not, for that, euery time I take any of them into my hand to worke, I call vpon Ieſus Chriſt my God. Vpon this occaſion Simphorianus vſed ſuch perſwaſions vnto Simplicius, that by the helpe of God, he was conuerted vnto the Chriſtian faith, and was Baptiſed.

It fell out afterward, that Diocleſian gaue the charge vnto theſe fiue bleſſed Saintes of a building, in which they ſhould ſet the ſtatues of diuers liuing beaſtes, and in the middeſt of them an Idoll, of one of his heatheniſh Gods. The holy Saintes made vp the worke very cunningly, and placed the ſtatues of the beaſtes orderly; but for the ſtatue of the Idoll, they would neither ſet it vp, nor ſo much as engraue, or make it. The Emperour (who was then in that prouince) ſeing this building finiſhed, admired the artificall workemanſhip thereof,

but

but he was much displeased, for that they had not set vp the Idoll, as he had commaunded. The fiue blessed Saintes were not present, when the Emperour viewed the worke, but the other master workemen were. And for that one Artificer oftentimes enuieth another, especiallie the ignorant, who are most malicious against the most skillfull in their maisteries; the Emperour demaunding to know the cause, why the Idoll was not set vp; the other surueyors and chiefe workemen answered: that the other would not doe it, for that they were Christians; and refused it, not only in that Idoll, but also in all other of that kind.

The Emperour hearing this, dissembled the matter some few dayes, demaunding of the workemen, if there were any other caruers in itone, that were as cunning as these fiue? And when it was aunswered him, that their like were hardly to be found, he called them before him, and said vnto them. If you will make the figure of this Idoll, you shall do me very acceptable seruice, and I will reward you liberally for the same. The holy Saintes made this bold answere: we had rather suffer death, then giue men occasion to comit Idolatry. Then you be Christians, said the Emperour. They answered resolutely: In deed so we be. And if in that art or mistery, our knowledge or skill passe in excellency other workemen, it cometh to passe, for that, euery time we begin to worke, we call vpon the most holy name of Iesus.

The Emperour being loth to loose such excellent workemen, gaue in charge to Lampadius a tribune, that by mild wordes and offers, he should perswade the holy Saintes to renounce the Christian faith, and to worship the Idolls. Lampadius vsed all diligence herein, but seing the holy Saintes, constant and firme in their faith, he certified the Emperour thereof, who commaunded him to put them to the torments.

The tribune caused the holy Saints to be brought before him, and withal, the sundry instruments belonging to those engines, that Diocletian, as a fel & cruel beast, had inuented, to torture the Christians. But this spectacle quailed not the resolute seruants of Christ. Whereupon the tribune caused them to be cruelly beaten, & their flesh to be torne with crookes of Iron, which had keene sharpe pointes, like vnto the clawes of Scorpions. It is said: that when the Tribune had tormented them in this cruell maner, & had spoken many blasphemies against Iesus Christ, the diuell entred into him, and killed him.

The wife, children, and kinsfolke of the tribune went vnto the Emperour, complayning, and saying: that the fiue workemen were inchanters, and that by their art, they had killed the Tribune. Diocletian being enraged hereat, commaunded they should be enclosed in coffins of lead, and cast into the sea: and so it was done. Forty daies after, a Christian called Nicodemus accompanied with certaine other Christias, fought out the reliques of these fiue holy martirs Clau-

dius, Nicostratus, Simphorianus, Castorius, and Simplicius, and carrying them vnto Rome, buried them in the Arenarium before named in the way Lauicana.

The martyrdome of these fiue was, as the other of the foure crowned, on the 8. of Nouember, and on that day, the holy Church maketh of them a commemoration, though it be alwaies vnder the title of the Foure Crowned. Their martyrdome was about the yeare of our Lord 300. In the time of Diocletian, two yeares before the other holy martyrs, as is aboue specified.

The Dedication of the Church of S. Sauiour in Rome. Nouemb. 9.

WE read in the sacred scripture, that the Wise king Salomon, hauing finished the most famous Worke of the Temple, appointed a day to consecrate it; at Which day there assembled an infinite multitude of people of his realme, apparailed all in festiuall garmẽts. The Priests and Leuites were ready in most rich ornaments. The singers, and musitians, stood also prepared for their office. There was a huge company of bullocks and sheep slaine, to be offred on the Altar, for a burnt offring.

King Salomon was vpon a Throne, in the middest of the Temple, three cubits high from the ground, and kneeled toward the Sancta Sanctorum, *making his prayer vnto God; and in humble, and louely speeches, offred the Temple to the diuine maiestie, saying: By What meanes, shall I presume, to giue a thing vnto thee on earth, if the heauens be too litle for thy habitation? Then he made certaine requests, saying thus.*

Lord, I beseech thee, that euery one that shall come into this Temple, to make their prayer, for any affliction or trouble, thou, o my God, vouchsafe to helpe him, and comfort him. I beseech thee also, that this fauour may not only be shewed vnto the inhabitants of this citie, and countrie, but also vnto strangers, and to those that shall come hether, from farre countries. If they shall want rayne, and the earth be barraine, and drie, if the people come into this place, and make their prayer vnto thee, I beseech thee O Lord, to send it them forthwith. If there shall be pestilence or mortalitie amongst thy people, and they shall resort vnto this Temple, and desire thee to turne thine anger from them, thou O mercifull Lord, vouchsafe, to heare and deliuer them.

If they go vnto the warres, be the enterprise neuer so dangerous, and the souldiers come first into this Temple to pray, I beseech thee O Lord, to grant them victorie. If at any time thou be incensed against the sinnes of thy people, although thou shalt threaten to punish them rigorously, and that thy hand be lifted vp, and aduanced to strike them, yet if they that be in fault resort to this Temple, and craue mercy of thee, thou, ô mercifull Lord, be mercifull vnto them. I request this, said Salomon, for thy infinite mercy, for the loue thou beareſt to Dauid my father, and for the seruice that I, the king and guide of thy people, haue done to thee, in building vnto thee this Temple.

This Salomon said, and for a signe that God granted all his requestes (as after in the night

God

God told him) there descended a great fire from heauen, that consumed the sacrifice: and the glorie of God filled all the house, with brightnes and resplendencie; so that euery one lifted vp their voice, and shouted, in signe of ioy, and admiration. The Priestes and the Leuites, and those that had the charge of the musike of voices and instruments, sounded, and praised God; and they all iointly gaue him thanks, that he would vouchsafe to haue a house amongst men, vnto which they might resort, to aske for mercy and grace. The feast lasted eight dayes, in the which the king, and the priests, offred many sacrifices; and the people were in all that time, in continuall triumph, and ioy.

Hereof the Catholique Church taketh the custome, to celebrate the feast of the dedication of Churches; as namely in Rome is celebrated the dedication of the Church of S. Saluator. The historie thereof taken out of the life of S. Siluester the Pope, was this.

EVen from the time of the Apostles, there were alwaies amongst the Christians, some especiall places dedicated vnto God, which of some were called Oratories, and by others Churches. Thither came the Christians, and met togeather especially vpon the Sundaies, to heare the word of God, to be present at the diuine seruice, to pray and to heare masse, and to receiue the body of our Lord Iesus Christ, in the most holy Sacrament. But after that the Emperour Constantine was Baptised by S. Siluester, and was healed by the meanes of his Baptisme, not only in his soule of his sinnes, but also in his body of his leprosie; he, as a person thanckfull to the deuine maiestie, of whom he confessed to haue receiued this grace and benefit, made a law, & published a decree, through all the lands subiect to the Empire of Rome, that euery one might build churches, where it best pleased him. And that by his example he might encourage others therunto; in the yeare of our Lord 325. he caused a Church to be builded, in the honor of Iesus Christ, Sauiour of the world, in his owne place of Lateran, adorning it with many rich Iewells, and vessells of Gold and Siluer, but aboue all, he beautified it with an Image, representing our Blessed Sauiour himselfe very liuely; and this place was deuoutly visited, by the faithfull beleeuers.

S. Siluester the Pope consecrated that Church, which was the first, that had bene publickly consecrated among the Christians, for the celebration of the diuine office. In that place the same Bishop set the Altar, vpon which S. Peter celebrated the holy masse, and it was of wood, like vnto an emptie chest. The Apostle vsed this manner of Altar, euen as the other Popes his successors did, compelled by the necessitie of the time. For the persecution being very sharp, the afflicted Christians flying from one place vnto another, carried with them this portable Altar, to celebrate theron, sometimes in caues vnder the ground, sometimes in the Churchyards, where the bodies of Martyrs were buried, and sometimes in the priuate houses of Christians.

The mind of S. Siluester was; that this Altar should remaine for a memorie,

in the first Church of the Christians, and comaunded, that none but the Bishops of Rome, should celebrate vpon it. And that all other priests should celebrate, nor vpon an Altar of wood, but vpon an Altar of consecrated stone. And to the end, the memory hereof should continew, and be perpetuall, he ordained, that euery yeare the dedicatiō of this Church should be celebrated. And this is the feast which is sollemnised on the 9. day of Nouember.

It is a thing very necessary & conuenier, that among Christians there should be some places dedicated vnto God; as Churches, and Oratories be; to the end they might resort thither, to pray, and demaund helpe of God in their needes and troubles. For if in citties, and other townes, be diuers shoppes for particuler things; and if in the house, be seuerall roomes for sundry offices, it is also necessary, that among the multitude of Christians, there should be some places, where they may treat, and speake with God. And these being dedicated to such a worthy worke, it is also conuenient, that they should be consecrated; and also, that all due respect, and reuerence be giuen vnto them.

All this our Lord would giue vs to vnderstand, by the example of the Temple of Salomon, the workemanship whereof was of exceeding great Maiestie, as may be seene in two things especially, which the holy scripture reciteth, to wit: That in the Temple there was not a thing, but it was of Gold, or engraued, or set in Gold. The other was, that the fabrick, or workemanship being so magnificent and stately, yet in all the time of the building thereof, there was not heard the noise of an hammer, or any other toole therein.

Some expound these words thus; saying: that this was a kind of speach commonly vsed, when they would shew, what speed a thing hath beene done withall, as when it is said: such a thing was done before it was seene or heard. So although the worke of the Temple lasted many yeares, yet in respect of the hugenes and magnificence thereof, it may be said: that therein was not seene, nor heard the stroake of an hammer. Others say: that euery thing was brought thither ready wrought, from other parts, and that they did nothing, but lay and couch things in their due place. And so this Temple was a figure of the B. Martyrs, who are hewed, and squared in the Quarries of this world, suffring heere diuers troubles and afflictions: but then in heauen, they suffer no more stroaks, nor feele more troubles, but haue their reward for that, which they haue borne, and supported in the world.

In these things then is shewed the statelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Arke of the Testament, and that not alwaies neither; for at the time of the captiuitie of Babilon the Prophet Ieremy hid it in a hill; and then they put into it another made like it, and yet for all that, it was greatly honoured not only by men, but euen by God himselfe.

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Then by greater reaſon ought we, to reuerence, and honour our Churches, in the which reſideth Ieſus Chriſt true God, and true man, and that really, in the B. Sacrament of the Altar. There are not ſacrificed Bulles, and Weathers, but the vnbloody ſacrifice of Ieſus Chriſt, vpon the Altar of the Croſſe, is there repreſented; where he is offred in a liuely ſacrifice to his eternall father, for the ſaluation of mankind; and the ſame doth the Prieſt daily in his name, in the holy ſacrifice of the Maſſe.

In our Churches be alſo the Sacraments, by which are healed, and cured ſundry infirmities. Some be weake, to encounter and fight againſt the Diuell, the world, and the fleſh, and to make ſuch men able and ſtrong, the Sacrament of Confirmation is giuen vnto them. To others, for the ſame purpoſe, and to make them rich in vertue, there is giuen the Sacrament of the holy Euchariſt. And to the end others ſhould be continent, the Sacrament of Matrimonie is giuen vnto them. For others, that be wounded, hurt, and readie to die of ſundry infirmities, and they whoſe ſoules are already and wholly dead in mortall ſinne, are prouided the Sacraments of Penance, and Extreme-vnction. So that the Church is as an Apothecaries ſhop, ſtored with ſpirituall medicines, for all the infirmities and maladies of ſoule, and body.

Beſides theſe, in the Catholike Church be the treaſures of God. For therin are pardoned ſinnes: in it are giuen the giftes of the holy Ghoſt: in it the praiers of the faithfull are more meritorious, and be ſooner addreſſed, and ſent vnto the Iudgment ſeat of the great God. For in it, in very deed, is the ladder of Iacob, whereby the Angells go vp, and come downe. They go vp with the praiers and petitions of the faithfull, and preſent them vnto God: and then come downe with their diſpatch, for the good and profit of the faithfull beleeuers.

In the Church is preached the Goſpell, the obſeruation of the commaundements of God is taught, vertue is comended, and vices be reproued. So that in it ſome are ſtroke with feare, ſome haue compunction, theſe weepe, others reioyce; ſome are comforted, and others are inflamed with the loue of God. In the Church, the faithfull ſoule talketh with God; there he is praied vnto; and in that place he is honored. In the Church, the Angells are preſent; becauſe there is the heauenly court; yea, the very ſame God is there: really and perſonally; and hath promiſed to be there vntill the end of the world.

In all theſe thinges you may ſee, how much our Churches be more worthy then the Temple of Salomon. So then; if that Temple be ſo much magnified by men, and God alſo; it is conuenient and moſt iuſt, ſeing that our Churches be in ſo high manner honored with the preſence of God himſelfe, that they be alſo honored, and reuerenced by vs, & that therin, nothing may be ſaid or done vnſeemely, or vnfitting of ſo worthy a place. Let preſumptuous people, and the prophaners of Churches, feare the like ſeuere puniſhment, as God gaue to that wret-

wretched king Antiochus, who prophaned the Temple of Ieruſalem, God ſtriking him with a moſt terrible, and horrible infirmitie. This wretched caitife knew, that this euill happened vnto him, for prophaning the Temple of God in Ieruſalem, and therefore he bewayled his ſinne exceedingly. He prayed vnto God, & craued pardon of him, but the text vttereth there a terrible, & dreadfull ſentence viz. The wretch prayed vnto God, of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of Eſau, Cain and Iudas; that is to ſay defectiue and vnprofitable, and therefore he was condemned as they were alſo.

We read in auncient hiſtories, that Pompey the great was victorious in all his enterpriſes, and affaires, before he did prophane the Temple of Ieruſalem; but after that time, he was infortunate in all his buſineſſes, and finally, he was vanquiſhed in battaile by Iulius Cæſar; and eſcaping by flight, repaired for aide to the king of Egipt, as to his friend, but in ſteed of helpe, he found his death: the king cutting off his head, & ſending it vnto Cęſar the conquerour, as a preſent.

For prophaners of Churches, and holy places, theſe two examples are ſufficient: & for thoſe that vſe ſmal, or no reuerence to Churches, this one is inough: That our Lord and Sauiour himſelfe, chaſtiſed them with rigour, which caried not due reſpect vnto the temple of Salomon. For he himſelfe in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed to, and in the ſame, ſmall, or no reuerence. Let them, who prophane our Churches (being of farre more excellency then that was) imagine, yea aſſure themſelues, that they ſhalbe chaſtiſed with much more rigour.

Surelie, we ought to beare great reſpect and reuerence to our Churches, and to behaue our ſelues in them, as Dauid counſelleth in a pſalme, where he ſaith: *In the Temple of God, let euery one ſpeake of his glory.* All that which is to be ſpoken of in the Church, ought to be to the glory of God; and if it be to his glory, it will redound, and ariſe to our profit; ſince in that place he will make vs partakers of his mercies, which ſhalbe the beginning of our Beatitude. God graunt vs all to find in his Church mercy, for his deare Sõnes ſake, our Bleſſed Sauiour, Amen.

The life of S: Theodore, Martyr. Nouemb 9.

IT is written in the booke of Iudges, how Sampſon that renowned ſouldier of God, at his death pulled downe a temple of the Gentiles, whereby many of them were killed, and the temple falling to the ground, was vtterly deſtroyed. Herein Sampſon did worthy ſeruice vnto Almightie God, who had determined by this meanes, to chaſtice that treacherous, and vnbeleeuing nation.

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The very like befell vnto another valiant ſouldier of Chriſt, called Theodore, who ſet fire to a temple of the Gentiles: for which cauſe, he was afterward martyred. And in the one and the other of theſe things, there was done vnto our Lord God, great, and good ſeruice. The life of this glorious martyr, is taken out of an homily, or ſermon, made by S. Gregory Niſſen, which he preached on the day of his martyrdome, in the ſame Church, where he was buried. He rehearſeth it in this wiſe.

THE cauſe (good Chriſtian people) why you be here aſſembled from diuers partes, which trauaile, and toile of your perſons, by reaſon of the ſharpnes of the winter, is only to celebrate the feaſt of the glorious martyr. S. Theodore. This is a thing iuſt and reaſonable, ſince we be all obliged vnto him, for the great and many benefits, which we haue receaued by his interceſſion. One of theſe is well knowne vnto all, namely; how the Barbarous Scithians, this laſt yeare threatning to kill vs, and hauing drawne their ſwordes to bath them in our blood, returned back vnto their countrie in manner of flight; not for feare of our corporal armes, but being terrified with the Croſſe of Chriſt; with which, this glorious Saint, our patrone chaſed them away. I deſire you all to be attentiue, and I will reherſe in what manner this holy martyr came to giue his life for Chriſt, whileſt he liued in this world: for I doe not know in particuler, the reward he hath in heauen. And when we know this, we ought to take the profitt, by endeauoring to imitate him.

I ſay then, that we haue of his bleſſed body in this church: and although it be of the ſamme matter and nature, that other dead bodies be, yet it is not to be likened vnto them; for if you open any of their ſepulchers, the bodies appeare loathſome to the ſight, and be diſpleaſing to the ſmell; ſo that we turne our face from them, conſidering the miſerie of our nature, and the frailty of mankind. But vnto this glorious martyr it falleth out otherwiſe. For aſſoone as we enter into the Church, where his bleſſed body is (as we haue done this day) the ſight is pleaſing, ſeing the ſumptuous, and cunning built-Church, where it ſeemeth the Caruer and the painter contended to excell each other: the one, in the building of the ſame, aſwel in the pauement, as pillers of the fineſt marble (in which be engrauen ſondry pictures of liuing creatures) as in the rooffe, and couering of tymber, which is curiouſly wrought, and cunningly ioyned. The painter was not inferiour in his art, ſetting forth liuely on the walles, the heroicall acts of this glorious martyr. On the one ſide are the tirants, with their ſterne, and fell lookes, on the other ſide, the flame, and fire of his martyrdome; the holy Saint keeping alwaies a mild, and quiet countenance. Theſe images and pictures ſerue in ſtead of bookes: becauſe without ſpeech, they continually publiſh, and ſhew vnto vs, the worthy deedes of this glorious martyr. For it is the property of a picture by ſilence to ſpeake; and being painted on the wall,

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ſerueth vs inſteade of a lecture in the ſchoole.

If one hath entred into the Church, and enioyed the ſight of theſe things, & yet being deſirous to go further; if he approch vnto the ſepulcher of the holy Saint, and touch it with his hands, it ſeemeth a holy, and deuout worke. But if he be worthy to haue the ſepulcher opened, and that he may ſee the holy body there incloſed; O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that gaue a better ſmell, or would be more pleaſing to the ſight then this. He that is therof worthy, forthwith approcheth, his eyes fixed, & his mouth ioyned vnto the bleſſed reliques, from which iſſueth no euill ſauour, but a fragrant ſmell. There are ſhed warme teares, there are powred out inflamed ſobbes, the Saint is hartely beſought, to make interceſſion for vs vnto the maieſty of God. But if one be worthy, to haue a litle of the earth, into which his bleſſed body was conuerted, this is accounted a chiefe happines. The vſe is, to lay it vpon ſicke men, hoping thereby they may recouer their health, as oftentimes they do. I wiſh the faithfull beleeuers to cõſider hereof; and withall, whether it be graunted vnto the Emperours, & Monarks of the world, to haue the worthy honor, and veneration that is done vnto this Saint. But leauing this, I come vnto the hiſtorie of his life.

His natiue country was in a part of this Region, which looketh toward the Eaſt. In that place he was borne, and in that place he was brought vp, but at this preſent, the whole world is his natiue country: for euery martyr may call himſelfe Natiue, of what country ſoeuer is vnder the ſunne. This bleſſed Saint, was a ſouldier, and ſerued vnder the ſtandards of Diocleſian and Maximian, at ſuch time as they ruled the Empire. Theſe Emperours being lodged in that country for the winter time by aduiſe of their captaines, there aroſe a moſt perillous warre, not with the Barbarous nation, but in the ſame armie: which was cauſed by a diueliſh decree, made by the Emperours, and put in execution by the captaines. In which Edict, all Chriſtians that refuſed to ſacrifice to the Idolls, were condemned to die. The bleſſed ſouldier, not now of the Emperour, but of Ieſus Chriſt, ſeing the wicked ordinance made, and how cruelly it was executed, ſhewed not any baſenes in mind, nor altered not his countenance (though he knew for certaine, that he was accounted by all men for a Chriſtian) but ſaid boldlie: that this decree was deteſtable, & that he meant not to obey it, though he loſt his life for the ſame. Theſe wordes came vnto the eares of the Coronell, who called vnto him the captaine, and euen as Herod and Pilate did before, when they conferred together of the faith of Chriſt, and were made friendes by depriuing him of life, ſo theſe two conſulted, and accorded together againſt S. Theodore.

Cauſing him to be brought before them, with rough words, and ſterne countenance they demaunded of him; how he durſt be ſo arrogantly bold, as to deſ-

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piſe this lawe of the Emperours, and to ſay that he would not obey it? Saint Theodore with a conſtant, and cheerfull countenance ſaid: I doe not diſobey the Emperour, when he commaundeth things that be iuſt and reaſonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, thoſe which be none, and which I doe not acknowledge for ſuch, I intend not to obey him. I confeſſe Ieſus Chriſt to be God, the only begotten Sonne of his father, conſubſtantiall with the holy Ghoſt, who is likewiſe God, and yet not three Gods, but one God, whoſe faith and religion I profeſſe. If this ſeeme to be euill vnto you, heere I am ready and offer my ſelfe. Let the hangman come and cut off my head, let fire come and conſume me, and let him that is offended at my wordes, cut out my toung. I am reſolued, and my body is heere readie, patiently to ſuffer any torments whatſoeuer, in any part, or in euery member therof, for the loue of this my creator & maker. The two vniuſt iudges hearing the couragious reſolution of the yong man, were confounded, ſtudying what anſwere to make him.

A certaine ſouldier of that company, who was accounted diſcreet and wiſe, preſenting himſelfe before them, ſaid vnto him: O Theodore, if the God whom thou adoreſt haue a ſonne as thou ſaiſt, tell me; whether he hath begotten him after the maner of men; who ſeeke out ſolitary and obſcure places, as being loth to be ſeene, in ſo baſe, and ſhameful an acte? S. Theodore anſwered: my God feeleth no ſhame in the generation of his only begotten ſonne, but it is a heauenly generation, conuenient vnto God only, and ſo I do beleeue, and reuerence it. But do thou (who ſeemeſt to be a diſcreet & conſiderate man) tell me, doeſt thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your Cibele mother of the Gods) who after the manner of a ſhee wolfe, from time to time, is great with child, and bringeth forth children? At this queſtion of S. Theodore, not only that ſawcy fellow was put to ſilence, but alſo the iudges caſt their eyes to the ground; noting well the ſubſtantiall reaſon of the yongman, and how vnfit it was, to adore for a Goddeſſe, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, ſtudying what to do with S. Theodore, they determined to let him go at liberty, and they gaue him time, wherin he ſhould be better aduiſed what he would do. It may be (ſaid they among themſelues) that when he hath thought better on it, he will leaue his fooliſh opinion, and obey our Emperours. Theſe men called the wiſedome of the yongman folly, as they which be ſtarke drunke, vſe to call them druncke, which be ſober, & moſt free from that diſtemper. The time, which was aſſigned vnto S. Theodore to aduiſe, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There was in Amaſia, the chiefe citty of that prouince, a Temple, dedicated vnto Cybele mother of the Gods; which Temple was neere vnto a ryuer, that

ran by the city. S. Theodore determining to burne it to the ground, for the better performance, expected a wind, that should driue the flame: and so setting fire vnto it, the Temple, and all therein conteined, was consumed to ashes. By this heroicall deed, he gaue answere of his determination, in the time was giuen him for aduise. Great was the vproare and tumult that the pagans made, searching for the kindler of the fire, entending to punish them, with the greatest tormentes that might be imagined. There was no great difficulty in finding him, for S. Theodore himselfe confessed, that he had done it, and in his words & countenance, he shewed himselfe to be well pleased with the act, & the rather, for that an Idoll of the same Goddesse had bene turned therin to ashes. This on the other side was as displeasing to the pagans, who held that Idoll in high estimation.

They tooke S. Theodore, and haled him vnto iudgment, howling & yelling generally, as if they had bene beasts, or out of their wittes. The iudges demaunded of them; if he had kindled that fire? The holy Saint forthwith cõfessed; that he had done it, and willed them to make ready torments, for he was prepared to endure them. The desire, and willingnes which the iudges beheld in S. Theodore to suffer torments, made them haue the lesse will to torture him, wishing to themselues the like couragious stomake, as the yongman had. Whereupon, without regard of the complaints, and exclamations of the common people, who (fearing their Gods would chastice them all, for this trespasse that Theodore had committed against them) besought them with great instancy to put him to death.

In this rage and fury of the people, the iudges said to S. Theodore. Notwithstanding thou hast deserued death, yet we will pardon thee, and make thee high priest of the Idols, if thou wilt sacrifice vnto them, and leaue and relinquish the name of a Christiã. The blessed yong man deriding them said: In deed you promise me great preferment, & that which may moue a man to follow your counsell. For the priestes of your Idolls, I hold them to be accursed wretches, and if I be made chief of them, I shalbe made the most accursed wretch of them all. Long since haue I laughed at this folly and madnes of many great men; that sometimes the Counsulls, yea the Emperours of Rome themselues, would take the office of the high priest (which you promise vnto me) vnder a shew of religion, and they which were first clothed in purple, were clad after in the habite of fooles or madmen. And many times they cut in pieces liuing beastes for their sacrifice, putting some part therof to seeth, and some to be consumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, since by leauing the adoration of the God of heauen, they adore Gods made of wood, stones, and mettall.

The Iudges hearing the reasons, perceiued they lost their time, and could not pre-

preuaile with Theodore: wherfore they called him a ſacrilegious, blaſphemous, and wicked villaine, & commanded he ſhould be tormented. They bound him vnto a poſt and whipped him, then rent they his fleſh with crooks of Iron, and put burning torches vnto his ſides. The more diligent the executionere were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had bene in a pleaſant garden) ſong this verſe of Dauid: *I will all waies bleſſe our Lord, his praiſes ſhall euer be in my mouth*. When the cruell officers were tyred, they tooke him from the poſt, and caſt him into a dark dongeon, in the which were heard all that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without, were partakers hereof.

When the keeper of the priſon perceiued it, he called ſome companie vnto him, and went into the place where S. Theodore was, finding no more perſons there, but the holy Saint, and the reſt that were priſoners as he was, who were all a ſleepe. The next day they tormented him againe, and ſeing him firme and cõſtant in his faith, they gaue ſentence that he ſhould be burned, & the iudgement was put in execution. As the holy ſaint ſtood in the fire, praiſing, & glorifying God, the fire indeed tooke his life away, but ſpared his body, for it did not conſume, nor ſcorch one haire of his head. Wherefore a religious woman called Euſebia, wrapped it in a cleane ſheet, and enterred it, that we might enioy this pretious treaſure, which hath cauſed this aſſembly of people, to honor him, and celebrate this day of his triumph, where euery one is holpen for his ſake. Out of this man he caſteth diuells, another he deliuereth from infirmities, vnto others he releeueth the infirmities of the bodye, vnto others the neceſſities of the ſoule. There thoſe that be toſſed with the tempeſts of the world, find a ſafe port, and ſecure hauen. There the Orphans find a father, the pilgrims an Inne, the afflicted a comforter, and helpe for them that are in neceſſitie.

O thou holy Saint, and glorious martir Theodore, that art among the quiers of Angels, vouchſafe to go vnto the preſence of God, & pray before the throne of his maieſtie for vs, that be in this place aſſembled, to celebrate the triumph of thy bleſſed martirdome. Encline to vs that call vpon thee, honor thee, and be preſent at the ſollemnity of thy feaſt. And though our corporall eyes cannot ſee thee; yet caſt downe thine eyes vnto our ſacrifices, and bow thine eares vnto our prayers: make preſent thereof we beſeech thee, vnto the maieſtie of God, deſiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is alſo ours, thy brethren, kinsfolk, friends, and they, that vnto thee be religiouſly deuoted, who be here preſent: and that he would defend vs from all our enemies in general, and in eſpeciall, from theſe barbarous Scithians. Thou as a valiant ſouldier fight for vs, as a holy martir pray for vs. Obtaine for vs a perpetuall peace, that we may imploy our ſelues,

in the ſeruice of him, whom thou ſerueſt.

And if perhaps there needeth greater helpe, ſpeake vnto thy brethren to acõpany thee. Call vnto Peter head of the Church, ſpeake vnto Paul doctor of the Gentiles, and vnto Iohn the beloued, and Famous Diuine; that the Churches, which theſe men haue founded, and the ſoules whom they haue conuerted, may remaine conſtant, in the holy and Catholique faith, which they once receiued. That they may be alſo freed from hereticks and hereſies, from tyrants & their tirannies; and by confeſſing Ieſus Chriſt boldly, and faithfully ſeruing him, they may afterwards poſſeſſe and enioy him eternally, being partakers of his grace in this world, & of his glory in the kingdome of heauen. The holy church maketh commemoration of S. Theodore, on the day of his martyrdome, which was on the 9. of Nouember, about the yeare of our Lord 300. Diocletian, and Maximian being Emperours. The body of S. Theodore lieth in the Church of S. Sauiour in Venice, whither it was brought from Conſtantinople. And it is certainly beleeued, that it is he, whoſe life we haue heere written, though there were more martyrs of this name.

The life of SS. Tryphon, Reſpicius, and Nimpha martyrs. Nouemb. 10.

GReat was the pride of that hauty king Pharao, in perſecuting the people of Iſrael, ſeeking all meanes he could to hinder them from increaſing. But the bleſſed God of heauen ordained, that the more diligẽt the wicked king was againſt them, ſo much the more he ſhould remaine defeated, in his enterpriſe, and diſgraced, all things falling out contrary to his deſignes, and intent, for the people multiplied, and increaſed the more.

The ſame befell vnto the diuell, for in the firſt growing and ſpreading of Chriſtianity, he deſired to root out the Chriſtians, and to that intent he ſtirred vp the tyrants, to put them to death, and martyr them, as indeed innumerable of them were. But the more he laboured herein, the more the number of the Chriſtians increaſed. This may be ſeene by the example of three holy martyrs, to wit: SS Triphon, Reſpicius, and Nimpha The diuell began with one of them thinking to end with him: but the two others ſeing his martyrdome, offered themſelues voluntarily, and without compulſion vnto martyrdome, and to die in company with him,

him, for the loue of Christ their Lord. The manner hereof, as it is extant in diuers martyrologes, was in this sort.

SAint Triphon was borne in Rome, in a ſtreet called Saxea. He being very yong, exerciſed himſelfe in good and holy works, and God by his meanes did ſome miracles, by healing perſons poſſeſed with the diuell, & grieued with other infirmities. In that ſharpe perſecution of Decius, the holy ſaint ſhewed himſelfe zealous of the honor of God, by preaching Ieſus Chriſt publikly; without fearing the Edicts of the Emperour, or the cruelty that his officers vſed againſt the Chriſtians. He encouraged the feeble, and animated the faint harted, not to dread the torments which ſhould quickly end, and were meanes to attraine perpetuall ioye in heauen.

A gouernour called Quilinus, being certified hereof, and finding it to be verie true, for that S. Triphon himſelfe confeſſed the ſame, he commaunded he ſhould be tormented. The firſt was the ordinary torment, that was to tie him vnto the Equuleus, where his body being racked, it was rent and torne with cookes of Iron. Then ſet they burning torches vnto his ſides, and gaue him many blowes with knotted ſtaues; and laſtly, his feet were burned through, with hot burning hayles.

S. Triphon tolerated all this with a couragious mind, and a cheerfull countenance, ſo that a Tribune called Reſpicius ſeing it, conſidered thus: That a man of fleſh and blood, could not haue ſuch ſtrength, nor tollerate ſo great, & ſo many torments, if he were not aſſiſted, and holpen by God: And if God did helpe him, it was certaine, that he was very high in his fauour. Whereupon, it might be truly gathered, that the God whom this holy man confeſſed, & for whoſe ſake he endured ſo many torments, & by whom he was ſo much holpen, was the true God; and that all the other, were falſe Gods.

In the time that Reſpicius ſtood in theſe conſiderations, there came to him a gratious dewe from heauen, vnto which he made no reſiſtance, but openly confeſſed, that he was a Chriſtian. When the officers that tormented S. Triphon heard this, they laid hands on him, and began to torment them both together. Then did they lead them into the Temple, vnto the ſtatue of Iupiter: and S. Triphon kneeled downe, not to adore it, but to make the ſtatue fall in pieces to the ground, as appeared euidently, by that which followed.

There was preſent hereat a Damſell called Nimpha, who ſeing this miracle, ſaid with a loud voice: Ieſus Chriſt is the true God, and thoſe which the Gentiles adore, be falſe Gods: and no force, ſeing the prayers of the Chriſtians, make thē fall to pieces. By occaſion of theſe words, Nimpha was likewiſe tormented with SS. Triphon, and Reſpicius. The officers beat them with certaine whips,

which had plummets of lead tyed to the end of euery cord. This was giuen vnto them with such cruelty, that they all three yealded their soules vnto God in that torment. Which was on the 10. of Nouember, in the yeare of our Lord 251. In the raigne of the aforenamed Decius. And on the same day, the Church celebrateth their feast.

The life of S. Martin, Bishop and Confessor. Nouemb. 11.

WE read in the first booke of kinges, of that valyant and couragious yong man Dauid, that when he returned with victory, from the battaile with that fierce gyant Golyas, he made all them that came to see him to wonder. He was yong, well proportioned, and tall of body, as Caietan noteth well vpon this place, and giueth this reason, saying: that Saul put his armor on him, when he would haue sent him against the gyant; and that Dauid refused them; which was not, for that they were to bigge, but for that he was not vsed to beare armour.

Of Saul we know by the Scripture, that he was very tall, and then Dauid necessarily must be so also. He was beautifull, and well set, and had also a comely countenance, and went in leather like a sheapheard: he carryed in the one hand the great head of the Gyant, and in the other the bloudy sword, which had cut it off. The sterne and grimme sight of the Gyants head, made the beauty and comelynes of Dauid to seeme more. The people came wondring, and euery one was delighted with the sight of him. In this manner came he before Saul, with whom was Ionathas his sonne, the heire of the kingdome, who seeing the behauiour of Dauid (as the text saith) tooke such affection vnto him, that euen there in the sight of them all, he tooke off part of his garments, and put them vpon Dauid.

Thus much of this figure serueth for our purpose; that Ionathas did shew his great loue vnto Dauid, in bestowing his garments on him. The same did the glorious S. Martin with Iesus Christ, for with him he deuided his garments, wherin he shewed, that he loued him much, as is euident in the discourse of his life, written by Seuerus Sulpitius, which we haue abridged in this maner.

SAint Martin was borne in Sabaria, a towne of Hungary. His parents were of noble bloud, but they were Gentils: his father had bene Coronell of the horse, in the army of the Romains, and was retired to his house, to rest, and repose himselfe. Martin being ten yeres old, went to the Church (against his fathers mind) and requested to be made a Catechumen; which was, to write his name in the rolle of them, that desired to be Christians, for after they were well instructed in the faith, they were to be Baptised. He spent his time in seruing of God, and entended no other thing, but to please him, conuersing alwaies with his seruants in the Church.

There

There he was instructed in learning, and good behauiour. He had a great desire to go and liue a solitary life in the desert, if his tender age had not hindred him, and also an edict that came from Rome, which commanded; that the sonnes of the auncient souldiers should be enrolled, & serue in person in the warres. By this occasion, the father of Martin, who disliked the holy desires of his sonne, caused him to be enrolled, and sent him vnto the warres, being then 15. yeares old; and in those warres of Constantius the sonne of Constantine the great, and Iulian, he serued.

He was in the ordinary garison of Pauia a citty of Italy, and with him he had a seruant, vnto whom many times he gaue attendance: such was his humilitie. They eate at one table, and sometimes Martin pulled off his bootes, and made them cleane; yea it is said, that once hauing a seruant of a good nature, he dismissed him, and looked for another, that should be stark naught, that he might haue occasion to merite more. He serued in the warres .3. yeares, before he was Baptised, yet he eschued the vices, which be ordinary and vsuall amongst souldiers.

He was affable, curteous, and charitable to his equalles, lowely amongst his companions, he was sober and temperate in the cherishing of himselfe; in such sort, that he seemed rather a religious man then a souldier; and before he was baptised, he did all, that a good Christian should do. He tooke that wages which was giuen him, & reserued no more therof for his owne vse, then that which was necessary for the maintenāce of his person, the rest he gaue vnto the poore: for those vertues and charitable acts which were in him, he was beloued of al men.

On a time as he entred the citty of Amiens, which is in Gallia Belgica, he saw a poore man naked, that craued almes of them that passed by. It was winter, and extreme cold. S. Martin was at that time armed, and had no other garmēt, but his souldiers coate. The holy Saint seing no māto bestow any thing on the poore man, cut his cote in two parts with his sword, & gaue one halfe therof to the poore man, and the other part he reserued for himselfe. Many saw this deed; and some laughed to see him with half a garment; and others were ashamed, to consider they had not done the like charitable deed in all their life; & better might they haue done it, since they might haue clothed the poore man, and not haue vnclothed themselues.

The next night, S. Martin being in a sound sleep, he saw (in a vision) Christ couered with the piece of the garment he had giuen vnto the poore man, and drawing nere vnto him; asked if he knew that garment? Then he heard Christ say to his Angells. Martin being yet a Catechumen, hath couered me with this garmēt. By this doth euidently appeare that which Iesus Christ said in the ghospell. *That which is done vnto the poore, is done vnto me.* S. Martin was not proud of this, but yelded thanks vnto Christ for it, and was very earnest and diligent to obteine

obteine Baptiſme, and deſired to leaue the ſeruice of the warres; but at the entreaty and importunacy of his Coronell, he ſtaied vntill his time was expired. He was Baptiſed at the age of 18. yeares, and remained ſtill a ſouldier for the ſpace of two yeares: after which time, he left the warres by reaſon of a peace enſuing, which ſeemed to be miraculous, and was this.

The armies being ready to ioyne battell, a peace was made, vpon very honorable conditions, for the ſide, wheron S. Martin was: yea it is thought, that almighty God made it, for his holy Saints ſake, who being abuſed in words by his captaine, who called him coward, and baſe fellow, ſaying alſo, that he deſired to leaue the ſouldiers life, that he might not be in dangered in that battell; S. Martin offered to paſſe through the enemies ſquadrons without any armor; for which cauſe God to preſerue him from that iminent daunger, procured an honorable peace to be made for his ſide. Then went S. Martin to S. Hilary Biſhop of Poitiers, with whō he remained ſome certaine daies enioying his holy company, and was edified by his vertuous behauiour. Then deſirous to returne into his owne countrey, he tooke leaue of S. Hillary, both of them weeping abundantly at their departure, at which time S. Hillary gaue vnto S. Martin the order of Acolite, and beſought him to returne back vnto him ſpeedily.

S. Martin trauelling on the way, was like to haue bene murdered, for certain thieues lying in waite for him, one of them ſtriking a full blow with his ſword to wound him, and another beating it off with his weapon, S. Martin ſhewed no feare at all. And being demaunded the cauſe, he made anſwere: I neuer had leſſe feare in my life, for that I ſerue a Lord, who (I am aſſured) will not abandon me in a greater daunger, then this is. Hereof the holy ſaint tooke occaſion, to preach vnto them Ieſus Chriſt: and one of thoſe thiefs was conuerted, and entred into religion, and died a bleſſed man. At laſt he came to his owne countrey, and preached the faith of Chriſt vnto his father and mother. His mother was conuerted, but his father continued ſtill in his Idolatry, and after that, many other perſons were conuerted to the faith, by his meanes.

At that time the Arrian hereſy was ſpred very much in the countrey, where S. Martin preached: and becauſe he only publikely reſiſted them, the heretiks did perſecute him with all extremity, and on a time they impriſoned him, & ſcourged him publikely (ſo ſhameleſſe they were) and not content herewith, they ſent him into exile. S. Martin departing from his natiue countrey, returned into France, and there he vnderſtood, that S. Hillary was alſo baniſhed by the Arrians, wherefore he paſſed into Italy, and builded a monaſtery nere vnto Millan, where ſome Chriſtians aſſembling together, liued iointly with him a monaſticall life. But he was there alſo greeuouſly perſecuted, by a principall Arrian heretique, called Auxentius, who after he had done him many wrongs & abuſes, neuer ceaſed, vntill he had driuen him from thence alſo.

S.

S. Martin yealding to the time, tooke sea, and came to an Iland called Gallinaria, in the company of a holy priest: where they two remained a good space, susteining themselues with the rootes of herbes only. Then newes came vnto him, that S. Hillary was returned vnto his Bishoprique. Wherefore he determined to find him out, and when he came thither, the holy father receiued him very louingly.

S. Martin dwelling there, built another monastery nere vnto Poitiers, vnto which place came a Catechumen, to be instructed in the faith & in holy behauiour. It hapened that S. Martin being absent, the yong man fell sicke, & died; & whilest the other religious men prepared to bury him, the holy Saint came, and made great shew of sorrow, for the death of that his disciple, and coming into the roome, where the dead body lay, he bid all the other depart out: then he shut the dore, and remained there two houres in praier; and he that was dead began then by litle and litle to recouer his senses, and returned to life, & perfect health. When the other religious men saw it, they gaue vnto God infinite thanks; and the yong man that had tasted of death, was baptised, and liued many yeares after. S. Martin raised to life another dead man, who had hanged himself (as it was thought) vpon a melancholick humor predominant in him, depriuing him of his vnderstanding: but by the praiers of S. Martin he recouered, and was restored to his life and health also.

The fame of this holy Saint was spread very farre, wherwith the cittizens of Towers being moued, fought meanes to haue him to be their Bishop, but it was a hard matter, to get him out of his monastery. They that wēt for him, vsed this wile, to get him away: A man that loued the monastery, told him his wife was sicke in Poiters, & desired him to go thither, to visite & heale her. S. Martin vpō this occasion departed from the monastery, & the messengers of the city of Towers, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. Martin was receiued in Towers with great ioy, by all the common people, who said all with one voice; They were now happie, since they had to their father and pastour, so holy and humble a man.

After he was made Bishop, though he changed his estate, yet he altered not his life, for he was as lowely, and was apparailed as meanely as he was before time. He discharged his office and duety to the full: for he was very diligent, in procuring the good of his flock, and in repelling all euill from them. He reproued vice, commended vertue: he preached, he punished, he rewarded, and did not omit any thing, that was conuenient and fit to be done; so that therby he discharged fully his duety toward his neighbour. To discharge his duety toward God, he caused a monastery to be built vpon a craggy mountaine, two miles from the citty, to which place were assembled many religious men, and there he had a cel, into which he withdrew himself oftentimes, to pray, & to liue

in contemplation.

The religious men, who aroſe in ſhort ſpace to the nomber of 80. moued by the example of S. Martin, liued a holy life, in chaſtity, pouerty, obedience and concinuall faſting and prayer, and their habites were made of camells haire. Their diet was very temperate, none drunke wine, except he were ſick, and they went very ſeldome out of their cells. S. Martin had ſome of theſe monkes alwaies in his company; and when he ſtayed any time in the monaſtery, & returned into the city, they that were poſeſſed of the deuill gaue notice therof, by the feare and dread they ſhewed, and by the paine they ſuffered before he entred the towne, and this befell, into what city ſo euer he came.

This holy prelate vſed great diligence, in the extirpation of Idolatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idols of the Gentills, cutting downe, and burning the groues and trees, wherein the deuills gaue oracles and anſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportment and cariage was ſo diſcreet in all his affaires, accompanied with ſome miracle, in the ſight of them that were agrieued at his doings, that ſometimes whole companies fell at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſicke he healed by his prayers: but among others, one was Paulinus, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy Saint did cleanſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this S. Martin (being Biſhop) raiſed to life the sõne of a diſtreſſed poore mother, who finding him in the city of Chartres in the company of many Idolaters, laid before him her dead ſonne, and requeſted him very earneſtly to raiſe him vnto life. The holy Saint made his prayer for him, and he reuiued. This miracle cauſed many of thoſe pagans to come to the faith of Chriſt.

S. Martin (after he was Biſhop) raiſed to life none but this child; and becauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friends; that he was better by two parts, before he was Biſhop, then after, and that his high dignity, had diminiſhed his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is well knowne, that after he was Biſhop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and ſheweth his charity, and humility.

He was Biſhop when he came into Paris, and ſaw at the gate a leprous man ſoe full of ſores and blaines, that the only ſight of him was greeuous, & inſupportable to many; the good Prelate came cloſe to him, and embraced him, & laid his face on the face of the leper, he kiſſed him very charitably, and therwith cured him, and made him whole. This leper (whom the whole citty had

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ſeene) came the day following to the Church, and gaue thanks publiquely vnto God, for the recouery of his health.

He was Biſhop when Sulpitius who wrote his life viſited him: whom he receiued moſt kindly, and gaue him harty thankes that he was come from Toloſe to Towers, only to ſee him. The bleſſed man himſelf waſhed his feet, made him ſit at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtiall loue, and the grauity of his reaſons. This Author ſaid: I neuer ſaw, nor conuerſed with any mortall man furniſhed with ſuch ſcience, witte, and eloquence, and ſuch abundance of pure and chaſt words, as I found in Martin: and it made me more to marueile, for that I know he was vnlettered. The ſome of his ſpeaches, were of the cõtempt of the world; to auoid vice; to loue vertue; and that which he ſaid, he performed alſo indeed. No toung is able to expreſſe that, which I noted to be in this holy Saint, in the time I liued in his company: I neuer ſaw him angry; I neuer ſaw him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute maner: and this was, becauſe, that whatſoeuer befell, he receiued it, as ſent from God.

The auſterities of his faſtings, watchings, continuall wearing of ſackcloth, were things rather to be admired, then imitated. He ſlept continually on the ground: he vſed to eate, and ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with praier. Herin he did as the Smithes do, ſtriking vpon the hote iron, who that they may continue the better, giue now and then, an idle blowe: euen ſo did S. Martin, as for a recreation, praying one while, and reading another. O bleſſed man, in whom was found no guile nor double dealing! he neuer condemned nor iudged any; he neuer rendered euill for euill.

When he was Biſhop, he would reproue men for their offences againſt God, and chaſtiſe them for aggreuances done againſt their neighbour; but he neuer reproued nor chaſtiſed any offence or aggreuance done againſt himſelfe. In his mouth you ſhould haue alwaies the holy name of Ieſus: in his hart was nothing but piety and mercy; and he would perſuade all to make much of that vertue. He gaue an eſpeciall charge vnto his monks to be obedient, ſaying be obediẽt vnto man for the loue of God; ſince the ſame God would be obedient vnto man, for the good of all mankind.

He vſed ſometimes, to ſpeake ſome pleaſant words, by which might be taken ſome ghoſtly profit for the ſoule; as he did one time, when he ſaw a ſheep newly ſhorne. This litle beaſt (ſaid he) hath performed the Euangelicall precept: for ſhe hauing two garments, hath giuen one to them, that had none; and ſo we ought to do. And this the bleſſed ſaint performed alſo not long after: for being ready one day to ſay maſſe, a poore naked mã asked an almes of him. The bleſ-

fed Bishop commaunded the Archdeacon to buy a garment for the pooreman: but the Archdeacon, who had in charge to giue many almes, was slacke, and loth to giue it; wherupon the poore man got vp into the vestry, where S. Martin was; and told him; that the garment was not giuen him, as he had bidden.

The holy saint forthwith pulled of his owne garment, & gaue it to the poore man. The Archdeacon came in then, & told him; that the people staied to heare masse, and thought him long; the blessed man answered, he could not come out, vntill the poore man had his garment giuen him. The Archdeacon replyed; the poore man is gone, I know not whither, and S. Martin said: Bring (I say) the garment, we shall find a poore man to receaue it. The Archdeacon went out in a chafe, and bought a course garment, and of a small price, and cast it before the saint on the ground. He tooke it vp, and put it on, and then he requested himselfe to say masse.

Whe he held vp the B. Sacrament at the eleuation, his armes were left bare, for that the sleeues of the coat were so short, and the sleeues of the Albe were too wide. Some that were in the Church, saw the Angells to couer his armes with plates of gold, which shined very bright. It is said; that hereof cometh the vse, that ouer the priestly garment called the Albe, they put the maniples of silke, or some fine stusse, finer then the Albe is; but all men vse it not so, nor in all countries: for it was so ordeined by some particuler Churches, but not by the Pope in the Church of Rome.

The Angells did discend vnto the place where S. Martin was, yea one day two of his disciples heard him talke in his cell, and knowing that none went in, but himselfe, they intreated him to tell them, with whom he talked; & being importunated by them, he said: I will, vpon condition, that you shall not speak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. Agnes and S. Tecla; and he declared marks of the countenances of our Lady, and the other two saints. Moreouer he told them that sometimes S. Peter and S. Paul had talked with him. This holy saint was slow in resoluing and determining of any waighty matter.

On a time the deuill reproued him, for that he receaued them that commit-mitted heinous sinnes vpon pennance, and among others them, that denied the faith, saying; that God would not pardon them. When S. Martin heard these words, he said with a loud voice. If thou (miserable wretch) hadst sorowe for thy sinne, & done due penance, the mercy of God is so great, that I would obteine pardon of God for thee also. Well, the sanctity of this good prelate, was diuulged euerie daie more and more.

At that time Maximus ruled the west Empire, which he had vsurped vpon two Emperours, murdering Gratian the one, & putting Valentinian the other vnto shamefull flight: who fled vnto the Emperour Theodosius who gouerned

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the Empire in the East. This Theodosius shortlie after returned the same measure vnto Maximus, as he had done vnto Gratian, for he depriued him of his life and regiment both at a time, and restored it vnto Valentinian.

This Maximus had maryed a noble Ladie who was a good Christian, & had a speciall affection vnto S. Martin. She persuaded her husband (keeping their court in Fraunce) to send for S. Martin to come vnto them. Maximus (though he was a tirant) did so: not so much for the loue of his wife, as for to see S. Martin, of whom he had heard great reportes, and vnto whom he bare good affection. It cannot be expressed, how ioyfullie the holie saint was entertained, especiallie by the Empresse, who appointed lodgings for him within her Royall court, where the good prelat treated with the Empresse of manie important matters, aswell bodilie as ghostlie; and she stood at his feete, like as Magdalene did before the feet of Christ, washing them with her teares.

The good Empresse forgot her estate, her riches, her pompe, & her selfe also; yea she was beside herselfe, when she was in contemplation of that holie saint. And he that in his life for the space of 60. years, had neuer permitted any woma to come neere him, could not forbid the Empresse to touch, & to kisse his feet: She also by her many teares obteined of the Emperour and of S. Martin, to dine together at one table, without anie other attendants, but her selfe in person.

When dinner time came, it was a memorable sight to see the diligence, the Empresse vsed to serue the holy man. She couered and furnished the table for him: she placed the stooles: gaue him water for his hands: and then set on the meat, which she had dressed her selfe for him. Whilest the holy saint did eate, she was carefull, that nothing should be wanting. With her owne handes she powred the wine into the cuppe, when she gaue him drinke. And when the holy Saint had done eating, she voided the table, gathered vp the meate that remained: which afterward she eate, thinking it to be more sauorie, then if it had bene drest after the most royall maner she had vsed before time.

Another time the Emperour inuited S. Martin, and made him set at the table, and apointed a religious priest, that came with him, to sit by him, and manie great Lords were sett thereat also. When the holie Saint asked for drinke, the Emperour bid his cuppe should be carried vnto him, thinking, that when he had drunke, he would haue restored it vnto the Emperour: but S. Martin did not so, but gaue it to the priest that sate by him, giuing them to vnderstand, that he was of more excellencie, then the Emperour by reason of priestlie function. And that which others would haue taken as a reproach, the Emperour, and all they that were at the table, commended.

The Emperour Valentinian the second, being restored vnto the Empire after the death of Maximus who put him to flight, did not behaue himselfe so, for S. Martin comming one day to visite the Emperour, who had a wife infected with

the hereſy of Arrius, and therfore an enemy vnto S. Martin, ſhe requeſted the Emperour not to doe him any honour, and he yeelded to her deſire. The bleſſed Prelate came into the roome, where the Emperour was, who ſtirred not from his ſeat. The holy ſaint came neerer vnto him; yet the Emperour ſtirred not, nor made any ſigne of kindnes or curteſy. It was ſurely the will of God, that the ſeat where the Emperour ſat, fell on fier of it ſelfe, and burned and flamed out. When Valentinian felt the fier, he roſe in haſt and ſtumbled, hauing already burned his clothes, and ſcorched his skinne; & conſidering what the cauſe was, he went toward S. Martin, and did vnto him very great reuerence, & before the holy ſaint ſaid any thing, graunted vnto him, whatſoeuer he came to demaund.

Another time S. Martin went to viſit a holy damoſell; and it is good to make memory of her, for the example of others, to the end, they may be aduiſed, that (if they ſhut their gates againſt apparant wicked men) they ſhould not alwaies open their dores vnto them, that ſeeme to be good. There was in a litle village a damoſel, who liued ſecret and priuat, whoſe good report was diuulged through the chiefeſt cities of Fraunce, aſwell for her beauty, as for her vertuous life. Her exerciſe was prayer and contemplation, and ſhe had in her company, other women, good and vertuous liuers, ſo that their houſe ſeemed to be a monaſtery.

S. Martin being told of her, was deſirous to ſee, if the report made, was true: and though he was eſtranged from the conuerſation and viſiting of women, yet one day paſſing neere vnto the village, he deſired to ſee that yong woman. All the people (as the vſe was in all places where the holy man went) came out to meet him, as if he had bene one of the Apoſtles, ſo much they reioyced to ſee him. The holy ſaint turned out of the way, to go to the houſe of that vertuous damoſell; who being certified that S. Martin came to viſit her, and being fully reſolued not to alter her determination, ſhe ſent one of thoſe women, who kept her company, vnto S. Martin to excuſe her, and to alleadge a reaſon, why ſhe came not out to meet him. The bleſſed man accepted it for very good, and aſwell done, and praiſed exceedingly the yong woman, and ſaid; that her vertue ſurpaſſed the report that went of her.

S. Martin being gone vnto another towne, the damoſell ſent vnto him a preſent, which the holy Saint receiued with a cherefull countenance, though it be not knowne that euer he receiued any guift of any woman but that, in all his life: and when he receiued it, he ſaid: It is not fit a prieſt ſhould refuſe the preſent, ſent by a damoſell, that was more vertuous in her life, then many prieſts.

This good paſtour went ſometimes to viſite his dioceſſe: and at one time (among others) he came vnto a ſmall village. Becauſe it was winter, they prepared his lodging in the veſtry of the Church, in which place they made him a bed, and a fire alſo. The holy Saint went to reſt, yet becauſe he was not vſed to ly but on the groũd, the bed was troubleſome vnto him. And being deſirous to

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throw the couerlet of him, by chaunce he caſt it on the fire, & perceiued it not; at laſt he fell a ſleep, and the couerlet began to burne, & ſet fire on the roome. The flame being now gotten to the toppe of the houſe, S. Martin ſtarted vp, and ran to the doore; but he was ſo troubled, that he could not open it. His prieſtes and monkes were without, in great care and grief, for that they knew not how to helpe him, or ſaue the houſe. At laſt the holy Saint determined to fall to his prayer, as the generall remedy in all his daungers, and ſo he did: wherby it came to paſſe, that the fier was extinguiſhed, and he was deliuered from all danger in a moment.

He was often in daungers by ſundry perſecutions of the Arrians, who neuer permitted him to be at repoſe or quiet, as appeared in many Councels, in which the holy Saint was preſent, wherin they out faced, menaced, and vſed reprochfull and opprobrious words of him: yet the holy man preuailed, and continued a conſtant & valiant defender of the Catholique Romane Church, vnto which he was alwaies ſubiect, as an obediet ſonne ought. This good prelat bare ſuch a reuerence to the Church, that he was neuer ſeene to ſit therein; but either did kneele or ſtand on his feet, and being asked the cauſe, he ſaid: know you not, that God is preſent in this place?

Finally, being now old, and tired with theſe conflicts with the deuill, and his miniſters (the fiend oftentimes appearing vnto him, and ſometimes by threats, and other whiles by craft and ſurtlety ſeeking to doe him harme) and the time of his death approaching, which he knowing by reuelation, being at Cadacenſe (a place in his dioces) he aſſembled his diſciples together, and certified them, that the hower of his death drew neere. This newes putting them in great ſorrow, and griefe; they ſaid vnto him: deare father, why wilt thou leaue vs? vnto whom doeſt thou recommend vs? behold the hongry woulfs will aſſaile thy flocke, and there wilbe no meanes to repaire the loſſe, when the ſhepheard is gone: we know thou deſireſt to be with Chriſt, and we know alſo, that thy reward remaineth ſure and certeine in heauen, and that it is not leſſened, though thou ſtay with vs a little ſpace. Haue pitty on vs, that ſhall be left alone, and abandoned.

S. Martin, hearing theſe words, was moued to pitty & compaſſion, and ſhedding teares, his eyes fixed alſo toward heauen, ſaid: Lord, if thy people haue yet need of me, I refuſe not the paine and the trauell, but thy will be done: Thus this glorious father was diſtracted betwene loue and hope, & knew not which to elect. It greued him, to leaue his diſciples: and he was not willing to ſtay any longer, from enioying the preſence of God, vnto whom he remitted all. O man rightly to be called valliant, who was not ouercome by trauell & paine, much leſſe by death: he feared not death, and refuſed not to liue. His feuer increaſed, and his diſciples ſeing his end to approach, and that he lay on the earth and

aſhes,

aſhes, which was his vſuall bed, requeſted him then to permit cheriſhing and comfort to be done to him. And he anſwered. A Chriſtian ſhould not die but on haire cloth and aſhes: then it is more fit that I doe ſo, who am your maſter, and prelate, and am therefore obliged and bound to giue you good example.

Then they requeſted him to turne his head a litle on the one ſide, and not to hold it alwaies vpright, to looke vpward, being ſo painfull: and he ſaid: Let me looke vp toward heauen, ſince that very ſhortly my ſpirit is to go that way, which I behold. When the agony of death came, he ſaw the deuill (the enemy of mankind) and ſaid vnto him: what doeſt thou heere, thou cruell beaſt? Thou ſhalt find in me nothing, for which I ſhalbe damned: and hauing ſaid thus, he rendered his ſpirit to our Lord being 81. yeares old. His bleſſed ſoule was borne into heauen accompanied with many Angells, who made much ioy, and ſong melodiouſly. This muſique was heard by ſundry perſons, that were in places farre diſtant, as of Seuerinus Arch Biſhop of Collen, and by S. Ambroſe Arch-Biſhop of Millan; Who laying of Maſſe, fell a ſleep, from the which, he awaked after three howers; and then ſaid to the ſtanders by: know you, that my brother Martin B. of Towers is departed out of this life, and I haue bene preſent there to bury his body.

S. Martin liued on the earth poore and humble: and entred into heauen rich and with great maieſty. His death was on the 11. day of Nouember (and on the ſame day, the Church celebrateth his feaſt) and it was in the yeare of our Lord 399. in the time of the Emperour Honorius. This holy ſaint did many miracles in his life time, & alſo after his death: Whileſt he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were helpen by his merites and interceſſion. God of his great bounty, and infinit mercy graunt, that we may be in the number of the choſen, to the end we may enioy his glory, in the company of S. Martin. Amen. Many Authors write of S. Martin, beſide Seuerus Sulpitius, as S. Paulinus Biſhop of Nola, Fortunatus the prieſt, Gregory of Towers, Odo the firſt Abbot of Cluny: Hebernus Biſhop of Turin, and many others.

The life of S. Menna, Martyr. Nouemb. 11.

OVr ſauiour Chriſt ſaith vnto his ſeruants in Saint Mathew. When you ſhalbe brought before kings & Iudges, take no thought what you ſhall ſpeak, for at that time you ſhalbe taught how to anſwere. *This ſentence is verefied in a holy ſouldier called Menna, who hauing ſpent his time in the warre, among ſwords and launces, being brought before a tirant, that did examine him of the faith of Chriſt, which he profeſſed, made ſome anſweres, as if he had bene exerciſed in the ſtudie of the holy ſcrip-*

tures,

ures, all the daies of his life. Of this holy Saint, Metaphraſtes writeth as enſueth.

IN the ſecond yeare of Caius Valerius Diocleſianus, and in the firſt yeare of Caius Valerius Maximianus, after the death of Numerianus, who had gouerned the Empire before them, there was raiſed a ſore perſecution againſt the Chriſtians, through all the lands ſubiect to the Empire. Into which were ſent publike proclamations, conteining the will of the Emperours, and the puniſhment that ſhould be inflicted vpon thoſe that diſobeied the ſame.

There was in the citty of Cotticum, which is in the prouince of Phrigia (or in Aſia minor) a preſident called Pirrhus Argiriſcus, who had the gouernement of that prouince, and had alſo authority ouer the men of warre, which were reſidēt in the ſame, as a garriſon for defence therof. Notwithſtanding, they had a generall captaine ouer them, called Firmilianus. Among the ſouldiers there was one in the regiment of Rutilus, called Menna, by nation an Egiptian, & by profeſſion a Chriſtian; whoſe vertue ſhone amōg the reſt, as the ſunne doth aboue the ſtarres. The Emperours edict came vnto this cittie, the tenor wherof was this.

Diocleſian and Maximian Emperours to all their ſubiects ſend greeting. For aſmuch as we acknowledge, to haue receaued many fauours, and graces of the ſoueraigne Gods, for which we thinke our ſelues obliged and bound, to procure all honour & ſeruice, to be done vnto them, and their Temples: We therfore commaund all magiſtrates, and captaines of our Empire, that aſſoone as they haue notice of this our Edict, that they endeauour with all diligence (as a thing that concerneth the ſafetie of our eſtate, and the honor of the Gods our benefactors) that all our ſubiects, aſwell men, as women, of what eſtate or condition ſoeuer they bee, do worſhip and adore them, and do offer ſacrifice, in viſiting often their temples. And thoſe that be diſobedient, & rebellious againſt our commaundements, that they be tormented, in the moſt cruell ſorte, that may be inuented. This was the tenor of the Edict.

Aſſoone as the preſident receaued it, he cauſed it to be proclaimed through al the citty, & other places of his prouince. Commaunding withall, that preſentlie after the proclamation, all men and women ſhould go vnto the Temples, to the end, the diſobedient perſons might be knowne. In moſt places where the proclamation was made, there were great murmurings amongſt the people, for that it was thought both vniuſt, and cruell; yet the greateſt part of the people went (of force) vnto the Temples, to obey the Edict. When the valiant ſouldier Menna vnderſtood herof, he was not able to endure ſo vniuſt, and vnrighteous proceedings; as to haue the veneration & worſhip of the true God Ieſus Chriſt to be aboliſhed; & that inſtead thereof reuerence ſhould be done vnto the fiendes. Becauſe he would be free, and not be partaker of this wicked tranſgreſſion, nor ſo much as ſee it, he departed from the army, and withdrew himſelfe into a

deſert, where he remained fiue yeares, leading a ſolitarie life, in continuall faſting and works of penance, which was as an exerciſe, and an entrance into the warre, and battaile, which he expected ſhortly to make.

At the laſt, inſpired by God, he returned into the citty, vpon a day, which was kept very ſollemne, as the birthdaie of one of their Goddes. The people of the cittie were generallie aſſembled into a Theatre, expecting certaine martiall exerciſes, as Iuſts, and Turneis. And there was alſo the preſident Pirrhus for the ſame purpoſe. S. Menna entred into the middeſt of the ſhow, and with a loud and cleere voice, he reherſed a text out of the Prophet Eſay, which ſaith thus: *I haue bene found of them that ſought me not, and manifeſted to them that asked not after me.* At theſe words, all the ſtanders by, fixed their eies vpon him; and ſeing him to be a rude plaine man, and meanely apparelled, they knew not what to make of his words, nor what he ment by them. The preſident Pirrhus cauſing him to be brought neerer vnto him, demaunded of him, who he was? He aunſwered: I am Menna the ſeruant of Ieſus Chriſt, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger, or a cittizen, that thou ſeekeſt to diſturbe our feſtiuall ſhowes in this manner? what is thy meaning herein? One of them which ſtood by, ſaid vnto Pirrhus: I know the man well. He is a ſouldier of the regiment called Rutilicia, whoſe Coronell is Firmilianus; and it is about fiue yeares, ſince he abandoned the Enſigne, and left the warre. Then ſaid Pirrhus vnto him: Tell me, Art thou a ſouldier as this man ſaith? S. Menna anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, & departed from the warre. What mooued thee ſaid Pirrhus to leaue the warfare? Art thou a Grecian, or a Chriſtian? S. Menna anſwered: I haue bene, I am, and I deſire to be euer a Chriſtian. I left the hoſt, becauſe I would not be partaker of your impieties. So Pirrhus committed him to cloſe priſon.

On the next day giuing audiẽce, he comaunded that Mẽna ſhould be brought before him; & then he ſaid vnto him: Come hither thou preſumptuous fellow, what mooued thee to come into the Theater; and to hinder our feſtiuall daies, which are celebrated in the honor of our Gods? Whence art thou? why diddeſt thou leaue the armie? S. Menna anſwered: I am of Egipt, and becauſe I deſire to fight vnder the banner of Ieſus Chriſt, I forſooke your enemies, which be but feeble, and weake. And where haſt thou bene, ſaid Pirrhus, all this time? Menna anſwered: I had rather liue a ſolitarie life, for the loue of my God in the companie of ſauage and wild beaſtes; then continew with you, that know not the true God, and looſe my ſoule, for it is written, *Lord doe not deſtroy my ſoule with the ſinners, nor my life with the blood thirſtie men.* Softe, not ſo many words ſaid Pirrhus. Offer ſacrifice vnto the Gods, and they will reſtore vnto thee, the honorable offices thou hadſt in the hoſt, and augment the ſame alſo. Menna ſaid: I only

only desire to please the eternall king, and of him to receaue the crowne of immortality. Loose not time in threatning me; for I regard not thy torméts at all: but desire rather to suffer, for the loue of Iesus Christ my Lord, and my God.

The Iudge comaunded: that Menna should be laid flat on the ground, & thē to be beaten with raw sinewes of beastes, vntill he obeied the commaundment of the Emperours. The executioners began to beat him rigorously, and during the torment, a minister of the Idolls laboured by perswasion, to bring him to sacrifice to their Gods. The blessed Martir said to him: Why dost thou perswade me thus? thou counsellor of darknes, and captaine of iniquitie? If I would not do it at the commandment of the Iudge, doest thou thinke that I will do it at thy perswasiō? I giue thee to vnderstād, that I haue on my side Iesus Christ, who (for this which I suffer, and endure for his sake) will giue vnto me, an eternall reward; and vnto you and your Emperours he will giue perpetuall torments, not only for your owne sinnes and Idolatrie, but also, because you do your endeauour, that he should not be loued, nor serued by his owne faithfull seruants. Goe to (said Pirrhus) make ready the other torments, to tame the stubbrone hart of this fellow.

Forthwith was prepared for him the torture with the cord; in the which the holie saint hanging on high, the Iudge said vnto him: Menna, doest thou yet remember thy selfe, and wilt thou yield, or shall we prouide greater torments? The blessed martir answered: very litle is that I haue yet suffred, to that, which my Lord and king deserueth I should suffer for his sake; because he keepeth about me many Angells, that assist & helpe me, encouraging me not to shrink at thy torments. Pirrhus said: Scourge this villaine and rebell, yet more seuerelie; who hauing a king alreadie, saith he hath another, which is not knowne. Then said the saint: Thou indeed doest not know him; for if thou diddest, to haue his loue, thou wouldest forsake thine Emperours, since he can better reward thee, then they can. And who is this great and potent king said Pirrhus? S. Menna answered: This is Iesus Christ, the Sonne of the liuing God, creator of all things: vnto whom, all that is in heauen and earth is subiect.

Then said Pirrhus: Doest thou not know Menna, that to be the only cause, why our Emperours haue comaunded you Christians to be torméted? namely, that you should neither professe Iesus Christ for God, nor adore and worship him. Menna answered: what is that to me? If that be their intention, their power and torments are of no auaile, to make me forsake my deerest Lord God. It is said: *Who shalbe able to separate vs from the loue of Christ? or from his seruice? nor tribulation, nor affliction, nor famine, nor persecution nor dangers*, much lesse the world. Be assured, that whatsoeuer persecution is raised against vs, shall not make vs alter our mindes.

The Iudge commaunded his gashed and wounded body, should be rubbed

ouer, with rough sharp clothes: which paine he tollerated very patiently. Pirrhus remained astonished hereat, and said vnto him: verily Menna, it seemeth thy body, which is thus tormented, is not thine owne, but borrowed of some other. The martyr answered him: I feele not thy torments, because I haue my God by me, who doth helpe and defend me; and vnto those that haue him with them, all things succeed prosperously. Then said Pirrhus: set other burning torches vnto his sides, that we may ouercome this his obstinacy.

The fire was brought, and applied; and although they burned his sides two whole houres together, yet the martir spake not one word. Whereupon Pirrhus said: Doest thou not feele the fire that burneth thee? S. Menna answered: I feele it not; for Christ giueth me strength, who hath said to me in his holy writt. *That if we passe by the fire, the flame shall not burne vs.* He saith also in another place; *that we must not feare them that kill the body, and cannot kill the soule: but him we must feare, that can send both bodie and soule into euerlasting fire.* Then said Pirrhus: How canst thou alleadge these testimonies out of the bookes of thy God, being a souldier? when hadst thou time to read and study them? Then said the blessed martir: The same Iesus Christ our God, said vnto vs: That when we should be brought before kings and Iudges, for the profession of his name, we should not care what to speake, for that he would direct vs what we should answere. Pirrhus said: Tell me Menna, whether your Christ did foretel you, that you should suffer those torments? yes surely (said Menna) for that he, being God, knew right well, all that was to happen in after times.

Well well (said Pirrhus) leaue this vaine talke, made & diuised of thine owne head, and sacrifice vnto the Gods, or I will condemne thee to be consumed with fire. Do thy will, said Menna, for as I haue told thee already, although thou hast power to torment my body, yet hast thou none ouer my soule. The Iudge said: wilt thou haue daies of respitte, to consider of this matter, that thou maist free thy selfe from this thy blindnes and error? The blessed martir made answere: Long since haue I determined & resolued, rather to die, then to deny my Lord Christ. I am a Christian: and therefore expect not, that I will sacrifice vnto the diuells. The Iudge was so wroth with this answere, that he caused calthropes to be set thick on the ground, and the blessed martir to be dragged, and haled ouer them. In this torment the holy saint said: Seeke out other tortures, for these be of too small force to make me worship thy diuells. Pirrhus being now more enraged, said: Beat him with cudgells, and knotted thongs of leather, and buffet him on the face, til he cease to call our Gods, by the names of diuels. But all these things preuailed not, to make the valiant souldier of Christ, shew any signe of feare, or yeelding.

There was present a noble man of the Court, called Eliodorus, who said vnto Pirrhus: my Lord, these Christians be a people which regard no torments, yea death

death is more welcome vnto them then life. Doe not vexe nor trouble thy selfe any more with this man, but giue iudgment of death vpon him (as he hath wel deserued) for that he hath abandoned his captaine, and refused to serue in the warres. Then Pirrhus said vnto Menna: If thou wilt resolue to sacrifice vnto the Gods, I will cause thy captaine to pardon thy former offence, and to giue thee more honorable office, and degres. Menna said: God forbid, that I should desire such offices and honors; I desire to haue them in heauen where true honor is to be had, not those of the world, which be vaine and transitorie. The president seing the constancy of the blessed martir (by the aduise of the other courtiers) condemned him to die, with these wordes: Becausse Menna the souldier doth not obey the proclamation of the Emperours, and becausse he followeth the religion of the Christians, and will not sacrifice vnto our Gods, we commaund; that he be beheaded, that others (by his example) may feare, to comit the like trespasses.

The blessed martyr was led by the officers vnto a place called Potemia, vnto which all the citty was assembled. The holy Saint with a cheerfull countenance (though meanely apparelled as making small account of any worldly thing) went comuning with some of his old acquaintance, as if he had not bene going vnto death. Recomending them vnto God, and taking leaue of them, he lifted his eyes toward heauen, saying: I blesse, and praise thee, ô father eternall, for that thou hast hitherto kept mee, and hast not turned thy face from mee. Thou hast giuen me strength, that I should not loose my soule, with this treacherous and faithles people; but that I might confesse constantly thy blessed name, and thy holy law. I beseech thee through Iesus Christ thy sonne, that thou wilt helpe me, at this houre of death, and deliuer my soule, in granting it victory in this last assault, that it may appeere free before thy iudgment seat, and there worship thee. Saying this, he came to the place of execution; where falling on his knees, and looking toward heauen, the hangman cut of his head.

Then they cast his body into a great fire, but the fire consumed it not, so that some deuout persons tooke it, and buried it in a place conuenient; whither many Christians resorted, crauing mercy at Gods hands, by the praiers and merits of this his faithfull seruant Menna; who was of Egipt, honorablie borne; iust, faithfull, mild, and vertuous, and repleniished with the grace of the Holie Ghost.

He was martired in the citty of Corticum, in the prouince of Phrigia, on the 11. of Nouember, in the yeare of our Lord 301. (Spanish saith 296.) And on the same day, the Church maketh of him a commemoration. The body of this holy Saint, was afterward translated vnto Constantinople.

The life of S. Martin, Pope and Martyr. Nouemb. 12.

THE noble king Dauid would not giue leaue, nor permit one of his ſouldiers, to kill his father in law Saul, when he might eaſily haue done it, and the other well deſerued it, coming to purſue and ſearch him out, with an army, and a full intention to kill him, if he could haue gotten him within his daunger. And though Dauid found him faſt a ſleep in his pauilion, and in like manner, all his guard, who ſhould haue watched in his defence; yet would he not once touch him. The reaſon, which Dauid alleaged, was, becauſe Saul was the anointed of our Lord.

It happened farre otherwiſe vnto the glorious S. Martin Pope and martir: who being anointed and conſecrated, and moreouer the vicar and lieutenant of Chriſt in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, and vſe him villanouſly; as may appeare by his life, collected out of the booke of Popes liues, called the Pontificall, and out of other good Authors.

SAint Martin the firſt Pope of that name, was the ſonne of one Fabritius, and borne in Todi a city in Tuſcane, a very holy man, and vertuous. Aſſoone as he was elected to the gouernement of the Church, he emploied al his vttermoſt diligence and endeuor, to extirpat & roote out ſome hereſies, about the perſon of Ieſus Chriſt, already condemned in former Councells. The man who did bring them againe out of hell (where they had bene a good ſpace buried) into the world, was a Patriarch of Conſtãtinople, called Paulus: who had ſome other Prelats that abetted him, and were wrapped in the ſame error. Theſe wonne the Emperour Conſtans (the ſecond of that name) to be of their ſect and opinion, ſuch ſleights and deuiſes they wrought with him.

The legats of the Pope, who reſided there, certified him of the proceedings of Paulus the Patriarch; The Pope incontinent apointed by his letters what order ſhould be taken therin, and wrote vnto the ſame Paulus louing letters, beſeeching him; not to be ſo determinately ſtubborne in ruinating the peace of the Church, and in patronizing of his errors, ſo many times condemned by the holy prelats in great aſſemblies, and generall Councells.

Paulus being by nature proud and obſtinate, to ſhew what ſmall account he made of the Popes aduertiſements, cauſed an Aultar, which the legats had ſet vp in the Church, founded by Placida (vpon which they ſaid maſſe, after the Roman vſe) to be caſt to the ground, and defaced. The malice of Paulus was ſo much augmented, that becauſe the legats, on the Popes behalfe, required him (when they ſaw his obſtinacy) to amend his fault, and reforme his errors, or els they would proceed againſt him as a contumacious perſon, by the cenſures

sures of the Church, he had meanes to the Emperour to cause the legats to be restrained of their liberty and euill entreated; and afterward he sent them into banishment, into sondry parts of Christendome, which was; as if he had sent trompets, to sound and publish the malignity of the Patriarch, the tiranny of the Emperour, and the misbeliefe of them both, being obstinate in the error, condemned by all the Catholike Church.

When Pope Martin had vnderstanding thereof, he had recourse vnto the ordinary remedies, in the like occasions; and assembled a Councel of 105. Bishops in the Church of S. Saluator, neere vnto S. Iohn Laterane. And the question of the afore mentioned errors, being againe disputed, certain Canons were published, by which, all the ancient heresies, and this also, being lately reuiued, were condemned, and anathematized; and with them Peter, Cyrus, and Sergius their Patriarchs deceased; accursing, detesting, and depriuing Paulus the Patriarch now liuing, & all his followers and adherents, of what state, condition, dignitie, or function so euer; and depriuing them also of all offices, and benefices ecclesiasticall. And to the end, this holy Councell, and all the decrees and Canons of the same, should be diuulged, and published through the world, Pope Martin caused many copies to be sent into most parts thereof.

The Emperour Cõstans vnderstãding, what the Pope had done in the Councell, tooke such indignation therat, that he determined to apprehend (if he did not kill) the Pope, in reuenge of this iniury, as he esteemed it. For this purpose, he sent into Italy (in which, at that time, the Emperours of Constantinople had some cities and countries) one Olimpius, a noble man of his chamber, but an heretike, as he himselfe was, and gaue vnto him the title of Exarch, or Regent, with secret instructions what to do.

Olimpius arriued at Rauenna, which was the ordinary place of residence of the Exarchs, & hauing amassed and gathered huge forces, as he could, went toward Rome, where he endeuored to make a schisme in the Church of God. But not being able to compasse and effect it, because the Bishops of Italy, and the Clergy of the City were of one accord, and held together, in the defence of the faith, and of the Pope: he then diuised meanes to entrap the Pope, and to take him prisoner. But finding it hard to be effected, because he could not get him out of Rome, where he was well beloued, and had many friends: he lastly determined to kill him.

For the effecting of this deuise, he agreed with one of his seruants, an auncient souldier, and told him: he had procured the Pope to say Masse, the day following, in S. Maria Maior, where he would require the Pope, to giue him the B. Sacrament; and as he communicated, this desperate fellow should come neere, and stabbe the Pope with his dagger. The souldier promised so doe. The next day he came, & the Pope said Masse, & Olimpius like another Iudas, came

vp

vp to communicate; yet lingered, til his man came, that should do this treacherous deed. But our B. God altered all this: for he caused the mā to loose his sight, & though he was hard by the Pope, yet he saw him not: which thing he cōfessed many times after with solemne oath. By this meanes this infernal sacriledg was not committed, & the holy Pope escaped free from this trecherous inuention.

Afterwards the Saracens inuaded the Island of Sicily, in the which they made great spoile, and because at that time, it was subiect vnto the Emperour, Olimpius was obliged to go and defend them, and so he did; being first reconciled to the Pope, and making vnto him a relation of the true causes of his coming into Italy. Olimpius fought with the Saracens in a pitch field, & vanquished thē; yet so great was the toile he tooke in the battaile, that a few daies after he deceased.

When the Emperour was aduertised of his death, he sent in his place as Exarch, Theodorus Calliopas, who had bene there before, and had behaued himselfe so well, that he was beloued in Rome and all Italy. Euery one reioiced at his coming; but at the end, euery one was deceiued and deluded: for the Emperour had drawne him vnto his opinion, and had enioyned him; that assoone as he had imprisoned the Pope, he should send him vnto the Emperour with a strong guard. And because he had no assured confidence in him, he ioyned with him in commission (for the affaires and busines with the Pope only) one Paulus Pallurius a seruant of his, of whom he had this opinion; that he would not faile to performe, whatsoeuer he should command him.

Calliopas and his associate arriued at Rauenna, and without long stay, went vnto Rome, where he staied some few daies, treating with the Pope about many and seuerall businesses: but all that he did, was in deceit. The Pope (who was a plaine meaning man) had no conceit of the treachery which Calliopas intended toward him. So that Calliopas one day fained (being in the lodging of S. Lateran) to go and visite the Pope: but in steed thereof, he laid boults on him, and the Pope being vnable to defend him selfe from that violence was put in prison. Calliopas sent him incontinent in bonds vnto Paulus Pellarius, who cōueied him withall speed vnto Rauenna, and from thence to Constantinople.

The wicked Emperour Constans reioyced exceedingly, that he had gotten the Pope into his hands, and endeuoured with flattery and faire promises, to draw the good Pope to fauor his error, but finding him stedfast in his faith, he banished him vnto the city of Chersona, which is in the outmost borders of the sea Euxinus, a very cold country, and almost inhabitable. There the good Pope was so afflicted, and euill entreated; that within few daies, he died very patiently, as a glorious martyr of Iesus Christ.

Pope Martin the first of that name, after the most certain accoūt, died in the yeare of our Lord 654. on the 12. day of Nouember, and on the same day, the Church celebrateth his feast. His body was after this brought to Rome, & buried

ried in a Church dedicated vnto him and S. Silueſter. God did many miracles by the meanes of this Saint, who was his vicar in earth 6. yeares, one moneth and 26. dayes. He gaue holy orders twice in the month of December, in which he ordered 11. Prieſts, 5. Deacons, and 33. Biſhops.

The life of S. Gregorie Thaumaturgus. Nouemb. 17.

HE that beleeueth in me, ſaith Chriſt, ſhall doe the works and miracles that I do, and greater alſo. *This ſentence was moſt plainly verified in S. Gregorie Biſhop of Neocæſarea, which is the ſame, that is now called Trabiſonda. Of him it is written; that by his prayers, he made a huge great rock, as bigge as a hill, to go from one place vnto another. And alſo, that he made a lake, which cauſed diſcord betweene two brethren, to drie vp: and he ſtayed a great riuer, that it ſhould not ouerflow (to hurt the inhabitants) by the bankes thereof.*

We doe not read, that our Sauiour Chriſt did any of theſe thinges. We doubt not but he could haue done them, yet he did them not; that his wordes might be fulfilled, when he ſaid: that his faithfull ſeruants ſhould doe greater miracles (after a certaine manner) then thoſe that he did. And becauſe it was euident in this holie Saint, he had the ſurname of Thaumaturgus (that is, a doer of marueilous things) giuen vnto him. His life was written by S. Gregorie Niſſen in this manner.

SAint Gregory ſurnamed Thaumaturgus, was borne in the citty of Neocęſarea, of honorable parents; and euen from his childhood he ſpent his youth in all vertuous exerciſes. When he grew to more yeares, he gaue himſelfe vnto the ſtudy of philoſophy, by which he came vnto the knowledge, that the adoration vſed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cauſe, that he liſtened willingly vnto the Ghoſpell, & to the faith of Chriſt; for that he perceiued, that the ſame acknowledged one God only. He ſaw alſo, that the thing which the Chriſtian beleeueth although it ſurpaſſe naturall reaſon (ſince a philoſopher cannot attaine by naturall reaſon to ſome things) yet nothing is quite cõtrary vnto the ſame reaſõ: which hapeneth not in any other ſects. Laſtly, being aided by God, he determined to be a Chriſtian; & came vnto Baptiſme, without thoſe things, which other receauing the ſame at his age, do bring with them.

And if vntill that time, he had loued the morall vertues, now he exerciſed himſelfe much more in them, and namely his great chaſtity, which made other yong men of his yeares, to be aſhamed of their lewdnes, and wantonnes. His humility reproued their pride; his mildnes & patience their intemperance, ſo that they enuyed him, and charged him with crimes falſly and ſlanderouſly, to

the end, he ſhould not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman, perſwading her; that at ſuch time as Gregorie was in the companie of philoſophers, and wiſemen, ſhe ſhould complaine of him and ſay: that he had the vſe of her bodie, promiſing her a certaine ſõme of mony; but afterward, that he deceiued her, and gaue her nothing.

S. Gregory was on a time in company with many perſons, who gaue willing eare vnto him, diſputing of certaine ſubtile queſtions, with admirable grace & eloquence; his apparel being comely, but meane, ſuch as he vſed euery day. The lewd woman came in, and made her diſhoneſt, & vntrue complaint; and partly threatned, according to the apointment giuen her. They which were preſent, hearing this, turned from the woman, and fixed their eyes on S. Gregory. Yet knowing right wel that he was cleere from ſuch a matter, and that it was a ſuborned accuſation; they turned back vnto the woman, minding to thruſt her headlong out of dores. But the bleſſed man, without changing his countenãce, or diſauowing the act, calling one of his ſeruants, ſaid vnto him: Giue vnto that woman what ſhe demaũdeth, leaſt ſhe hinder our diſcourſes. The ſeruant asked the woman, what his maſter ought her? and ſhe telling him, he paid it to her.

But God would not permit the chaſtitie of this holy man, to be thus ſtained; and the woman to eſcape without due puniſhment, for ſhe had no ſoone receaued the mony, but the diuell entred, and tooke poſſeſſion of her, tormenting her in ſuch ſort, that euery one perceiued her wickednes. Yet the holy man, was mooued vnto compaſſion, and prayed ſo long, and feruently for her, that the diuell departed, & left her free. The woman being recouered, publiſhed openly her owne iniquitie, and told how ſhe was hyred by thoſe vngracious, and enuious yong men, to do, and ſay, that which ſhe had ſaid, & done. Neuertheleſſe, S. Gregory was better content to be accounted bad, then to be ſo indeed.

He hauing now proffited ſufficiently in humanity, and philoſophy, grew to the ſtudy of the holy ſcripture; hauing for his maſter Origen, a man conformable to his deſire, and moſt renowned through Chriſtendome in thoſe daies, as well in diuinity, as in good and vertuous life. S. Gregory went to find him out, and became his diſciple, remaining in his companie ſo long, as was ſufficient, by reaſon of his aptnes, and quick wit. Then returned he vnto his natiue country, where euery one expected, that he would diſcouer, and lay open, the treaſures, which he had gotten in his ſtudies; that he might reap ſome fruite, with fame, and honor for his long trauells. But he, to auoide worldly glory (taking ſome of his familiar friends in his company) went into a deſert, liuing ſolitarily with them, in continuall pennance, ſpending the greateſt part of his time in prayer, and reading the holy ſcripture.

There was at that time, a holy man called Fedimus, Biſhop of Amaſia, who

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was not only a great ſcholler, but alſo very vertuous. He much deſired, that in the citty of Neocæſarea (the natiue place of Gregory) there ſhould be a Biſhop, that Idolatry (which was ſtrong in that place) might be ouerquelled, and that Chriſtianitie might be augmented; for it was openly ſaid: that in all that cittie, there were but 17. perſons, that profeſſed the faith of Chriſt. This good paſtor thought Gregorie would be a fit man for that place, the fame and report of his learning and life, being ſo diuulged into diuerts partes. He went into the deſert to find him, with intent, to giue him the order of prieſthood, and make him Biſhop of that cittie.

S. Gregory being certified therof, left his habitation, ſhifting from one place to another. Fedimus laboured to find him, ſo that the one ſought him, to make him Biſhop, and the other fled from that high dignitie. At laſt Fedimus being weary with ſeeking him, and they being three daies iourney one from the other, Fedimus lifted vp his face toward heauen & ſaid: O Lord, thou ſeeſt right well, both me and Gregorie: I deſired to haue him preſent, that I might haue laid my hands vpon him, and haue conſecrated him, but let my wordes worke the ſame effect: I conſecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the cittie of Neocæſarea, that he may ſpread the Ghoſpell therein, and in the territorie thereof, that thy faith and ſeruants, may increaſe and multiplie, to the honor and glorie, of thy moſt holie name. Theſe words ſaid Fedimus.

S. Gregory hearing and vnderſtanding of theſe wordes, yealded, and would not reſiſt any longer; ſuppoſing, that if he ſhould ſo do, he ſhould reſiſt the will of God. Then he came vnto Fedimus of himſelfe, and by his preſence were performed all the ceremonies, which in ſuch a caſe are accuſtomed to be done, for the making of a prieſt and Biſhop. S. Gregorie required reſpite for a time, wherin he might beſt exerciſe his office; which being granted, he ſpent certaine daies in praier, deſiring God to inſtruct, & ſhew him, how he ſhould performe his duty.

Whileſt he was in his deuout praiers and contemplation, there appeared vnto him the mother of God, and S. Iohn the Euangeliſt, his eſpeciall aduocats. And, by the apointment of the B. Virgin, S. Iohn gaue him inſtructions, in what manner he ſhould gouerne; and of the miſtery of the holy Trinity, teaching him, what he ſhould ſay, and what definitions, and words he ſhould vſe. They commaunded him to go preſently into the citty, and to begin to preach, and conuert ſoules vnto God. S. Gregorie obeying forthwith, went on his iourney with his familiars and friends, that were in his companie.

As they trauailed, they were benighted, neere vnto a Temple of Apollo, not farre diſtant from the citty, into the which, S. Gregory and his friends entring, he made the ſigne of the Croſſe in the ayre, & forthwith flew away a huge com-

pany of diuells, which inhabited there, and gaue oracles, & anſweres vnto ſuch perſons, as came to make ſacrifice vnto them. Saint Gregory ſpent the greateſt part of the night in praier, & ſinging Hymnes and Pſalmes, ſo that the place, that was before the habitation of diuells, became now the houſe of God.

In the morning, S. Gregory departing to go on his iourney, the miniſters of the Idolls (who had the charge of the Temple) entred thereinto, and making their accuſtomed ſalutatiõs & ſacrifices vnto the Idol; inſteed of anſwere, there was heard yellings, and howlings out of the Temple, and the diuells ſaid: that they could not enter againe into that houſe, becauſe Gregorie had bene within it. Notwithſtanding, the miniſters made ſacrifice vnto them, and vſed certaine ceremonies, to induce them to returne into the Temple: but they bid them not to wearie themſelues, nor to looſe their time, for they could not returne into that place by any meanes. The miniſters were alſo informed, that it was Gregory, and where they ſhould find him. Hauing learned this, they determined to follow him, and found him and his company, as they walked toward the citty.

The miniſters of the Idols, began to threatẽ him, that they would complaine to the magiſtrates of the citty, for that he being a Chriſtian, had entred into a Temple of their Gods, and driuen them from their habitation, ſo making their Oracles to ceaſe. S. Gregory with great mildnes and modeſty ſaid: Be not offended hereat: for I ſerue ſuch a Lord, as I can in his name, caſt out diuells from any place, and make them to returne whither I pleaſe. They meruailing herat, ſaid vnto him: Then make them returne into the Temple, where they were before. Saint Gregory rent a leafe out of a paper booke he had, and wrote theron theſe wordes: Gregory to Satanas, ENTER. This note he gaue vnto the miniſter, who laid it vpon the Altar, and offred ſacrifice, and the diuells gaue anſweres as before time.

The miniſter pondered vpon this, and conſidered: that when Gregory commaunded their Gods, they obeyed him; and that he did it, by his ſeruice vnto one God. Hereupon he reſolued, that this God was very potent and mightie, ſince his ſeruants could do ſuch great things. After this reſolution made, he departed from the Temple to ſeeke out Gregory (who by Gods prouidence had done theſe things, expecting the fruite to come thereof) and found him. He told him what had happened, and beſought him inſtantly, to inſtruct him, what his God was (ſo great and potent) for he would ſerue him, and forſake theſe other Gods, ſo weake, and feeble. S. Gregory preached vnto him Ieſus Chriſt, and hauing giuen him notice of the principall miſteries of our faith, ſaid: we do not prooue theſe things by reaſons, becauſe they ſurmount reaſon, and naturall vnderſtanding, but we confirme them by miracles. This miniſter of the Idolls ſaid: do a miracle in my ſight, that I may beleeue what you haue ſaid, and Baptize me. What miracle would you haue me do (ſaid S. Gregory.) The

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miniſter beholding a huge great ſtone, like a mountaine, ſaid vnto him: make this huge ſtone, to raiſe it ſelfe from this place, and to go into another. S. Gregorie doubted not to do it, and as if the ſtone had bene a reaſonable creature, he commaunded it to go vnto the place the miniſter had apointed. His words being ended, the effect followed. The miniſter remained ſo ſatisfied herewith, that he, his wife and children, ſeruants and friends (vnto whom he related the matter performed by the Saint) were all Baptized.

S. Gregory came into the citty, and lodged in the houſe of a great man called Muſonius. To this houſe reſorted many, vnto whom the holy Saint preached with ſuch feruour, that in a ſhort ſpace there were thouſands of Chriſtians in that citty. In his diſcourſes he gaue content, and delight to all. To the diſcomforted, he vſed ſuch wordes, that they tooke conſolation. He perſwaded the yong men to chaſtity, the old men vnto patience. He exhorted ſeruants to be obedient to their maſters, and aduiſed maſters to be mild and courteous to their ſeruants. He ſaid: rich men ought to be ſtewards, and not maſters of their goodes. To women, children, and all other that came to heare him, he ſpake that which was conuenient; and fitting for their eſtates; reaping daily proffit by his preaching.

There were in that citty many Temples of the Idolls; whereupon, the holie Saint though fit, that there ſhould be one at leaſt built to the honour of our Sauiour Ieſus Chriſt, wherin he might be adored, and ſerued. The charge herof, he gaue vnto the chiefeſt of them that were Baptized, and himſelfe in perſon laid the firſt ſtone in the foundation.

Euſebius Cæſarienſis ſaith: that this holy Saint (by his praiers) made a hill to remooue from one place vnto another, becauſe it hindered the building of the Church. Gregorie of Niſſen doth not ſay thus much, but he ſaith: that in his time, there was a great earthquake in that citty, which threw downe the greater part thereof, but that the church founded by Gregorie Thaumaturgus ſtood firme, & ſtirred not. Great were the miracles that God wrought by the meanes of this bleſſed Saint, and by his preaching the Goſpell, many people were daily conuerted vnto the faith.

Among many other wonders, this of the two brethren is notable. They two deuiding the many poſſeſſions and lands left vnto them by their father, fell at variance about a water, which controuerſie was cauſed by a great lake, in which much fiſh was taken, and each of them deſired, to haue that water for their part. This matter came to that height, that they had aſſembled many people, and intended to end their quarrell by the ſword. The holy Saint came betweene them as vmpire; but ſeeing no meanes to bring them to atonement (they being euen readie to come to handie ſtrokes, hard by the lake, and it was feared much blood would be ſhed; This glorious Saint fell vnto praier, and conti-

newed therein so long, till the water in the lake was dried vp; and the ground thereof was equall with the banckes; so that there remained no signe, either of water, or lake. When the morning came, the two enraged brethren, seing now no cause of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his seruant Gregory.

After this miracle, ensued another. The people dwelling by the bancks of the riuer Lycus (which descendeth from the mountaines of Armenia, and sometimes encreaseth so much, that it ouerfloweth and spoileth the fieldes and villages of the country neere adiacent) hauing knowledge giuen them of S. Gregorie, sent messengers, requesting him, to vouchsafe to come, and giue remedie hereunto: for they were not able, by mans wit, or any strength to restraine it. The holy prelate went thither, and viewed well the place; and considering withall, that it would be inconuenient for them to remoone their dwellings, hauing their houses ready built, and their ground about them; hee tooke his staffe which he vsually carried in his hand, & planted it a pretty distance from the Riuer; on that side, from whence the ouerflowing came, and where the plaine fields were, and many houses of the inhabitants. This holy Saint hauing planted his staffe, went vnto praier, and not long after, the staffe waxed greene, grew, and became a very great tree. Then S. Gregory said: this shalbe the boundes of this floud, and the water shall not passe this marke. This blessed man returned into the cittie, and it was after seene by experience, that when the riuer rose to the highest, assoone as the waters came vnto that tree, they returned back, and ran downe the channell againe, not ouerflowing, as they had done before time. By these, and such like workes, that S. Gregory did, both in the cittie, and in the countrie abroad, the number of the faithfull increased continually, all sortes of people making great account of him, being aduised, and directed by his counsell, in all their important, and waightie affaires.

The cittizens of a citty thereby, sent vnto S. Gregorie, beseeching him to come, and appoint ouer them a prelate. S. Gregory comming thither, and examining some of those that stood for that dignitie, was neither satisfied, nor liked not at all of them. The people with one voyce, said as it were in scorne; If Gregorie like none of these, let him take Alexander the Collier. S. Gregorie hearing these wordes, demanded what that Alexander was, and apointed them to bring him to his lodging. This Alexander was a man of middle age, meanly apparelled, his handes and face being black with coales. Those that brought him laughed, and so did they that were with S. Gregorie, and the Collier him selfe laughed, seing them to laugh at him; being well pleased, to be contemned, and scoffed at by them. S. Gregorie beheld him, not as others did; but thought that vnder that contemptible shew, lay hid things of great valew. He called him aside, and charged him deeplie, to tell him sincerely who he was.

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The collier opened trulie his whole life vnto him, to witt, that he was a philosopher; and that to auoid the vaine-glory of the world, he had taken this course of life; and had made himselfe a collier, not for necessitie, to get his liuing, but for the desire he had to liue chast; for liuing thus (saith he) I haue no mind of any dishonesty, nor any woman will tempt me vnto lewdnes, seing me so black and vnlouely. Moreouer this good collier said: that the greater part of the gaines of his coales, he gaue vnto the poore, fulfilling the counsell of the Gospell.

S. Gregory caused him to be stripped out of his clothes, his hands and face to be washed, and then to be apparelled with the like garments as he wore himselfe. The assembling the people together, he told them: he had now found out, and made choise of such a Bishop as was fit for that place. They with great attention, expecting the person elected by so wise, and holy a man, behold, Alexander the Collier came out, apparailed after the same manner that S. Gregorie was, and accompanied by the same familiers and friends. Those that were present, knew not whether they should laugh, or take it in euill part, that such a one should be giuen them for their Bishop. S. Gregory made a speach vnto them, aduertising them, what a man Alexander was, whom he commaunded to preach in their hearing. The new Bishop obeyed, and preached in such sort, that they all remained no lesse astonied, then satisfied. Thus they being all pleased to haue him for their prelate, Gregory consecrated him Bishop of that cittie; and he discharged his office with great comendation.

After this, the holy man returning vnto his citty, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, fayning himselfe to be dead, and the other wailed, and made great lamentation. The holy saint coming by, demanded of him the cause of his sorrow? The Iew answered: O seruant of God, vouchsafe to help and comfort me: looke with pitty vpon the misery of this my companion, who is fallen dead on a sodaine, and I haue not any thing to wrap him in before he be buried: The good man being mooued to compassion, put off one of his garments (as we may say his rochett) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vsed this deceit toward the holy saint, and had told him that his fellow was dead, came merrily to his companion & said: Come fellow, rise vp now, we haue gotten a good prise: see, we haue gained this good garmēt, and deceiued this man whom the Christians hold to be so wise. But the Iew which lay on the grouud answered not, nor sturred any whit at all. The other spoke louder & said: O how cunningly thou canst counterfaite? but I pray thee rise now, for heere is not any body neere vs. Yet for all this, the Iew lay still, and stirred not. For assoone as the garment of S. Gregorie laie vpon him, and touched him, he was depriued of his life. And so the iest, and scoffe returned,

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and light vpon himselfe in good earnest.

In those times there was raised a most grieuous persecution against the Christians, and the Edicts of the Emperours of Rome were proclaimed, wherin they comaunded: that the Christians should either sacrifice vnto the Idolls, or else, that they should be put vnto most cruell death. These proclamations came vnto Neocęsarea, and S. Gregorie being certified thereof, admonished publikly, and aduised the Christians, to giue place vnto this furie, by departing from the cittie, vntill this tempestuous storme were passed ouer. And himselfe also by diuine inspiration (as afterward appeared) went with one of his disciples (who had bene minister of the Idolls, and was conuerted, and made Deacon by him) vnto a mountaine, and there lay close certaine daies. Other Christians dispersed themselues vnto diuers partes.

It was a lamentable thing, and would haue mooued a stony hart vnto compassion, to see the crueltie that was vsed in Neocæsarea, and the persecution by the pagans; who continually prepared chaines, gallowses, swordes, sauage beastes, & infinite number of other tortures, and all to torment the Christians. You should haue seene the fathers to persecute their sonnes, and the sonnes to persecute their owne fathers. The brother procured the death of the brother, and one friend sought the death of another friend. Some did this vnder shew of religion, others for malice, and most, to make themselues rich with the goods of Christians. For these causes they sought for them, found them out, apprehended them, put them in prison, and at the end, vnto some cruell death.

Notice was giuen (by some informers) that Gregory lay hidden in the mountaine: whereupon officers were sent forthwith to apprehend him, for the iudges thought, that if they put him to death being the chiefe, the inferiour Christians would be discouraged, to make such bold profession of their faith. Saint Gregory (being on the mountaine) comaunded his deacon to make his prayers. So both of them kneeling with their hands lifted vp to heauen, some what distant the one from the other, they besought God, if it were for his seruice, that he would deliuer them from the persecutiō: but if his will was, that they should die for his sake, and loue of his holy Ghospell, they did likewise desire, that his will might be done. The souldiers arriuing at the mountaine, went vp & downe all the hill, searching for them, and returned vnto the Iudge, telling him: that they had found nothing but two trees, somewhat distāt the one from the other. The Iudge knew for certaine, that Gregory was on the mountaine, & therfore he went thither in person alone, finding those that seemed to the souldiers to be trees, to be Gregory and his Deacon at their praiers. When the Iudge saw this wonder, God so touched his hart, that he went vnto S. Gregory, and fell at his feete, confessing Iesus Christ to be the true God. And he that before persecuted them, from thenceforth was one of them that fled from the persecution.

Another

Another time; the holy Saint being in praier, and with ſome of his diſciples (with his deacon) he lifted vp his voice on a ſodaine ſaying theſe words of Dauid: *Bleſſed be our Lord, Who hath not ſuffred vs to be taken in their teeth.* His diſciples asked him why he ſaid theſe wordes? and he anſwered: that in that very inſtant of time, was finiſhed in the citie the martyrdome of a Chriſtian, who had valiantly ouercome his perſecutors, by continuing firme and conſtant in the faith of Chriſt; and ſaid he was called Troadius. The deacon asked leaue of the holy Saint, and went ſecretlie into the cittie, finding all that the bleſſed man had ſaid, to be very true.

The perſecution then ceaſing, S. Gregory returned vnto his Church, and recollected togethe the faithfull beleeuers, that were diſperſed by flight, into ſundry parts, ſetling himſelfe againe, vnto the preaching of the faith. By which meanes, ſome that ſhewed themſelues weake, in the time of perſecution, were reduced againe to a good eſtate, and many Gentiles were baptized. He vſed great diligence, to know them that had bene martyred, & apointed that their feaſts ſhould be kept euery yeare, on the ſame day, on which they had bene put to death.

The good father was now very old, and knowing that his death approached, he deſired to be certified, how many Idolaters and vnbeleeuers remained in that cittie. It was told to him, there was left but 17. that continewed obſtinate in their Idolatrie. I am much agreeued (ſaid the holie Saint) that theſe continew in ſuch error; but yet I yeeld infinite thancks vnto God, becauſe I leaue behind me vnto my ſucceſſor, but ſo many vnbeleeuers in the Biſhoprike, as I found beleeuers when I was conſecrated Biſhop. Then made he his praier for the Catholique Chriſtians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculiar graue of his owne. For I would haue it ſaid of me when I am gone; that I had not in my life time an houſe of mine owne, nor after my death a ſepulcher. This glorious Saint, rendred his ſoule vnto God, on the 17. day of Nouember, and on the ſame day, the Catholique Church celebrateth his feaſt.

His body was buried as he had apointed; all the people making great lamentation, but eſpecially his diſciples, and houſhould ſeruants, for looſing ſo louing a father, and ſo good a maſter; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour Gallien. Nicephorus Calliſtus, writeth the life of this holie ſaint, in the 6. booke, and 17. chapter.

The Dedication of the Church of SS. Peter and Paule. Nou. 18.

THE Wise king Salomon was not content to build a house and Temple for the great God: but hauing finished that Worke, he entended to doe another: Which Was, to build a lodging for his chiefest Queene (among all his other Wiues) Who Was the daughter of king Pharao. In like sort also, our Lord God Would not only haue Churches builded by the Christians, for himselfe to inhabite and dWell, and therin to be honored, and reuerenced; but his pleasure Was, that there should be also others builded for his saints, Whose soules Were his spouses by faith.

For this cause the holy Church of Rome, celebrateth the feast of the building of the Church of our Sauiour, and of the Apostles S. Peter and S. Paule. The Which, I haue gathered out of the lessons of the mattins of this sollemnitie, and out of some particulers, Which are read in the liues of the Popes and Emperours, Which Was in this manner.

IT was a custome in the primitiue Church for the Christians, to assemble together, in priuat and set places, to celebrate the diuine office, to heare masse, to receaue the B. Sacrament, to heare the word of God preached, and to make praier. They were assembled to do these things, especially, in the places where the martirs had bene buried; & among other, one part of the Vatican was highlie regarded, which they called the Confession of S. Peter; for that his B. body had bene in that place enterred, and thither resorted people from all parts of the world, to giue honor and reuerence vnto it.

To that same place came the Emperour Constantin the great 8. daies after he was baptized, where he made his praier, & shed many teares. Then he tooke a mattock and digged vp 12. baskets of earth, which he himselfe caried away in honor of the 12. Apostles, in which place they should build a Church vnto S. Peter the head of them. Hauing thus begun, the worke was continewed & finished, and S. Siluester the Pope consecrated it, on the 18. day of Nouember in the yeare of our Lord 325. euen as he had consecrated the Church of S. Sauiour on the 9. day of the same moneth.

He made there an Altar of stone, and consecrated it, ordeining, that from thenceforth the Altars should be made of stone. The same Emperour Constantin, caused another Church to be builded in the honor of the Apostle S. Paul in the way to Ostia, and enriched the one and the other with reuenewes, and adorned them with vessells and iewells of great value. Great was the feruour and desire this Prince had, to raze to the ground the Temples of the Idolls, through all the world; and to build Churches, to the honor of Christ and his saints: but especially in Rome, where beside the aforenamed, he builded in the field Sessorianum,

rianum, the Church of the holy Crosse, that is so called in Ierusalem, and in the field Veranium, without the walles, he built the Church of S. Laurence, and in the way to Lauicã, he built a church to the holy martirs SS. Peter & Marcellin.

Hitherto we haue seene the occasion of the feast, the Church celebrateth, the which is. The dedication of the Church of the Apostles S. Peter and S. Paul. Now it wilbe good to see the reason, why the Church maketh such account of these holy Apostles, and of all the other martyrs and saints, that it buildeth Churches vnto them, in which the faithfull do assemble, to celebrate their feastes. Moreouer it shalbe good to see, what is the signification of the Vigils and Octaues; and for what cause there is greater feast kept of one saint, more then of another. These may be thought by some, to be but curious questions, yet they may be profitable, and it is very good (in my opinion) that euery Christian should know the reason thereof.

First I say, that the Catholike Church hath had many respects to celebrate the feasts of the saints. One was, for that in the primitiue Church they desiring to extirpate totally the adoration of the Idols (wherin the Painims were drowned) the holy Bishops brought in this vertuous custome of worshipping the holy saints, to the end, the memory of Iupiter, Saturne, Apollo, Venus, Mars, and Diana, and of the other Gods, might be abolished, by substituting in the place of them S. Peter, S. Paul, S. Iames, S. Iohn, S. Stephen, S. Laurence, S. Agnes, S. Agatha, S. Lucia, and the other Saints.

The other reason, that moued the Church was this, that in honoring, and making feasts to the Saints, there is feast made, and honor done vnto God himselfe, that made them Saints.

The Church had also another regard, viz: to satisfy the obligation and duty we all haue and owe vnto the Saints. They reioice in heauen, & make triumph, when we conuert our selues vnto God; and therfore it is reason we should make feast, and reioyce in that day, that they begin to enioy the sight of God in heauen; viz: the day of their death.

Moreouer, the feasts of the Saints are celebrated because of the great need we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him; that he may giue vs perseuerance; that he may deliuer vs from tentations; that he may teach vs to do his will; and that he may giue vs things necessary for the sustenaunce of our life. All these things, and many other such like, God doth giue vs, by the praiers of his Saints. And therefore it is reason, that in some part, we do satisfy our great obligement, that we owe vnto them, by celebrating their feasts.

Another motion the Church hath to celebrate the feasts of the Saints, was for our example, for when we consider, that the Saints were men as we be, formed of flesh and bloud, and subiect vnto the same frailty, and misery of our

natures; yet that they did ſuch famous acts, and heroicall deedes; ſupporting and enduring ſuch outragious paines in their martirdome; ſuch cruell perſecutions, horrible reproches, and laſtly death; by which they came to be ſo honored and rewarded by God in heauen: we alſo moued by their example, ſhould ſtriue to imitate them. To this purpoſe, ſaith S. Auguſtine, they do truly celebrate the feaſt of the martirs, who follow their examples: for he, who doth not follow them in what he can, cannot enioy beatitude in their company. S. Paul ſaith alſo: *If we ſhall be partakers of their troubles and paſsions, we alſo ſhall haue part of their conſolations.*

Concerning the Vigils of Saints, I ſay: that a Vigill properly is not a day of faſting, but of watching. And ſo it was vſed in the feaſts of Ieſus Chriſt, of the B. Virgin, of the Apoſtles, & of ſome other Saints; eſpecially of the patrons of the Church, when al the people, the night before the day of the feaſt, came vnto the Church, and remained there al the night in praier, & other holy exerciſes. This holy and good cuſtome began ſomewhat to be corrupted: for the people, who kept the vigills, if they ſpent a litle time in praier, they ſpent a great deale more in eating and drinking, and ſometime in gaming, lewd talke, and vncomely behauiour: yea, it came to ſuch a paſſe, that many foule aud groſſe abuſes were vſed in the Church. To remedie this miſchiefe, S. Ambroſe (who was enformed therof by S. Monica, the mother of S. Auguſtine, at her being at Millaine) did in his Church, as other Biſhops in their dioceſſes, and the Pope through all Chriſtendome, change the vigils and watchings into faſting, the day before the feſtiuall day, and ſo reteineth the auncient name of vigill ſtill.

The vigill ſignifieth alſo this preſent life: in the which, we muſt be vigilant, and muſt ſupport troubles, as the body doth endure trouble by faſting; that we may haue the feaſt in the next life. But he, that on the contrary ſide will firſt haue the feaſt before the faſt, and wilbe mery and take his pleaſure in the world; let ſuch a one know, that he muſt make a long and greeuous vigill in the other life: for he ſhall abide in hell faſting for euer.

For the Octaues: the Church began to celebrate them in imitation of certain feaſts the Hebrews had, which laſted ſeuen daies, as the Paſcha of the vnleuened bread; the feaſt of Tabernacles; and the Dedication of the Temple. So the Church ordeined, that ſome of her feaſts, which are worthy of all honour and reuerence (as well as they were) ſhould haue Octaues; to the end, the ſolemnity ſhould be greater: and in the office of theſe daies, are many thinges read of thoſe ſolemnities, that the faithfull might heare and conſider the ſame, and take profit thereby.

We read that the Idollaters aſſaulted the Macchabes on the day of the feaſt; and that they, becauſe they would not violat it (for they thought it was a worke to defend themſelues, and ſo a breach of the feaſt, though afterward, they re-

ſolued

ſolued to do otherwiſe) ſuffered themſelues rather to be killed. So do the deuils alſo, they do aſſault the faithfull, eſpecially on the feſtiuall daies, with more and greater tentations, then on the other daies: which is the cauſe, that ſometimes the ſiunes which are comitted on ſuch a feaſt, be more heinous, then the other of all the weeke, coming of frailty. For ſome be ſo fraile and feeble, that aſſoone as tentation commeth, they conſent vnto it, and know not how to reſiſt or withſtand it. Let the tentations be of gaming, murmuring, of loſſe of time, of vnſeemely words, and of ſenſuality, they yeeld ſtreight, and reſiſt them not. Yet there be ſome worſe then theſe, who do ſeeke tentations, and doe not tarry to be tempted by the deuill; for they themſelues ſeeke occaſions to offend God, and eſpecially at thoſe times, when we be moſt obliged to ſerue him: viz, vpon a feaſt day, or with in their Octaues, which were ordeined, that we might haue more time to be emploied in the ſeruice of God, and to ſolemnize them.

The reaſon then, why a greater feaſt is kept on one holy day, then another, and more to one Saint, then to another, is; becauſe, one ſignifieth a more higher miſtery then another. The Reſurrection and Aſcenſion of Chriſt, be two high and principall feaſtes: yet there is greater ſolemnity obſerued on the firſt, then on the ſecond: for the cauſe aboue mentioned. The ſame reaſon is of the Saints. The Catholike Church maketh a greater holy day vnto one Saint, then vnto another, for that the deedes of one, haue bene greater, then of the other: or for that his eſtate and dignity was greater: or els for that he had done more good in the Catholike Church.

And for this reaſon the feaſts of S. Peter, S. Paule, of S. Iohn Baptiſt, of S. Laurence and other like Saints, be higher, and more principall feaſts, then others be, though they which haue the leſſer feaſts, and they who haue the greater, be all in heauen contented, enioying God in his glory, vnto which he bring vs for his great mercy, Amen.

The life of S. Pontianus Pope and Martyr. *Nouemb.* 19.

GOd commaunded Moiſes, that to ſnuffe the lights, that burned in the Temple, vpon a candleſticke, which had ſeuen braunches, he ſhould cauſe to be made ſnuffers of the moſt fine and pureſt gold: Theſe lights be a figure of the prieſtes, who are called light, by Ieſus Chriſt: By the name of ſeuen, is giuen to vnderſtand the ſeuen gifts of the Holie Ghoſt.

Then he commaunding, that the ſnuffers, wherewith they muſt ſnuffe the ſaid lights, ſhould be of gold, would demonſtrate, that vnto them, they ought to beare great reſpect: And that the reprouing and chaſtiſing of them, though they deſerue it, is not graunted vnto euery one, but only to him, that ſhalbe of ſuch perfection, that he is likened vnto the moſt pure gold: And

he that knoweth of himselfe, that he is not gold, but that he hath some defect and imperfection, let him not touch the light: to wit: Let him not murmure, or speake euill of the priests; but leaue the matter to God, or els to his superiors; Who haue the office from God, to reprehend and chastise them. But if they leaue the matter vnto God, the reproofe and punishment will be more seuere: and worthily shall the priests deserue it; if their life be not correspondent vnto the dignity, and function they haue aboue other men.

The holy Pope Pontianus hauing in mind the respect and regard, that ought to be giuen to priests, maketh mention, and giueth many aduises in one of the two epistles he wrote out of his place of exile, vnto all the faithfull. For he was banished into the Island of Sardinia, not for any fault he had committed, but for confessing the faith of Iesus Christ. The life of this holy Saint, was written in this manner, by Damasus, and other Authors.

BY the death of Pope Vrbane the first of that name, there was placed in the seat of S. Peter, Pontianus the sonne of Calphurnius, borne in Rome. He liued peaceably in the Papacy a while; and attended to the gouernement of the Church, to the good contentment of all the Clergy and people. At the end of that time Alexander Seuerus the Emperour, who of his owne nature was milde, and no enemy to the Christians, persuaded by the priests of the Pagan Gods, banished him from Rome, and with him a priest called Phillip, by some martyrologes called Hippolitus. These two were conducted into Sardinia, and commanded, not to depart out of that Iland. In that place the blessed Pope Pontianus, endured very great troubles and afflictions: yet for all that, he forgot not to gouerne his Churches with good and holy aduises and counsells, when he could not do any other thing. In that Island, he wrote two epistles vnto all the faithfull Christians. In the first, he commendeth (as hath bene aboue said) the veneration and reuerence, that ought to be vsed toward priests, in regard of the high misterie they deale in, consecrating by their wordes, and holding in their hands, the most blessed body of Christ our Lord. In the other he exhorteth them all generally, vnto charity and brotherly loue.

Some Authors attribute vnto Pontianus the vse, which is kept in the Church, of singing the psalmes of Dauid, in the office of the Howrs; and that he ordeined, that the priest before he began Masse, should say the psalme, *Iudica me Deus.* But to conclude, the troubles and molestations of the holy Pope were so extreme, which he endured in this banishment, that he died in the same Island of Sardeinia, on the 19. day of Nouember, when he had bene Pope fiue yeares 5. months and 2. daies.

He gaue holy orders twise in the month of December, and ordered 6. Bishops and 5. Deacons. His blessed body was buried in Sardinia: but some yeares after, S. Fabian the Pope caused it to be brought vnto Rome, and buried it in the Churchyard of Callistus among many other martyrs. And because he died in exile

exile through the vexation and trouble he endured, he was accounted among the holy martyrs. His death was in the yeare of our Lord 236. Maximinus being then Emperour of Rome.

The Presentation of our B. Lady. Nouemb. 21.

THe great king Assuerus, hauing depriued Queene Vasthi his wife of the royall crowne; and hauing expulsed her out of his pallace, because she would not obey his commandements; All the princes, and great Lords of his kingdome were assembled, to seeke out another wife for the king; which should not only be equall to Vasthi, but should rather surpasse her, in all fauour and beauty.

For this end, all the choysest damosells were sought out, through the realme: to whom there was appointed a roome by themselues, and an Eunuch called Egeus had the charge of them; who saw them prouided of all things necessary, as well for their dyet, as also for their apparell, and adornements. There wanted no odoures, perfumes, or Iewells, which might aggrandize, and shew forth their beauties. This was done, the more to please king Assuerus, vnto whom they were led one by one, as their turne was: to the end, he might choose one, that liked him best, to be Queene instead of Vasthi.

The prudent, and beautifull Esther being elected out of the rest for that purpose; the day came, that she was to be presented before the king. Assoone as the king saw her, he was so pleased with her fauour, and beautie, that he chose her out from among the rest, for his wife, and Queene; and set the royall crowne on her head: commaunding all his subiects to honor her, and to regard, and esteeme her as their soueraigne Queene and Lady.

This King Assuerus, is a figure of our Lord God: who being offended with mankind, for the first man; many damosells were sought, who were kept inclosed in the Temple of Ierusalem; to the end, his iust indignation might be mitigated, and asswaged. In that place were the damosells furnished of all things necessarie to make their soules faire, and beautifull; by adorning them with vertue, and perfuming them with the holie exercise of prayers, and meditations. Thither was brought the most faire, and prudent Esther: to witt, the soueraigne Queene of the Angells, Mary the virgin, who was elected to be the mother of God; and who pacified, and appeased the wrath of the heauenly father.

This is the solemnitie, which is this day celebrated in the Church; that is to say, when the most blessed virgin was presented in the Temple. There she remained for a time, vntill she was presented to the heauenly Father, who was pleased with her fauour, and beautie, and crowned her Queene of heaue and earth. The eternall Father elected her for his daughter, the Sonne for his mother, and the holy Ghost for his spouse.

This historie is recounted by Symeon Metaphrastes, German Archbishop of Constantinople, George Archbishop of Nicomedia: and the Bishop Lippoman reherseth it in this manner.

The

THe most blessed virgin being come vnto the age of three yeares, her father Ioachim conducted her vnto the Temple of Ierusalem, and there offred her vnto God, leauing her in a colledge of damosells, where they, being most of them of noble blood, were brought vp, and especially the first borne daughters of the royall tribe of Iuda, and of the priestly tribe of Leuy, & there they staied, vntill they came vnto the age to be married. In this meane space, they were continually imployed in holy exercises, as praier and working, spending the time in all vertuous occupation: and to that purpose they had many mistresses, who taught, and instructed them without intermission.

We may very well beleeue, that Anna the propheteſſe (of whom S. Luke the Euangelist maketh mention, that she spake of our Sauiour Iesus, the same day that he was presented in the Temple) we may beleeue I say, that she had friendship and familiaritie with the B. virgin, they liuing both together in the Temple, in that vertuous maner. As also, that her loue was exceeding much towards her, as expecting, that God should woorke the great misterie, and benefit of our redemption by her.

When the glorious virgin was brought into the Temple, shee was placed on the first ascending step of the fifteene, while the offring was prepared, that was to be offred with her. The Priests went to meete her, and the B. infant, leauing the hands of them that brought her thither, and without the helpe of any person, only fauoured, & sustained by the grace of the holy Ghost, began to climb the steppes, and went euen to the Altar, without other helpe, as if she had bene of perfect age, so that the priests of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledge therby, that God begā to shew maruailes, in the childhood of her, that should be his mother.

The litle holy virgin remained in the Temple: and becauſe her capacity and vnderstanding were excellent, she profited exceedingly in such things, as the damosells learned in that place, which was: to read, write, sow, weaue, sing the Himnes of Dauid, and to pray at certaine times, and houres. The blessed virgin surpassed all others in these exercises and in all vertue. In her shone cleerly Charity, deuotion, and all other vertues, which made her beloued of euery one. This B. virgin remaining there, made a vow to obserue virginitie, yet some doctors say: that her vow was conditionall, and not absolute; so that we may prouſly beleeue, that she kneeling on her knees, with her handes, eyes, & hart lifted vp vnto heauen, might say these, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes & bounty, hast created my soule and body: I promise with all integritie (asmuch as is expected of me, and as shall please thy maiestie) to serue thee with them both, to obserue virginity, and neuer to know man carnally, but to apply my selfe wholly lie

lie in thy ſeruice. This we may beleeue to be the vow the holie virgin made.

When (by the prouidence of God) ſhe was eſpouſed vnto the Patriarch Ioſeph, ſhe gaue him notice of the vow ſhe had made; and that her deſire was to obſerue it. He reioyced, & was well content therewith: for that, as it is thought he alſo had made the like vow, though conditionall; in ſuch ſort, that both of them by inſpiration of the holy Ghoſt, had made a like vow of virginity. This noble guift of virginity, was alwaies highly eſteemed, both of God and men; both of beleeuers and vnbeleeuers.

All the time Eue ſtayed in paradiſe, ſhe was a virgin; but aſſoone as ſhe went out, ſhe loſt her virginity. The high prieſt of the Hebrews could not marry one, that was not a virgin: The Gentiles did not permit any woman, that was not a virgin, to inhabite in the Temple of the Goddeſſe Veſta.

If women deſire to keepe this pretious treaſure, it is requiſite that they liue a part from the world, and retired. Dina the daughter of Iacob, by her walking abroad to ſee the country (whereunto ſhe was new come, with her father and brethren) and to ſee the women of that country, loſt both her virginity & honour; and was alſo the cauſe, that all the men of that place loſt their liues. If the mother of God continued withdrawen, and ſhut cloſe vp, let not yong damoſells be grieued to be kept in, and to liue retired. For if they remaine retired, & ſhut vp, they ſhall be out of daunger, and in ſecurity; but if they will walke abroad, gadding, and gaſing, they ſhall incurre great perill and danger, and oftentimes come to reproach, as ſome find by experience, who too late perceaue their error, when there is no remedy. For as S. Ierome ſaith: the loſſe of virginity cannot be recouered; and being once loſt, it is without remedy.

Concerning the feature, and corporall diſpoſition of the B. Virgin, I will ſay that which S. Epiphanius ſaid (as Nicephorus Calliſtus reherſeth it) which doth alſo agree with the image S. Luke painted, who ſaw her, and drew her picture whileſt ſhe liued. The virgin Mary was of a middle ſtature; her collour was of wheat; her face was ſomewhat long; her eyes great, and of a good collour; the eye liddes black; her mouth little; lippes of a liuely collour; her teeth white, and little; her haire yellow; her hands and fingers long; and all her other lineaments well proportioned. She was ſurpaſſing faire and gratious of countenance; her looke was very graue; & her ſpeach delectable. Shee neuer wore any cloth, that had bene died. She couered her forhead ſomewhat with her mantle.

Pope Pius 2. who ſate in S. Peters chaire, in the yeare of our Lord 1461. gaue licence; that the feaſt of the preſentation of the glorious virgin Mary, might be kept on the 21. of Nouember.

The life of S. Cecilie Virg. & Martyr. Nouemb 22.

ONe of the vertuous exercises that the holy matrone Iudith vsed in the seruice of God, and to please him, was: that she wore a course haire-cloth, by which she tamed her flesh, and brought it in subiection. This was the cause that she had the victorie ouer her flesh; and that she liued many yeares, a continent and chast life; and was freed from all danger, and brought home an honorable victorie, at such time as she was in the handes of Holofernes.

We may say the same of the glorious virgin and martyr S. Cecilie: Who amongst many other her pious and vertuous exercises, wore continually a haire-cloth, and she was deliuered from a danger like vnto that of Iudith, for she was preserued a virgin though she were espoused: and brought her husband to be a Christian, and to keepe perpetuall chastitie with her, which both of them obserued during their liues. The life of this holie Saint was written by Simeon Metaphrastes, after this manner.

MAny and great were the graces and fauours that Iesus Christ bestowed vpon men descending from heauen vnto earth; and deliuering them with his owne death from eternall death; ouercoming thereby him, that had power in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good gift vnto them by our blessed Sauiour, followed him.

The first were the Apostles, then the martyrs, confessors, priests, virgins, widowes, and maried people; and those that exercised themselues in all vertuous workes. To conclude, his diuine maiestie: calleth euery one, by the meanes of his Euangelists saying: *Come vnto me, all you that be wearied and afflicted, and I will refresh you. I will lighten the waight, that lyeth so heauy vpon you.*

This comfortable saying was heard by S. Cecilie a virgin of Rome, who was beautifull of body, noble of bloud, and rich in possessions. Shee beleeuing the Gospell, caried it alwaies about her, reading often theron, & praying vnto God continually. Her father had espoused her to a very goodly gentleman of Rome, called Valerian; who being inflamed with the loue of Cecilie, desired much the wedding day. At last the day came, and the glorious virgin, though she were in rich apparrell of silke, and gold, conformable to her owne birth, and the estate of her husbād; yet vnder her said apparrell next to her skinne, she wore a course haire-cloth.

Three daies before the apointed time of the wedding, she fasted, wept, and praied continually, desiring God to preserue her virginitie, for that this mariage was not by her desired; neither should it be by her will, since she had giuen her selfe wholly to Iesus Christ, and offred to him her virginitie. And that her praier

praier might the rather be heard, ſhe deſired the Angells, Apoſtles, Martyrs, virgins, and all the court of heauen, to make interceſſion for her.

The time at laſt being come, that ſhe & Valerian, were to be priuate in their chamber alone, ſhe ſpake to him after this manner: My honorable Lord, and deare loue: I wil diſcouer vnto you a waighty matter; if you wil promiſe to keep it ſecret. Valerian forthwith promiſed, and then Cecilie ſaid vnto him: The ſecret is this: I haue an Angell of God in my companie, who is iealous of me, & guardeth my body very diligently. If he ſee thee ſo hardy, as to come neere, or touch me, with carnall or laſciuious loue, he will chaſtice thee rigorouſly; but if he ſee, that thou loue me with pure & chaſt loue, he will loue thee, as he loueth me, and will beſtow the like pretious fauours, as he beſtoweth on me.

Valerian, hearing theſe words, was ſomewhat troubled, and fearfully ſaid: If thou (my deareſt Cecilie) deſire that I beleeue thy words, let me ſee the Angell: If I ſee him not, I ſhall thincke it is ſome perſon that thou loueſt in diſhoneſt ſort, which is a wrong to me that am thy husband. And if I find it ſo, I will not faile to kill you both. To this S. Cecilie anſwered: If you deſire to ſee the Angell, you muſt be Baptiſed and beleeue in one God, Eternall, and Omnipotent, Creator of heauen and earth. The concluſion of their long ſpeach was: they agreed, that on the next day Valerian ſhould talke with the bleſſed Biſhop Vrban, who at that time ſat in the Chaire of S. Peter: and by him Valerian (being firſt inſtructed in the faith) was Baptiſed.

Then returning home, and coming into the chamber, where Cecilie was, he found her at prayer and an Angell by her, in the ſhape of a beautifull yongman, from whoſe face came a glorious brightnes. The yong man had two garlands in his hand, made of Lillies, and freſh odoriferous Roſes. The one he gaue vnto S. Cecilie, and the other vnto Valerian. When he deliuered them he ſaid: I haue brought theſe garlands for you, wrought with floures gathered in paradiſe; and in ſigne I ſay true, they will continew alwaies freſh, and ſmell verie ſweet; and may not be ſeene, but of them, that endeauour to liue chaſt, as you do. And becauſe thou Valerian, haſt giuen credit vnto thy ſpouſe, and haſt receaued the faith of Chriſt: the ſame Ieſus hath appointed me to tell thee from him, that demaund what thou wilt, and he will grant it vnto thee.

When Valerian heard this, he kneeled on the ground, and rendred thancks vnto God for the great benefit beſtowed on him, and ſaid: I deſire this fauour, that my brother Tiburtius (whom I loue moſt hartelie) may be conuerted vnto the faith. I ſhall not ſhew the loue that I beare him, if I being now deliuered from the blindnes of Idolatrie, wherin I liued, do not helpe to deliuer him alſo out of it, being in my power. To this the Angell anſwered, with a cheerfull coũtenance: Since thou haſt demaunded ſo iuſt a thing, God doth grant it vnto thee. And as Cecilie thy ſpouſe hath bene the meanes of thy ſaluation, ſo ſhall

ſhe alſo be a meanes for thy brother Tiburtius.

All came to paſſe as the Angell ſaid: for Tiburtius comming by hap into the chamber, and feeling a ſweet ſmell of lillies and roſes, and ſeing none, demaunded of them, whence the fragant ſmel came that he felt? Valerian told him: that it came from two garlands which he and Cecilie had on their heads, and had bene brought vnto them from heauen. Valeriã tooke occaſion herupon to giue him knowledge of Ieſus Chriſt, and told him alſo, that he himſelfe was Baptiſed. Then leading his brother Tiburtius to Vrban the Pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befell afterward, that the two bretheren, exerciſing themſelues in good works, & eſpecially in burying the Chriſtians, that were martired; information was giuen of them to a gouernor called Almachius: who impriſoning them, and tormenting them in diuers maners (as is written in their liues on the 14. of Aprill) they were beheaded for the profeſſion of the faith of Chriſt, & S. Cecilie buried their bodies.

After their deaths, the gouernor Almachius entended, to get the goods of the two brethren into his hands; but vnderſtanding that Cecilie had diſtributed thẽ vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namely, that all the goods of the two noble gentlemen Tiburtius, & Valerian, were giuen vnto the poore. The gouernour therfore ſeeking a quarell, and deſiring to be reuenged on her, ſaid in a great rage: I thinke we ſhall haue a Chriſtian of you alſo? but I will haue you to ſacrifice vnto the Gods in my ſight; that I may be witnes, whether you deſerue the ſame puniſhment, that thoſe brethren deſerued, and had.

The officers of the gouernour led her to ſacrifice, to whom ſhe ſaid: Harken to me bretheren. You be the officers of the gouernour, and you thinke it meet, that I ſhould obey his comandement; but I on the other ſide, thinke it very vniuſt in him to comaund me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; and to leaue off to ſacrifice vnto the true God, that is to Ieſus Chriſt. Be aſſured, that I will ſuffer and endure, all the torments that can be inflicted vpon me, and at the end, rather loſe my life, then do his comaundement. The officers made ſhew of pittie and compaſſion toward her, ſeing a damoſell ſo yong, ſo diſcreet, ſo faire, and gratious, readie to abandon and leaue all theſe, yea life and all, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beauty; haue compaſſion on thy ſelfe, and change not all other thy good parts, in theſe tender yeares, for vntimelie death. The holy virgin ſaid vnto them: To change earth for gold, is not to looſe, but to gaine. Or to giue a cottage halfe ruinated, for a houſe built with pearles, and pretious ſtones; or a life repleat with troubles and miſeries, which ſhall quickly end, for a life repleniſhed with riches and treaſure, that ſhal

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endure for euer. Theſe and the like ſpeaches vſed S. Cecilie, and her words were of ſuch force, & wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptiſed by S. Vrban.

The gouernour was aſtonied to heare the holy virgin ſpeake, and viewing her angelike beautie, asked what her name was: for till that time, he knew no other name, but only that ſhe was the wife of Valerian. She told him that her name was Cecilie, and then the gouernour replied: knoweſt thou not that the Emperours of Rome haue comaunded, that the Chriſtiãs either do ſacrifice vnto the Gods, or elſe that they be put to death? I know it right well, ſaid the holie Saint. What wilt thou then do ſaid the gouernour? I determine to die, ſaid ſhe. For it is farre better to die for confeſſing Ieſus Chriſt, then to liue denying him. Conſider (ſaid the gouernour) that it will be beſt for thee, to leaue & forſake this thine opinion, and to ſacrifice vnto our Gods. S. Cecilie ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wilt not beleeue me, touch them with thy hands, or throw them into the fire, and there will come lime from the ſtones, which may ſerue to build with, ſo ſhall there be no deceit in them as there is nowe.

Then ſaid the gouernor: How ſhould I ſuffer thee to ſpeake ſuch words in my preſence? knoweſt thou not that I haue power to giue thee life, or to take it away at my pleaſure? S. Cecilie anſwered: thou thinkeſt my words void of reaſon, and I know thy words to be falſe, and no truth in them. Almachius ſaid: doeſt thou ſay Cecilie that I ſpeake not truth? The holy virgin ſaid: I ſay it, and auouch it, in that thou ſaieſt thou haſt authoritie, to giue and take away my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleere and certaine, thou canſt not. So that I may well call thee the miniſter of death. I wilbe ſuch an officer vnto thee (ſaid Almachius) if thou wilt not ſacrifice.

So when he ſaw ſhe was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, & hauing ſhut her in one of them, being empty and without water, they made a great fire vnder which ſhe burned a whole day & a night. The holy ſaint receaued not any hurt therby, but it ſeemed to her a place rather of pleaſure and refreſhing, then otherwiſe. When Almachius heard therof, he comaunded one to cut off her head in that place. The hangman gaue her three blowes, yet did he not cut off her head altogether, but left it euen as it was hanging by the skinne.

The bleſſed virgin being thus wounded, liued three daies, many Chriſtians coming to viſite her. Among theſe were ſome that had receaued the faith by her meanes, whom ſhe ſeing ſorowfull, comforted. They dried vp the blond that ran from her wound with napkins, & other clothes, with intent, to keepe them as holy reliques.

S. Vrban went also to visite her, & she told him: that she had desired of God to liue three daies, that she might dispose of her goods, and request him to consecrate that house of hers into a Church. When the three daies were ended, this holy virgin, and glorious martyr (being in praier) yeelded her blessed soule vnto God, on the 22. of Nouember.

Her body was buried by Pope Vrban in the Churchyard of Callistus, & her house was consecrated into a Church. In processe of time, Pope Paschalis translated the bodies of of SS. Cecily, Tiburtius, Valerian, and Pope Vrban, into the Church of S. Cecilie. The Catholique Church celebrateth the feast of this holy Saint, on the day of her martyrdome.

At the end of the life of SS. Tiburtius and Valerian, on the 14. of Aprill, is rehersed the saying of Canisius, to wit: that these Saints were martired in the time of Alexander Seuerus, in the yeare of our Lord 225. the same he saith of S. Cecilie also, & because mention is made there of Pope Vrban, the account cometh to be iust at that time. But the Romane Breuiarie of Pius 5. putteth her martirdome about 50. yeeres before, in the times of the Emperours, Marcus Aurelius Antoninus, and Commodus. Her name is in the Canon of the Masse.

The life of S. Clement Pope, and Martyr. Nouemb. 23.

GReat was the fame and credit, which Moises the guide, and captain of the Hebrewes, acquired and got, when the said people being in the desert, and at the point to die for thirst, he, by the apointment of God, strooke a rocke, out of which issued water in abundance, sufficient for them all to drinke, and to be refreshed, and comforted.

No lesse glorious, and worthy of fame, was S. Clement the holy Pope and martyr, who did the like. He liued in a desert, banished thither, with many other Christians, for the profession of the name of Iesus Christ: and they all endured great and extreame thirst, for that, they were to bring their water from a place distant farre from them.

This blessed and holy Saint strooke the earth, in a place where our Sauiour in the figure of a lambe appeared vnto him: and there sprang vp a plentifull fountaine of pure water, with the which all the distressed Christians were recreated, and comforted. The life of this holy Pope was written by Damasus, Simeon Metaphrastes, and other graue Authors, in this manner.

SAint Clement was the sonne of Faustinus, and borne in Rome, in the region called *Celimontana*, where at this present, is the Church of S. Iohn Lateran. This holy Saint did helpe the Apostle S. Paul in his preaching, as he writeth thus: *that thou helpe the persons that trauell with me in the Ghospell, with Clement, and my other coadiutors, whose names are written in the booke of life.* Yet S. Dorotheus Bishop of Tyrus, saith: that Clement, of whom S. Paul speaketh, was Bishop of Caria;

and

and was disciple vnto the same S. Paul; and that he was one of the first, that receiued the faith by his preaching among the Greeks. The most common receaued opinion is, that this Clement (of whom we now treat) was the Pope, and went with S. Paul, for a time: neuertheleſſe, he was after the diſciple of S. Peter.

S. Clement was not only a man of very holy life, but alſo very learned; and wrote many things, which haue bene loſt by antiquity of time. There are extãt yet his fiue epiſtles: the firſt of which is moſt elegant, being all repleat with learning, and a true Apoſtolicall ſpirite: which ſome of the Popes his ſucceſſors do alleage in many places. He wrote likewiſe the Canons of the Apoſtles, and the eight bookes called Apoſtolique Conſtitutions; which ordeine, that in the ſeauen regions of Rome, ſhould be ſeauen Notaries, to write the deedes and martirdomes of the Chriſtians. He commaunded alſo, that vnto them, that were Baptiſed, ſhould be giuen the Sacrament of Confirmation, aſſoone as they had learned the principles of the Chriſtian faith. He alſo ordeined; that the Biſhops Chaire ſhould ſtand in a publique and eminent place.

This holy Saint preached the word of God with ſuch feruour, and ſo great courage, that many Gentills and Pagans were conuerted vnto the faith, and many that were already conuerted, not content with the obſeruation of the precepts of the Goſpell, did keepe alſo and obſerue the counſels thereof. As a holy damoſell did, called Domitilla, who was neere vnto the Emperour Domitian, as daughter to one of his ſiſters, & to Flauius Clemens the Conſull: which holy virgin was by this Pope conſecrated and veiled for a Nunne. He alſo conuerted vnto the faith Theodora the wife of Siſinius, a man great and potent in Rome.

This man deſirous to ſee, what the Chriſtians did in their oratories, where they vſed to pray, and whither his wife vſed to go, went thither one time very ſecretly, but by the permiſſion of God, hee was ſtrooke blind. This blindnes of his body, was an occaſion vnto him, that he recouered the ſight of his ſoule, for the prayer of S. Clement cauſed the recouery of his corporall ſight, & his holy words and admonitions were the cauſe, that he was Baptiſed, and recouered therewith the ſight of his ſoule. Siſinius being Baptiſed, many noble men of Rome moued by his example, receued the faith. So that for this, and many other miracles the holy Pope did, he was much malliced by the miniſters of the Idolls, and other lewed people, whom the diuell vſed, as inſtruments & meanes to diſturbe the increaſe of Chriſtianity, & to diſpatch out of the way Clement, who did him much ſcath and harme. Theſe moued a mutiny & vprore againſt him, though there were ſome, that tooke his part, and defence.

Some accuſed him at the iudgement ſeat of Mamertinus gouernour of the city, and others defended him, ſaying: that Clement did not any euill or hurt to any perſon: but did rather good vnto them, in curing the ſicke, releeuing the neceſſity of the poore; that he quieted controuerſies, and made attonemẽt

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betwene many men. They, that accuſed him, ſaid; he brought in a ſtrange religion, and perſuaded men to adore for God a man, that had bene crucified, and did what he could to annihilate the adoration of the auncient Godds: that he cauſed many maides that they maried not to them, vnto whom they were eſpouſed, making the title of religion, an excuſe and collour for the ſame.

The gouernor of the city hearing all this, cauſed Clement to be brought before him, vnto whom he ſaid: I vnderſtand that thou art borne of an honorable family in this city, and that thou art of the bloud Roial: therfore thou art more obliged, not to tranſgreſſe the cuſtomes and lawes of thy forefathers. Tell me, I pray thee, what ſtrange religion is this, thou preacheſt: and what is that crucified man whom thou wouldeſt haue adored for God, to the notable deſpite, & diſgrace of the knowen Gods, adored by our elders? S. Clement made this aunſwer: Moſt prudent Iudge, I deſire thee not to be ouer ruled by the ſpeeches of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accuſed, I do not with iuſt reaſons defend my ſelfe, then condemne me, without any fauour. Mamertinus ſaid: I will preſent thy cauſe before the Emperour Traiane, where thou maiſt (if thou canſt) excuſe thy ſelfe, and iuſtify thy cauſe, for I will neither condemne thee, nor abſolue thee.

When the Gouernour ſawe time conuenient, he made relation of the mutiney raiſed againſt S. Clement (and what was the cauſe alſo) vnto the Emperour, to the end, he might ſett downe, what ſhould be done therin; the perſon accuſed deſiring to make proofe of his innocency, in ſhowing that the faultes impoſed vpon him, had no ſufficient ground. Traian decreed: that Clement ſhould ſacrifice vnto the Gods, or els be baniſhed into Cherſona.

Mamertinus hauing this direction, laboured all that he could to bring Clement to ſacrifice vnto the Idolls, and he on the other part, endeuored to drawe him to be a Chriſtian, and to let him know, that the baniſhment, which he was to ſuffer for profeſſing Chriſt, ſhould be vnto him pleaſaunt and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy Saint, that Mamertinus yelded, & ſhedding many teares for compaſſion of Clement, and his vexations, ſaid vnto him: The God, whom thou adoreſt, helpe thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a barke, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the cõpany of the bleſſed Pope, who being arriued, and come in ſafety vnto the Iſland, found there more then 2000. Chriſtians, who by the ſentence of the Emperour, had beene condemned to digge ſtones out of the quarries. Theſe holy Cõfeſſors of Chriſt, among their other molleſtations, had one which vexed them much: in that, their labour being verie painfull, yet wanted they water to drinke: and that little which they had, they were compelled to fetch it, two miles off.

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The holy Pope Clement moued vnto cõpaſſion with their intollerable paine and toile, made his praier vnto God, beſeeching him, to haue pitty on his people. His praier being finiſhed, he lifted vp his eies (as Metaphraſtes ſaith) and ſawe vpon a litle hillock a lambe, who held vp his right foote; as though he ſhewed, where the water was. S. Clement was fully perſuaded, that the lambe was Ieſus Chriſt, becauſe none ſaw it, but himſelfe only; ſo he went to that place, and ſaid: *In the name of Ieſus Chriſt digge heere.*

Some began to digge on the one ſide, and ſome on the other, & to caſt vp the earth, not in the place where the lambe ſhewed, but in a place hard by. S. Clement himſelfe tooke a ſpade, and making a litle hoale, where the lambe had ſhowen, there ſprang out incontinent a veine of pure and cleare water, which gaue great conſolation vnto the holy Saint, and to the other Chriſtians, who were much confirmed in their faith, by the ſame. This miracle moued alſo manie of the Painims, to goe and heare his doctrine: by which, they were conuerted vnto the true faith.

Becauſe the number of Catholiks increaſed, & the report of that which happened in the Iſlands was ſo ſpread abroad, that it came to the eares of Traian, he was enraged therat: and ſent thither a gouernour called Anfidianus, who put many of the Chriſtians to death. But when he ſaw they died willingly, for the profeſſion of their faith, he thought the beſt way would be to put Clement only (as their guide) vnto death: whereupon, he cauſed him to be apprehended. When he ſaw him to be firme and ſtable in his faith, he gaue ſentence againſt him, that he ſhould be caried into the maine ſea, and throwne into the ſame, with an anchor tied vnto his neck.

The ſighes, the ſobbes, the lamentable voices of thoſe afflicted Chriſtians, cannot be expreſſed, when they ſaw themſelues depriued of Clement, in whom they found refuge and comfort in their labourſome & diſcomfortable life: hauing him, they thought they had a father, and a maſter: euery one found him to be their faithfull frend, and their louing brother; he made much of them all: he inſtructed them all: he gaue helpe to all, by all the meanes he could.

The Chriſtians being in this tribulation (ſeing then, that if they loſt Clemẽt, they loſt all theſe things) beſought God with great inſtancy, to deliuer him out of that perill and daunger, or els that they might end their liues with him. The holy Pope alſo, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted them, in the beſt maner he could. At the very inſtant, that he was to be caſt into the Sea, the people ſtanding on the ſhore, lifted vp their voices, and cried aloud: Lord Ieſus Chriſt, ſaue him: and the bleſſed Pope ſaid: Eternall father receaue my ſoule. This being ſaid: he was caſt into the ſea, where he ended his life, and all the Chriſtians were very penſiue and ſadde.

Among others, there were two diſciples of the holy Saint, the one called Cor-

nelius, and the other Phæbus, who ſaid to the reſt of the Chriſtians. Bretheren, let vs make our prayers vnto God, and beſeech him through his fauour, to ſhew vnto vs the reliques of this holy Saint. This counſell pleaſed them all very well, and ſo they went vnto praier, and they had not yet finiſhed the ſame, when the ſea began to decreaſe, and to depart away, for the ſpace of three miles from the ſhore, and was ſo firme, that men might paſſe all that way dry foot: where they found a chappel builded, in the middeſt wherof was the body of S. Clement in a ſepulcher: & there was alſo the Ancher, which had bene faſtened vnto his neck.

This miracle did not only happē at that time, but alſo did befal euery yeare, for ſeuen daies continually in that place: beginning on the day of his martyrdome, and enduring for ſixe daies following. Thither reſorted much people from ſundry quarters, to ſee the miraculous ſepulcher of the holy Saint, at the time of the annuall diſcouery, which endured and continued many yeares, as Symeon Metaphraſtes affirmeth, who auerreth, that in his time, viz: about the yeare of our Lord 620. this miracle was ſeene. And it is alſo affirmed by Ephrem B. of Cherſona; Venerable Beda, Gregory B. of Towers, Ado Archbiſhop of Tryers, and Nicephorus Calliſtus, yea all theſe Authors writing the life of S. Clement, make mention of this miracle.

Ephrem B. of Cherſona, and Gregory B. of Towres, report another ſtrange & admirable miracle, as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the bleſſed martir lay, the infant fell faſt a ſleep, and the ſeuen daies being paſſed and expired, the ſea encreaſed and returned to the wonted place in ſuch haſt, that the mother of the child which ſlept, whether fearing the ſpeedy flowing of the water, or els vpon forgetfulnes, ſaued her ſelfe, and left him there behind her. When ſhe was eſcaped all daunger, and the ſea was riſen to the ſhore, remembring then that ſhee had left her litle ſonne behind her, ſhe ſhowed great ſignes of dolour and grief, yet ſhe knew not what to do, but ranne, now hither, now thither by the ſea ſhore, and looked about, that at the leaſt, ſhe might ſee the dead body of her litle infant, but ſhe could not: ſo ſhe returned home to her houſe ſad, penſiue and diſcomfortable, and paſſed all that yeare in continuall lamentation.

When the yearly day of the martirdome of this holy Saint came againe, ſhe made another iourney vnto the ſepulcher: and coming to the ſame, ſhe found her litle ſonne ſleeping ſweetly, euen as ſhe had left him the yeare before. Shee tooke him in her armes, and kiſſed him often, and weeping for ioy and tendernes, asked him, what had become of him, all that yeare: The infant anſwered her; that he knew not, that a yeare was paſſed, for he had ſlept all the while.

Then in the time of Pope Nicholas 1. being in the yeere 860. the body of S. Clement by the ordinance of God (as it may well be beleeued) was taken out of that place in the ſea by a holy man called Cyrullus, & was carried vnto Rome, and

and buried in a Church builded vnto his name. The same Pope caused also another Church to be built in the Island, where the fountain sprang vp, by the praier of S. Clement, and intituled it also to his name.

S. Clement was Pope 9. yeares, 2. months, and 10. daies. He gaue orders twise, in the month of December, and ordered 15. Bishops, 10. priests, and 21. deacons. The Catholike church celebrateth his feast on the day of his martirdom, which was on the 21. of Nouember, in the yeare of our Lord 102. In the time of the Emperour Traian.

The life of S. Felicitas Martyr. Nouemb. 23.

ONe of the affections, which parents ought to conquer, and bring to a meane, is the ouer great fondnesse of loue to their children. For though nature hath engrafted a loue vnto them, and reason teacheth that loue is due to them; yet is it due with such proportion and measure, that the loue of their children, depriue them not of the loue of God, which ought to be prized and preferred aboue all other. Moreouer, they ought to marke well and regard, wherin consisteth the true loue of their children. For many times parents desire and procure for their children the false, fayned, fading goods of this world, with such painfull endeuour, such vnquencheable thirst, that euery thing seemeth to meane and to litle, in respect of that which most they wish them, and faine would haue for them. And herin they bound the limits of their loue; this they prefixe as their only marke: not regarding how to enrich their children with vertues, nor make them worthy of those very goods, which they painfully scrape, and carefully heape vp together for them: litle mindfull of instructing them, how to purchase those euerlastinge vnspeakeable treasures of glorie; in whose comparison al the goods and riches of earth are only shadowed and counterfaite goods.

To teach and instruct parents in this truth, and set before their eyes a rule & patterne of their duety, the holy Church makes this day a commemoration of Holy S. Felicitas. She was a most honourable Matrone of Rome; where being left a widow with seauen sonnes, she liued without blame or reprehension; bending her greatest care and endeauour, to serue her selfe, & make her children serue almightie God. And so much preuailed her good example, and holie education; that Gods loue was so deepelie rooted in their hartes, as to make them holie martirs of his, in the time of the Emperour Antoninus: when before the eyes of their blessed mother, with cruell torments and sundry kinds of death, they bought one euerlasting life: as hath bene said in the month of Iulie. But after those glorious knights of Christ Iesus, the sonnes of blessed Felicitas,

licitas, had manfully fought and wonne the victorie, all the rage and furie of the Emperour was turned against that holy mother; whose woords had encouraged, and giuen her ſonnes weapons to fight the battaile. The Tyraunt therfore comaunded, that ſhe ſhould be caſt into a lothſome priſon, to the end, that ſparing for ſometime her life, he might make her grieue daily more and more for her childrens death. For though ſhe reioyced, as knowing that now they were cittizens of heauen: yet could ſhe not, as a mother, but feele ſome ſorrow, they being loſt to her, although ſhe had gained them to God. There he kept her foure months in priſon, to afflict her, and moleſt her the more: &, at the length, ſeing that ſtill ſhe perſeuered conſtant in the faith of Ieſus Chriſt, he comaunded her to be beheaded. Of this bleſſed mother, the patterne of all Chriſtian mothers, of this martyr, or as S. Gregorie ſaith, more then martyr (for ſhe was eight times martyred, ſeauen in her children, and once in her ſelfe) the ſame S. Gregory hath theſe words: Let vs behold, my brethren and conſider this woeman, and be aſhamed, to ſee her ſo much ſurpaſſe vs. Oftentimes one only word ſaid againſt vs, doth trouble and vexe vs, and make vs breake all our good purpoſes: whereas neither torments, nor death it ſelfe was able to conquer bleſſed Felicitas, nor make her yeeld or giue backe one foote. Wee, with one blaſt of contradiction, are ſtreightwaies diſmaied, and ſhamefully fall: ſhe wrought a way thorough ſteele and flint, to obtaine an euerlaſting crowne. We giue not the leaſt part of our goods to the poore, for the loue of Chriſt; ſhe offered him her fleſh in ſacrifice. Wee, when God calleth backe for our children, which he had giuen vs in loane, waile euerlaſtingly, without comfort: ſhe, bewailed her children, vntill they died for Chriſt; and reioyced when ſhe did behold them dead. And Peter Archbiſhop of Rauenna ſaith: Behold a woman whoſe children liuing, were cauſe of her care; dead, of her ſecuritie; moſt happy ſhe, that now hath as many faire ſhining lights in heauen, as heretofore ſhe had ſonnes on earth! Happy in bringing them into this world; moſt happie in ſending them vp into heauen. She was farre more diligent and induſtrious, when the tyrant commaunded them to be ſlaine, and when ſhe walked amongſt their dead bodies, then when ſhe did rocke them in the cradle, and gaue them milke with her owne breſts: ſhe viewed full well with the eyes of her ſoule, that as many wounds as they receaued, ſo many ſhould be the pretious iewels of their victory; how many their torments, ſo many their rewards; the crueller their combats, the more glorious their crownes; what ſhall I ſay of this valerous woman? only this, that ſhe is no true mother, that loues not her children as this loued hers. Hitherto are the words of S. Peter of Rauenna. The martirdome of S. Felicitas was on the 23. day of Nouember: the yeare of our Lord 175. There is mention made of her in the Roman, and other Martyrologes.

The

The life of S. Chriſogonus Martyr. Nouemb. 24.

GReat was the ioye and content the holy man Ioſeph conceiued, when he was taken out of priſon, in which he had remained a long time, ſuffring therin many troubles and afflictions; eſpecially being, vpon his deliuery out, and made gouernour ouer all the land of Egipt.

No leſſe was the content, and ſpirituall ioye S. Chriſogonus had, when he departed out of priſon, where he had continued two yeares, and had endured the ordinary moleſtations, incident to priſons, though he was not taken out to be a prince on the earth, but to be a glorious and happie Saint in heauen; whether his ſoule preſently aſcended, by meanes of his martirdome. The life of this holy Sainct, was written by Venerable Bede, and by Ado Archbishop of Treuers, in this manner.

SAint Chriſogonus was borne in Rome, of a noble and honorable family: and was in all his cariage, and behauiour, no leſſe worthy, and gracious with all men. He was apprehended by the comaund, and apointment of Diocletian the Emperour, & was kept in priſon two yeeres continually; being there releeued with all things neceſſary, by a vertuous woman (his diſciple) called Anaſtaſia, wife vnto Publius, a man great, and potent in the cittie, but an Idollater. This Publius hauing knowlodge of that, which his wife Anaſtaſia did, ſhutte her vp, and locked her ſtrongly in a chamber of his pallace, ſetting a guard, and watch ouer her, to the end, ſhe ſhould not ſend any helpe, or reliefe vnto Chriſogonus, as alſo, that ſhe ſhould not haue any ſuſtenance for her ſelf, determining, that both the one, and the other of them might die by famine. Nothwithſtanding, the bleſſed woman was ſhut vp in this ſort, yet ſhe found meanes to write a letter vnto Chriſogonus, after this manner.

Vnto the holy confeſſor of Ieſus Chriſt, Chriſogonus, Anaſtaſia ſendeth greeting. Although my father which begot me was an Idollater, yet my mother that bore me (who was called Fauſta) was a Chriſtian, and a vertuous chaſte woman. She inſtructed me in the Chriſtian faith, euer from my childhood; and after her death, I was maried vnto a ſacrilegious and cruell man, whoſe bed and companie I haue oftentimes refuſed, excuſing it with infirmities, which I deſired God to ſend me for that purpoſe. I ſpent the night and the day in prayer, deſiring my ſweet Sauiour, that I might imitate his bleſſed example. This moſt cruell man, after he hath conſumed my patrimonie, amongſt wicked and lewed companie, like vnto himſelfe, hath impriſoned me, as if I were a malefactour, or a deteſtable offender, and forbidden any ſuſtenaunce to be giuen vnto me, that I may periſh, and die for want of food. Although I ſhalbe

glad to looſe my life for Chriſt his ſake, neuertheleſſe, I find great griefe, that my goods be waſted, in ſuch laſciuious ſort, in ſuch lewed company, and in the ſeruice of the falſe Gods. Therfore I beſeech thee, thou ſeruant of Ieſus Chriſt, to pray vnto God Almightie for me, and that he either alter the mind of this my husband, that he may be conuerted; or els, if he continew, and perſeuer in his hardnes of hart, and obſtinacy, that he take him out of this world. And better it ſhalbe for him, to be taken out of this life, then to adde daily ſinne to ſinne, which will put him to double torments in hell. I promiſe and vow vnto almightie God, and to thee his ſeruant, that if euer I get cleere, and freed from this affliction, to ſpend all my time in the ſeruice of my Bleſſed Sauiour Ieſus, as my vſe, and cuſtome was; and in helping and prouiding for thy neceſſities, and to releeue the wants of all other holy confeſſors. Our Lord keepe thee euer, thou B. ſeruant of God. Remember me, and pray for me.

S. Chriſogonus hauing receiued this letter, made his prayers, & oraiſons for Anaſtaſia, & then, together with other confeſſors that were in the ſame priſon, he anſwered her in this manner. Among the tempeſtuous ſtormes of this world, in which at this preſent, thou art enwrapped, be aſſured that thou ſhalt be relieued by Ieſus Chriſt, who will eaſily caſt headlong into the bottomeles pitte, the diuell that doth aſſaile, and torment thee. Haue patience in the middeſt of thy troubles; and put thy truſt in him, for he will deliuer thee. Cry out aloud vnto him. Exalt thy voice with the Prophet, and ſay: *Why art thou ſo ſad o my ſoule? and why art thou ſo diſquieted within me; Truſt in my God ſtill, for I will euer confeſſe that he is my ſaluation, and my God.* Thincke (Lady) that it is his will, to beſtowe on thee, the riches, and treaſures of heauen, ſince he taketh away, & depriueth thee of worldly comforts. Be not too much troubled nor afflicted, for that croſſes, & tribulation lighteth vpō thee, that liueſt vertuouſly. God doth try vs, but doth not deceaue vs. To truſt in man is vaine, and deceitfull, and he that putteth his hope or confidence in him is accurſed, and euer deceiued; but bleſſed is he that putteth his truſt, and affiance in God, who neuer deceaued any.

Continewe in thy vertuous exerciſes: and hope for reſt and quietnes only in God, whoſe comaundements thou keepeſt; when it ſhall beſt pleaſe him (& thou thinckeſt leaſt) he will ſend thee tranquillitie, and a calme time. The darknes ſhall fly away, and the light ſhall appeere; froſt, and pinching cold of the winter ſhall paſſe, and the ioyfull ſweetnes of the ſpring ſhall ſucceed. A quiet and comfortable time ſhall come, that thou maieſt cheriſh & releue thoſe againe, that ſuffer perſecution for the loue and profeſſion of Chriſt; God giuing thee heere meanes, that thou maiſt help other with temporall neceſſities, & receiue thy ſelfe of him euerlaſting rewards. Our Lord be with thee (good lady) & pray for me.

With this Epiſtle S. Anaſtaſia receiued great conſolation, endeauoring to equall,

equall, if not to surpasse thereby, the many complaints she had made, of her hardharted, and cruell husband. Her persecutions encreased still, he giuing to her now, but the fourth part, or one quater of a smalle ordinary loafe. And she thincking verily that her death approached, wrote another letter to S. Chrisogonus after this tenor, and to this effect. To the blessed martir and confessor of Christ Chrisogonus, Anastasia sendeth greeting. The end of my life draweth neere, vouchsafe to remember me, and to pray vnto God to receaue my soule, when it departeth from my body, since for his loue, and the profession of this holie name, I suffer all this torment.

The holy man returned this answere. Chrisogonus to Anastasia. As darknes precedeth and goeth before light, so after infirmity ensueth health, and life cometh after death. Prosperities, and aduersities haue the like, & the same endes: therefore let not the heauy and sorrowfull fall into desperation; nor the happy, & fortunate be proude, or too much puffed vp. Be of good comfort, ô handmaid of Christ: for thy peregrination, which hath beene repleat with tempestuous stormes, shalbe finished with a prosperous and happy conclusion; and thereby thy desires shalbe accomplished, enioying Christ by the palme of Martirdom. The further course, and processe of her greeuous persecutions, may be seene in her life on the 25. day of December.

Of S. Chrisogonus you are to vnderstand, that the Emperour Diocleſiã, being in the cittie of Aquileya, martirizing the Christians, he sent to Rome to haue Chrisogonus brought thither to him; who being come, the Emperour said to him: I will bestow on thee high dignities: I will make thee Prefect of the citty, that thou maist so arise to be Consull. And indeed, such places, & preferments, are fittest for men of noble linage, and such worthy partes as thy selfe hath; but vpon this condition, that thou wilt worship our Gods.

S. Chrisogonus answered: I adore one onely God. With my soule and hart I reuerence him, and with all externall signes and tokens I confesse Iesus Christ, to be the true God. And as for thy Idolls which be habitacles of diuels & fiendes, I detest and accurse them. Diocleſian comaunded that he should be beheaded, & that his body should be cast into the sea; and so it was done. A priest called Zoilus found his body afterward, and buried it honorably. His martirdome was on the day wheron the Church celebrateth his memory, which was on the 24. of Nouember on a Tuesday, in the yeare of our Lord. 302. Diocleſian being Emperour. His name is in the Canon of the masse. Of this holie Saint, wrote Suidas, Ado, venerable Bede, Vsuardus, and the Romane martyrologe.

The

The life of S. Catherine of Alexandria. Nouemb 25.

IN the Booke of Kings, it is ſaid of king Salomon: that he had many Wiues. It Was the Will of God, that the Hebrewes ſhould be increaſed, and therefore it Was tollerated, at that time, for a man to haue more Wiues then one. Salomon tooke beneſit of this leaue that Was giuen, deſiring in this alſo, to ſhew his magnificence and ſtate; and therfore he tooke more Wiues then Dauid his father euer had, or any of the Patriarches before him; ſome of Which had more Wiues then one at once, as Abraham, and Iacob, vnto Whom it Was lawfull in like manner, for the reaſons Which the doctors alleadge. But for that theſe reaſons haue no vſe for our times, it is not lawfull for any now, to haue any more then one Wife. The Wiues Which theſe auncient fathers had, either in the law Written, or in the law of nature, Were called Wiues or Queenes (if their husbands Were Kings) and the other Were called Concubines: and though they Were called ſo, yet Were they as true and lawfull Wiues, as the other, and their matrimonie, as trew and lawfull. The difference betweene the one and the other Was this: firſt in name. For ſome of them Were as miſtreſſes, and comaunded in the houſe; the other, Which Were called Concubines, did giue attendance, and had leſſe authoritie and reputation; Salomon had 300. Concubines and 700. Queenes, or Wiues, call them Which you Will.

Among theſe he had one, Whom he regarded, and eſteemed more then all the reſt, and that Was the daughter of king Pharao; Who as she paſſed all the other in nobilitie, ſo she Was of more excellent beautie, and of more diſcretion then the reſt; and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It may be he did ſo, in reſpect that she Was a Gentile, and an Idolater, and all the other Were of his owne religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he appointed for her. And this is the cauſe, that she is abſolutlie called Queene, and Wife of Salomon.

This hiſtorie fitteth, and agreeth very Well, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon Was the figure of Chriſt, ſo alſo, he had many holy damoſells his ſpouſes; ſome of Which be of leſſe name, and theſe be they Which remaine in this World, in his grace and fauour, doing him ſeruice. Others be of greater name, Which be they Which already raigne in heauen. Therefore the figure of this hiſtorie toucheth both the one, and the other. Among all the Wiues of Salomon, the moſt fauoured Was the daughter of Pharao king of Egipt, Who is a figure of S. Catherine. For as the other Was, ſo she Was alſo of the bloud royall of Alexandria, a citty of Egipt. She Was aduiſed and diſcreet, of excellent beautie: and to conclude, she Was ſuch a one, as may abſolutly be called the ſpouſe of Chriſt.

We read of her, that before she Was Baptiſed, she had a reuelation in a dreame, in Which she ſaW the moſt bleſſed virgin Mary, With her child Ieſus in her armes as a moſt beautifull infant. S. Catherine ſeing this, Was enamored of him: Bleſſed Ieſus hid his face, and she deſirous to behold it, went to and fro, but the infāt made ſignes, as being diſpleaſed that she ſhould

looke on him. The glorious virgin his mother ſaid vnto him: my ſonne, ſeeſt thou not how this yong girle is enamoured of thee? Why wilt thou not ſee her? behold how faire, wiſe, and diſcreet she is. The bleſſed infant replied: you know right well how many damoſells I haue in my pallace more faire and more wiſe then she is; nay, she ſeemeth to me very diſgratious, for that she is not Baptiſed. Ieſus ſaying this, Catherine aroſe, conceiuing the cauſe of her vnworthines to behold the face of Chriſt to be, for that she beleeued not; therefore she determined to be Baptiſed. When she was a Chriſtian, the ſame Ieſus appeared vnto her in the former manner, without any ſigne of diſcontent, in that she beheld him, but he ſhewed himſelfe, and looked vpon her with a gratious countenance. And before his bleſſed mother, the Angels, Saints, and all the court of heauen, he eſpouſed her, and gaue her a ring as vnto his true ſpouſe, when Catherine awaked, she found the ſame ring on her finger.

Theſe things we may pioufly beleeue of this bleſſed Saint, coming in this ſort to be fully the figure of the daughter Pharao, and to be the Queene among the other wiues of Salomon, and to haue a houſe ſeuered from others. So alſo Ieſus our bleſſed Sauiour, gaue vnto her a particuler houſe, beſtowing on her many doctors and learned men, who by her meanes were conuerted vnto the faith of Chriſt, and paſſed before her vnto heauen, by the crowne of martyrdome, to make ready a lodging for her. The life of this glorious Saint, was written by Symeon Metaphraſtes, who ſaith: that Maxentius the Emperour put her to death, and the ſame ſay all thoſe, that make mention of her martirdome. But here hence riſeth a doubt: for Euſebius Cæſarienſis, which was in that time, ſaith: that Maxentius, all the time that he raigned, continued in Rome, vſing great cruelties, vntill the Emperour Conſtantine came againſt him; who was called in by the Romans, being not able to ſupport the ſame Maxentius any longer. He ſtanding to defend himſelfe. was drowned in Tyber, as he went ouer a bridge of boates, which he had made neere vnto Rome, and it is not ſaid of him, that he was euer at Alexandria, where S. Catherine was martired.

Some dilligent, and curious Authors haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, should be Maximinus, and not Maxentius. This may eaſilie happen in writing of latine; for when they would write the proper names, they vſed in auncient times, to ſet the firſt letter, or beginning of their names. And Maxentius and Maximinus hauing the ſame letters at the beginning, it might well come to paſſe, that the name was changed. And ſo much the more likelie, for that, at that time, that Maxentius was in Rome; Maximinus reſided in Alexandria, and other citties of the Eaſt, shewing great cruelties againſt the Chriſtians. This is ſufficient by way of aduiſe: but I will call the tyrant, that martyred her, Maxentius, as the Author that I follow doth. He recounteth her life in this ſort.

AT ſuch time as the Emperor Maxẽtius was monarch of the Romane Empire (being on a time in Alexandria) he ſet out a publicke edict, in fauour of his falſe Gods, and to the greateſt damage he could of the faith, & profeſſion of Chriſt. For therin he commaunded: that euery one ſhould ſacrifice to them,

and thoſe that diſobeied, or denied, ſhould be put to death. People flocked in great numbers to Alexandria, from all parts, to obey the Emperours comaundement; euery one bringing one beaſt or other (according to their abillitie) for the ſacrifice. The beaſtes were of ſuch great number, that the Altars ſmoaked continuallie with the ſacrifices offred vpon them. This was very pleaſing to the Emperour: who yet to encourage others, appointed a ſolemne ſacrifice of 100. Oxen to be made; which being readie to be performed, it hapened. That a yong damoſell of Alexandria, borne of the bloud royall, learned in diuers ſciences, and alſo very beautifull, called Catherine, who acknowledged no other God but Ieſus Chriſt, deſirous to defend the law of her Lord and Sauiour, and greeuing that ſo many people ſhould be drowned in Idollatrie, and eſpeciallie, for that the Emperour cauſed theſe people thus to offend, determined to go ſpeake to him, and to reprooue him; and to preuent (if ſhe could poſſiblie) this miſchiefe, that it might go no further. Departing with this intention from her houſe, well attended by her men ſeruants, and handmaides, ſhe came vnto the Temple, and ſent one to tell the Emperour, that ſhe deſired to ſpeake with him, and he gaue her leaue to come in. S. Catherine came into the Temple, and at her entrance, all the people preſent were amaſed, at her wonderfull and Angelicall beautie, as alſo, for her modeſt, and lowelie behauiour. The Emperour wondred alſo, to ſee a yong maid ſo gratious, and deſired to heare her ſpeake, that he might know the entent of her coming. This tender virgin then, verie modeſtlie, yet with a Chriſtian boldnes ſaid vnto him.

O mightie Emperour, it ſeemes to me that thou ſhouldeſt in thine owne diſcretion, take notice of thine error, and not to ſacrifice in this ſort vnto Idolls, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doſt not know, who they were that thou adoreſt, enquire of thoſe that can certifie thee, who will tell thee; that they were principall men in the world, that for ſome benefits done in the countrie, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memorie might be preſerued, and that others ſeeing them, might be incouraged to do the like deedes, and therby attaine ſuch like honor, and reputation. But the rude and ignorant people began to call them Gods, and to ſacrifice vnto them as Gods, not regarding that they had beene men. And though in ſome reſpect they were rare, and deſerued honour and regard; yet in many other things, they deſerued reproach and infamie, for that they had bene vitious of life, and very wicked. Thou (ô Emperour) oughteſt to draw the people from this their error, and blindnes, and not to perſwade them thus to runne further from the light, to the preiudice of their ſoules. Acknowledge the true God, that created thee, and hath giuen thee the Empire, who being immortall, was made man for our ſake, and of his owne will, did ſubiect himſelfe to die, that we might be deliuered from death which

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our disobedience deserued. This Lord will not know them that know not him, nor suffer them to enter into his kingdome. But those that acknowledge him, he rewardeth and giueth to them euerlasting life.

The Emperour hearing the bold speaches of the virgin, stood still a while, and could not speake a word for anger: considering withall that vnto the reasons the damosell alleadged, answere could hardlie be made, yet he said vnto her: yong girle, we will first end our sacrifice, and then we will make you an answere; withall he commaunded, she should be led vnto his pallace. The sollemnitie of the sacrifices being ended, the Emperour returned vnto his pallace, and causing her to be brought before him, he said vnto her. Tell me yong damosell who thou art? and of the words that thou hast spoken this day? Catherine answered: It is well knowne in this cittie what bloud I am of: my discent being both from Emperours and kings. My name is Catherine: and I haue spent my time in the studie of Rhetorique, Philosophie, and other sciences; but that which I most esteeme and regard is, that I am come to the knowledge of Iesus Christ, true God, and true man; whom I haue taken to my spouse, and he hath said: *I will destroy the wisedome of the wise, and refuse the prudence of the prudent*, for all the wisedome and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whilest Catherine spoke, the Emperour viewed her, and wondered at her rare beauty, her comely feature, and force of her reasons. He thought her not a woman borne on the earth, but did liken her to one of the goddesses, which he, and the other pagans adore. The more he talked with the holy maid, the more he was confounded: for the more strongly she proued and concluded, that his Gods were diuells, and that Iesus Christ was more potent then they, for that the signe of the Crosse made in the ayre, did both feare them, and driue them away. Wherfore he douting to be ouercome by her, and put to reproach, determined to send for wise, and learned orators, to dispute with Catherine, and to conuince her, by their reasons. The Emperour himselfe told the Saint hereof, and in the meane space, caused her to kept in his pallace, vnder a strong guard. This being done, he gathered famous men out of diuers countries: & fifty such were assembled at his pallace.

They vnderstanding the cause, wherefore they were called thither, the chiefe of them said vnto him: Though there be found (o mighty Emperour) women of good intendment, and sharp witt; and though I thinke this woman may be such a one, yet vnto vs hast thou done apparant wrong, since thou makest such account of her, by equalling her vnto vs, and by thinking that her wisedome and learning may be compared with ours. Some of our disciples may dispute with her, though that be also superfluous, and more then needeth, for that she hath not the methode to propound, not order to alleadg, nor to deny nor grāt.

Yea if ſhe ſpeake with a philoſopher that cā diſpute with her, ſhe ſhall not haue a word to ſay, but will preſently ſhew her ignorance, and yeeld.

The Emperour anſwered him: I would not haue you deceiued: I haue ſtudied my ſelfe, though not ſo much as you: and as farre as I can gather, I thinke her worthy to be compared to Plato, or any other famous philoſopher. Be aſſured; that if you ouercome her, you ſhall haue victory, not of a womā, but of another Plato. On the contrary part, if you be ouercome by her, remember, you ſhalbe vanquiſhed of a woman. If this happen, you ſhalbe put to great reproach: but if you ouercome her, you ſhalbe highlie honored, and bountifully rewarded by me.

The day apointed for the diſputation being come, the holy damoſel was called for that purpoſe: but firſt ſhe making her praier vnto Ieſus Chriſt, an Angell appeared, who ſaid vnto her: Feare not thou ſpouſe of Chriſt; for vnto thy humane wiſedome, gotten by ſtudie and paines, ſhalbe adioyned wiſedome infuſed, and ſupernaturall: with which thou ſhalt ouercome thoſe philoſophers, & ſhalt reduce them, and many others to the faith of Chriſt the true God: and iointly with them (though they ſhall ſuffer before thee) thou ſhalt be crowned with the crowne of martirdome. With this the Angell vaniſhed away, and Catherine was led before the Emperour, the great and famous philoſophers of the Gentiles, being on the other ſide againſt her. There reſorted vnto this great meeting, an infinite companie of noblemen, and gentlemen. The philoſopher that was accounted more learned then the reſt, turning toward Catherine (and, as it were in ſcoffing manner, ſaid diſdainfully vnto her:) Art thou ſhee, that with ſaucy and malapert words haſt ſo wronged our Gods? yea, ſaid Catherine, I am euen ſhee: yet I do it not with ſaucie, and malapert words, as thou ſaieſt, but with true and certeine arguments. The philoſopher replied: If thou haſt read the famous poets, thou ſhouldeſt alſo haue noted the ſtatelie, and magnificent names that they attribut vnto them; farre different, and more honorable then thoſe that thou giueſt them.

S. Catherine anſwered: what be thoſe poets, and what be the names they giue vnto thy Gods? The philoſopher ſaid: Homer is one of them, who calleth Iupiter, the moſt glorious, and greateſt. Orpheus alſo, a famous poet, ſpeaking of Apollo, the ſonne of Latona, calleth him potent, that ſeeth and comaundeth mortall men. Theſe be by them honored, and highlie eſteemed, and called Gods: you cannot ſhew me that any of them ſaid, that a crucified man was a God. To this S. Catherine anſwered: It is true, that thoſe poets, that thou haſt named, giue vnto thy Gods names of excellency; yet with all, thou canſt not deny, but many times they lay vpō them moſt hainous crimes, and abhominable deedes. Marke what Homer (cheife of the poets) ſaith of Iupiter. Sometimes he calleth him a lyer, and peruerſe; then a deceiuer, and that the other Gods

haue

haue conſpired to chaine him with fetters; and that if he had not bene certified thereof, he had come into manifeſt daunger. Orpheus alſo (who is the other poet thou haſt named) ſaith of thy Gods: that they know not the troubles, and afflictions of men, and when they do know them, they cannot deliuer them out of them. Sophocles alſo affirmeth; that thoſe that adore and do reuerence to the ſtatues and Idols of many Gods, do euilly, and offend greeuouſly, for ſaith he: there is but one true God (which is none of theſe) who created heauen and earth, and all that is therein.

Where you ſay: that Ieſus Chriſt crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this ſheweth plainlie your ſmall reading. Know therefore, that the Sibills were renowned, for their excellent skill in poetrie, being illuminated by the holy Ghoſt. One of the Sibills wrote long before it came to paſſe; that Ieſus Chriſt ſhould be taken by enuy, & ſlaine by his owne people. That he ſhould riſe againe, and aſcend into heauen, and that he ſhould come at the laſt day, to Iudge the quicke, and the dead. Another Sibill ſaid: Ieſus Chriſt being God, is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibills. The ſame Apollo, not vſing his accuſtomed darke maner of ſpeech, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendor of heauen, he that is God and man, hath ſuffred, not in his diuinitie, but in his body; he hath ſuffred reproaches, and was buried; he hath ſhed many teares from his eyes; he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and died on the Croſſe, was buried; and after aſcended into heauen.

Theſe be the words of Apollo thy God, and by his opinion, thou oughteſt not to adore him, but him whom he calleth God. Theſe and the like were the words of S. Catherine, alleadging the ſayings & ſentences of the philoſophers, and wiſemen, who contemned the Gods of the Gentiles, prouing how contrarie it was to good philoſophie, to ſay there ſhould be many Gods. But yet, if it were poſſible that there ſhould be many, Iupiter, Saturne, Mars, & the others which the Pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had bene good for any reſpect, or had done any notable proffit vnto the people by their induſtry, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and ſuch like, yet in ſome reſpects, they were moſt bad and vitious.

The holy virgin proſecuted her ſpeach, and declared what Ieſus Chriſt preached; of his life, his deedes, his miracles: and ſhewed, how they were all conformable, to the nature of God. This holy Saint ſpake theſe things ſo diſcreetly, & eloquently, and with ſuch feruency of ſpirite, that it was moſt euident and apparant, that it was the worke of God, and that within her was ſomewhat more,

then humane wisedome. And in such sort, that the philosopher which began the disputation, was not only conuinced, but also turned to her side; wherof he gaue plaine proofe by his words.

The Emperour perswaded the other philosophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to dispute with the damosell, but they answered: that it was to no purpose. For now their chief man being vanquished, they were also ouercome. And they confessed withall: that the damosell had said truth, and that themselues till that time, had bene blind worshippers of those for Gods, which were not so indeed; and that there was but one God, to wit, Iesus Christ, whom Catherine confessed, and adored. It cannot be expressed how these words caused the Emperour to storme & rage, which he shewed by this: for without stay, or obseruing any order of law, or course of Iustice, or without any examination, he commaunded, there should be kindled a huge fire, to burne them all to ashes.

The fire being kindled forthwith, the wisemen fell at the feet of S. Catherine, and weeping, besought her, to pray vnto God for them, that he would pardon the sinnes they had committed against him through ignorance; and they said they were prepared, and desirous, to receaue the Sacrament of Baptisme. The glorious Saint reioycing in spirite (as we may well thinke) to haue gained so good a prey, animated them saying: Assure your selues that God will pardon you, since that for his sake, you leaue the earthly king, and loose your owne liues. The fire, which is prepared, shalbe in steed of Baptisme vnto you, & shall cleanse your soules, that they may be forthwith presented vnto God, who will bestow vpon you a reward, for the seruice you now do vnto him. These wordes confirmed the wisemen exceedinglye; and they often making the signe of the Crosse, and naming Iesus Christ, were in this manner cast into the fire, where they yealded their soules vnto God, on the 17. day of Nouember. Some Christians came in the euening, to gather together the reliques of the Saints, and they found their bodies entire, and whole, and not a haire of their heads perished; God suffered this, to shew and manifest the new friendship he had made with them. This strange accident caused many pagans to be conuerted to the faith.

The Emperour was sollicitous what he should do with Catherine: & it came into his head, to deale mildlie, and louinglie with her. He made her great offers and promises, and said vnto her: yong and tender damosell, be content at least to do sacrifice vnto Mercurius, father of the Muses, of whom thou hast receaued thy great wisedome, and vnto whom thou art much bound. If thou do but this, thou shalt remaine in my pallace, and I will haue the same care of thee, as I haue of mine owne daughter. The blessed virgin answered him: loose not time in vsing such flattering, and deceitfull words; those cannot persuade me, for I had

had rather loſe a 1000. liues, then to forſake the profeſſion of Ieſus Chriſt my God, whoſe pleaſure is (without any deſert of mine) to take me for his ſpouſe, and to giue me thoſe Iewells, which he giueth to his beſt beloued, and I hope he will giue me the garment of Martyrdome, which I more eſteeme, then all the purple, and princelie roabes that be.

Aduiſe thy ſelfe (ſaid the Emperour) or I will cloth thee with the purple roabe thou ſpeakeſt of, and I will cauſe thee (though againſt my will) to be put to moſt cruell tormenrs. S. Catherine anſwered: do what pleaſeth thee, for thy torméts, be they neuer ſo cruell, will quickly end, but the reward that I ſhall enioy, ſhall endure for euer. I hope Ieſus Chriſt my ſpouſe will giue me grace, that by my meanes, many of thy houſe and family, ſhall obtaine eternall life, and be ſaued. It pleaſed almightie God to confirme in heauen, the wordes his holie ſeruant ſpoke vpon earth.

The Emperour beginning now to ſhew rigor, and ſeuerity againſt her, cauſed her to be ſtripped naked, which was no ſmall affliction vnto the modeſt virgin (being ſo honeſt, and ſhamefaſt) as to be ſeene naked in the ſight of ſo many people. After ſhe was ſtripped, the Emperour comaunded ſhe ſhould be beaten with all cruelty; and the officers for two houres together, whipped that yong and tender virgin. Her body and fleſh, which before was as white as ſnow, was altred in collour, being black and blew, all bathed in her owne bloud. This did ſo pittie the ſtanders by, that many of them wept aboundantly. The holy damoſell endured this tormét ſo couragiouſly, as though her body had bene made of ſtone, and not of fleſh, yet no man could imagine it, ſeing the bloud run downe in ſtreames ouer all her body. Then the holy ſaint was taken from the torment, and put into a darke dongeon, a watch being ſet, that none ſhould dreſſe her wounds, nor giue her any comfort, yea he forbid alſo, to giue her any meat. The mallice of man is of no force againſt the power of God, as appeareth by this: God prouiding all neceſſarie things for his ſpouſe, by the miniſterie of his faithfull ſeruants the Angells, who not only comforted her, but alſo cured her, and brought her victuals. And for twelue daies that ſhe remained in priſon, a doue prouided her all things neceſſarie.

S. Catherine remaining thus in priſon, the Empreſſe Fauſtina deſired to viſit her, which at the laſt ſhe did, by the meanes of a great captaine of the Emperors called Porphirius. The Empreſſe had heard much of Catherine, & had affection vnto her in her abſence, but when ſhe had ſeene her, and heard her profound ſpeaches, and enioyed her delightfull conuerſation, it came to paſſe that ſhe, Porphirius, and 200. ſouldiers of the Emperours guard, receiued the faith of Chriſt, and were made Chriſtians, with a firme purpoſe to lay downe their liues, for the profeſſion of his name, when occaſion ſerued. The twelue daies being expired, the Emperour cauſed her to be taken out of priſon, for he vnderſtood

ſhe

ſhe was yet aliue, which made him to wonder, both for that ſhe had bene ſo long without meat, as alſo, for that her body was in ſo pittifull eſtate, as the whipping had brought it vnto. He was much aſtonied to ſee her more cheerfull then before; for that in ſtead of beatings, impriſonment, famine, and other afflictions, it ſeemed ſhe had bene in continuall comforts, and cheriſhinges. Vpon which occaſion, the Emperour with a diſſembling and fained ſmile, ſaid vnto her: Trulie, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beautie. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporall beautie, which is ſoone loſt, but eſtimation and account muſt be made of the beautie that laſteth for euer, which the Saints in heauen enioy.

With this there came vnto the Emperour, a gouernor being a conning engineer, but of cruell diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed. I will inuent, and make an engine, wherewith this rebellious damoſell, ſhall either do that which you comaund, or els ſhe ſhall be torne in pieces vnto death. This engine ſhalbe made with foure wheeles, in the which ſhalbe ſawes of Iron, ſharp nailes, and ſharp kniues; the wheeles ſhalbe turned one againſt another, and the ſawes, the kniues, and the nailes ſhall meete; and when they be mooued, they ſhall make ſuch a noiſe, as when ſhe ſeeth them, ſhe ſhall fall downe with feare; and ſo ſhe ſhalbe brought to do your will; but if ſhe be ſtill ſtubborne in her opinion, ſhe ſhall be put betweene the wheeles, and ſhall die a moſt cruell death. This wretched inuention pleaſed the Emperour well, and he commaunded the engine to be made vp within three daies. In that time he laboured to perſwade the holy virgin to leaue her ſtubborneſſe, and not to be ſo obſtinate; but ſeing that he laboured in vaine, and that the engine was now readie, he brought the holy Saint thither, & cauſed the wheeles to be turned in her ſight. She ſhowing no ſigne of feare, he commaunded to tie her to one of the wheeles, to the end, that the other being turned the contrarie way, might rent her body in diuers places, with the ſharp inſtruments.

S. Catherine was tyed to a wheele, and they laid their handes on the other wheele to turne it about; but it fel out farre otherwiſe, then was expected by the curſed wretches: for an Angell of God deſcended from heauen, who brake the bands where with the virgin was tyed, and ſhe fell to the ground, without any hurt. Then the ſame Angell ſtrooke the wheeles, which fell among the Pagans, and killed many of them. Thoſe which eſcaped the daunger by running away, cryed out with a loud voice: *Great is the God of the Chriſtians*. This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to diuiſe new torments for S. Catherine, the Empreſſe his wife came vnto him, and ſharply reprooued him, for his crueltie vſed againſt that holy damoſell, and the other Chriſtians, and told him plainly: that ſhe alſo was a Chriſtian. The Emperour aſtonied, and almoſt madde with anger, to ſee things goe in this manner; in a great

great rage comaunded the Empreſſe ſhould be put to death. And for that Porphirius the captaine ſpoke in her behalfe, & the Emperour vnderſtood he was a Chriſtian, and 200. of his ſouldiers alſo, he gaue charge they ſhould be all put to death; fulfilling herein, that which this holy Saint had ſaid before; namely, that many ſhould be ſaued by her meanes.

As the Empreſſe was led vnto her death, ſhe met S. Catherine on the waie, & they embraced affectionatly, requeſting each other to pray vnto God, which they both promiſed; hoping they ſhould ſhortly meet together in heauen. The Empreſſe was beheaded on the 23. of Nouember, and ſo was Porphirius and his ſouldiers. The Emperour being in a manner beſide himſelfe, to ſee the conſtancie of Catherine, and not knowing what to do more, commaunded to behead her alſo. The holy virgin was led to the place of execution, where was a great concourſe of people, as well men, as women; many of the companie weeping for compaſſion. Before ſhe was beheaded, ſhe prayed vnto God, and yeelded him thancks, for many graces, that ſhe had receiued at his handes; but eſpeciallie for this, which ſhe was at this inſtant to receiue: to wit, the looſing of her life for his ſake, which ſhee tooke, for the greateſt ſigne of his loue toward her that could be.

She beſought him alſo, that after her death, he would not permitt her bodie, to come into the hands of the perfidious infidels, leaſt they might reproach, or abuſe it. Moreouer, ſhe beſought him: that thoſe that in their neceſſitie remembred her, might be deliuered from their afflictions, ſo farre forth as was conuenient for them. This praier being finiſhed, one of the ſouldiers cut off her head, and out of the wound came milke, in ſtead of bloud. Then were Angells ſeene, to lift vp her body from the earth, who caried it in the ayre vnto the mount Sinay, & there the ſame Angels buried it. The Emperour Iuſtinian in proceſſe of time, cauſed a ſumptuous Church to be built in the ſame place, and a monaſtery alſo, in which the holy Saint is honored, and reuerenced.

Her death was on the 25. of Nouember, and on the ſame day the Catholique Church celebrateth her feaſt, with great ſollemnitie, which is done with good reaſon; for God hath three crownes with which he crowneth ſome of the Saintes in heauen. One is of red coullor, which is for the holie martyrs. The ſecond is of skie-coullor, wherewith the preachers be crowned: and the third is white, which is agreable vnto the virgins. It ſeemeth all theſe crownes were due vnto Saint Catherine. For ſhe was a Martyr, and both before, and at the time of her martyrdome, ſhe conuerted many perſons vnto the faith of Chriſt, and ſhe was a virgin alſo. And for that ſhe hath ſuch rare prerogatiues (and beſide, as ſhe ſaid of her ſelfe, that ſhe was the eſpeciall ſpouſe of Chriſt) with great reaſon deſerueth ſhe to be honored, and reuerenced, of all Chriſtians, eſpeciall of ſtudients, who by her meanes doe receaue (as we maie beleeue)

many graces and wisedome also infused by God. This blessed martir and virgin S. Catherine, suffred martirdome, about the yeare of our Lord 310. in the raigne of Maxentius, and Maximianus.

Spanish: the ordinary painting her, with a sword in her hand, & setting her foot vpon the head of an Emperour, denoteth: that she conquered victoriously the tirant that martired her.

The life of S. Peter of Alexandria Bishop and Martyr. Nouemb 26.

THE Prophet Zacharie sawe in a vision, Iesus the high priest sore beaten and wounded, his handes were all bruised and pierced through; and being demaunded who had vsed him so, he made answere; I haue receiued these stripes and woundes, in the house of them that loued me. This is spoken figuratiuely by Iesus Christ, who being of his heauenly Father loued infinitely, yet he willed him, or permitted him to die. This may also very well be said of them, that haue receiued greater fauours and benefits of Almightie God, hauing higher, and more eminent dignities, and functions, as he hath done vnto priests. And if they offend, or transgresse his lawes, he is more displeased at their offences, then he is at the faultes of others. And though he be highly displeased with all sinners, yet he complaineth of them, more then of all others.

This very same befell to S. Peter of Alexandria, who sawe Iesus Christ with a coate, rent, and torne to pieces. He demaunding who had vsed him in that manner? answere was made: Arrius the heretick. The Sonne of God shewed himselfe much displeased, that accursed man had set his toung against his honor, in deprauing, and touching him in his deitie; it being his dutie to defend the same more then others, for that he was a priest.

The life of this holy Bishop and martyr Peter, collected out of Eusebius of Cesaria, venerable Bede, and other Authors of Martyrologes, is in this manner.

SAint Peter of Alexandria was borne in the same citty of Alexandria, & of he tooke his surname. For his great vertue and wisedome, he was elected Bishop, after the death of a holy man called Theonas. And as some authors say, he was the 26. prelate of that citty, after S. Marke the Euangelist. In the persecution of Maximus the Emperour great were the troubles he suffred; in so much as many seing, and beholding his patience, and perseuerance, were stirred vp to imitate him: neither did they quaile in the confession of their faith, but perseuered in the same, euen to the losse of their temporall liues. Although the cruelties, and tiranny of the ministers in the persecution, encreased daily against the Christians, yet the holy Bishop left not off, to looke about, and to prouide for the good, and vtillitie of his Church. And whereas the accursed hereticke Arrius, continued in the sowing of his cockle, and infernall heresie; he not only resisted

reſiſted him; but excomunicated and ſeparated him, from the congregation, and comunion of the faithfull. Hauing done this, he was (by the commaundement of the Emperour) apprehended, & put in priſon. And aſſoone as he knew that he was taken, he ſent a comaund vnto the officers to cut off his head. This ſentence being diuulged through the cittie, it was a thing very remarkable, to ſee all the people runne to the priſon (to defend him from death, aſmuch as lay in their power) ſo great was their loue vnto their Paſtor.

The accurſed Arrius hauing a deſire to be Biſhop after Peter (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto Peter. To that effect he ſpake to many Catholiques, and deſired them to entreat him in the peoples name to abſolue him; and to ſignify vnto him that he was willing, & ready to ſubmit himſelfe to his will, and correction. There were choſen two prieſts (the one called Alexander, the other Achillas) to goe on that Embaſſage or meſſage; who comming to the priſon where Peter was, propounded vnto him the cauſe of their comming.

The holy Biſhop fetching a great ſigh, made them this anſwere: Arrius is already dead in the ſight of God; for that he hath ſo grieuouſlie blaſphemed againſt the diuine eſſence; denying that there is one naturality of all the three perſons. Peter then tooke the two prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath called me to martirdome; and I will ſhew you part of a miſtery reueiled vnto me; and I doe it the rather, for that you two are to ſucceed me in this dignitie, wherein I now am, the one after the other, firſt Achillas, and then Alexander.

I was at my praiers (with great attention) as my cuſtome is; and on a ſodaine, Ieſus Chriſt my Lord and God appeared to me, in the likenes of a little infant. The glory of his face could not be ſeene, ſo great was the ſplendour and brightnes that did proceed from it. He was apparailed with a long garmẽt, which reached downe to the ground, but it was rent, from the toppe to the bottome; and with his two hands he pulled it together, to couer the nakednes of his breaſt, which when I ſaw, I was in a great feare; but after being ſomewhat reuiued, I asked him: O my Lord Ieſu, what is this that I ſee? how pittifully is this your garment torne? And he anſwered me: Thou talkeſt often hereof, but doeſt not endeuour to ſowe it. But know thou, that Arrius hath done this euill vnto me, who ſeeketh to get away my people from me, which be my heritage, and which I haue purchaſed, with the ſhedding of my very deereſt blood. This which thou haſt ſeene, I wiſh thee to ſhew to Achillas and Alexander which are to ſucceede thee, that they may, as thou haſt done, anathematize, and excomunicate him, that his ſoule may be ſaued. This being ſaied, and charging, and enioyning them ſo to do, it being the will of God, he diſmiſſed them, and ſent them away in peace.

And it happened, that people perſeuering, and waiting at the dore of the priſon, for the defence of the life of their Paſtor, to auoid a tumult and the effuſion of blood, the tirannous miniſters of the Emperour gaue direction & order; that in the night, the officers ſhould make a breach through the back ſide of the priſon, and take out of the ſame, the holy Biſhop Peter, and to lead him to the place where S. Marke had before time bene martyred; and euen thus the cruell officers did, and there beheaded him. His body was buried in the ſame cittie of Alexandria, by the Chriſtians. This was on a wedenſday, being the 26. of Nouember, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. Maximinus being Emperour. Of this holy Saint maketh mention the Councell of Epheſus, and the ſeuenth generall Sinode. S. Gregory Nazianzene. Euſebius in his 8. booke 14. chapter and 9. booke, 6. chapter Nicephorus. The Tripartite hiſtorie. Vſuardus. Venerable Bede, and Ado.

The life of S. Saturnine Martyr. Nouemb. 29.

OVr firſt father Adam hauing offended Almightie God, in breaking his comandment, God enioyned him in penance for his ſinne to digge, and till the ground. Hereof it cometh, that all men being partakers of his ſinne (for as S. Paul ſaith, all ſinned in him) be alſo partakers of his penance, and punishment. So it befell to S. Saturnine that glorious martyr, who being old, was condemned by the Emperour Maximian, to labour about the building of certaine Thermi, or hote bathes, by carying ſand, morter, and ſtones, from one place to another; though the cauſe why he ſuffred this ſlauery, and drudgery, was, not for any ſinne he had comitted, but only for that he was a Chriſtian, which this tirant held, and accounted to be the moſt heinous offence of all other; and therefore he laid on him theſe grieuous afflictions. The life of this holy holy martyr, with the life of S. Marcellus the Pope, was written by the notaries of the Romaine Church, and is reherſed by Laurence Surius, in this manner.

THe Emperour Maximian returning from Africa to Rome, and being deſirous to pleaſe Diocleſian, that had aduanced him to high eſtate, and made him his partner in the Empire; and knowing that Diocleſian had comaunded certaine artificiall hote Bathes to be made; was very dilligent to further, & haſten the workes, for which cauſe he comaunded all them, that were conuicted of any grieuous or heinous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worke and labour about that building vnder a ſaffeguard and watch, hauing many ouerſeers, and maſters ouer them.

Among other that were condēned to this ſlauery, an honorable old man called Saturnine was one. His worke was to digge ſand, and to carry it from one place to another; and for that through his weakenes, and debillitie of age, he fainted,

fainted, and tired oftentimes, and was not able to doe his taske, as the ouerſeers of the worke required, they often rated, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger; and eſpecially by one Siſinnius, who carried thoſe burdens that were apointed for himſelfe, & moſt of thoſe that belonged to Saturnine; and that ſo cheerfully, that they went ſinging Himnes and Pſalmes in the praiſe of Ieſus Chriſt.

The ſurueiors of the work wondering at the ſame, acquainted a Tribune called Spurius therewith, and he certified the Emperor Maximian therof, who comaunded they ſhould be brought to his preſence. They being before him, he ſaid to Siſinnius: What is your name? Siſinnius anſwered: I am a ſinner, and a ſeruant of the ſeruants of Ieſus Chriſt, and I am called Siſinnius.

The Emperor ſaid vnto him: what verſes be thoſe that yon ſing as you work? Siſinnius anſwered: If thou didſt vnderſtand them, or hadſt notice of them, thou ſhouldeſt alſo know thy Creator. Who is my Creator (ſaid Maximian) but the inuincible Hercules? To vs Chriſtians (ſaid Siſinnius) it is a thing abhominable, and deteſtable, to ſpeake ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: either ſacrifice to our God Hercules, or els aſſure thy ſelfe thou ſhalt be put to a terrible death. Siſinnius anſwered: I haue alwaies deſired to die in that manner, and to be worthy to obtaine the crowne of Martirdome, for the profeſſion and loue of my Lord Ieſus Chriſt. Maximian chafing at theſe wordes, deliuered him to Loadicio a prefect, charging him, either to compell Siſinnius and Saturnine to ſacrifice to their Gods, or els to put them to a cruell death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of Chriſt. Then were they taken out from thẽce, loaden with gyues, and fetters, bare foote, and barelegged, and ſo led into a Temple to do ſacrifice. When they were brought before the Idoll, Saturnine lifted hp his voice and ſaid: O Lord confound the Idolls of the Gentiles. At theſe words the Idolls fell downe on the ground and broke to pieces. Two ſouldiers, the one called Papias, and the other Maurus, ſeing this cried out & ſaid: Aſſuredly, Ieſus Chriſt, whom Saturnine, and Siſinnius doe adore, is the true God. The Prefect being in a great rage, commaunded his officers to torment them: they put them on the torment or Rack called Equuleus, & hoiſing them vp, they ſcourged them very grieuouſly, and rent, and tore their bodies with iron hookes, and ſcorpions. They being in theſe torments, ſong Himnes, and ſaid: *Glory be to thee O Lord Ieſus Chriſt, for that we are found worthy, to be partakers of afflictions with thy ſeruants.*

The two ſouldiers Papias, and Maurus (which were conuerted, when the Idoll fell to the ground, as is aforeſaid) were preſent, and neere the holy martirs. Theſe men being ſtirred vp with a deſire of the crowne of martyrdome, and repleat

with holy anger againſt the executioners, that tormented them with ſuch rigor and cruelty, ſaid to them with a loud voice: How great is the diuell with you, that he maketh you ſo cruell, againſt the ſeruants of the liuing God? When the Prefect Loacidio heard their wordes, he was enraged againſt them, and commanded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from whence they were after taken and martyred.

After this, he comanded the officers, to ſet burning torches to the ſides of Saturninus, and Siſinnius. And when he ſaw all this would not make them yeeld, and that they ſhowed no ſigne of griefe or ſorrow in their countenance, he cauſed them to be taken from that torment, and to be led two miles out of Rome, into the way toward Numentum, and there they were beheadded. Their bodies were buried by a deuout man called Thraſo, in one of his poſeſſions. This was on the 29. day of Nouember, and on the ſame day the holy Catholike Church maketh a commemoration of S. Saturninus. His death was about the yeare of our Lord 307. In the raigne of Maximian, and Diocleſian. Of S. Saturninus writeth Ado, venerable Bede, Vſuardus, and the Romain martyrologe.

The life of S. Andrew Apoſtle. Nouemb. 30.

THe ſacred ſcripture ſaith of that proud captaine Holophernes, that as he went with his army and banners diſplayed, againſt the city of Bethulia, there happened a thing, which did before neuer befall vnto him: for the Hebrewes ſhut the gates againſt him, and fortified the city for their defence. Holophernes wondered therat not a litle wherfore he aſſembled all his captaines in councell, and ſaid: that he deſired to know the cauſe, why the people of that city did ſtand more to their defence, then all the other they had ouerpaſſed, and deſirous to know wherin they truſted, he willed them to certify him, what any of them knew.

Then aroſe vp a captaine of the Ammonites called Achior, who ſaid vnto him: know you moſt potent Lord, that in this city dwelleth a nation called Iewes, who haue a God ſo mightie, that if they haue his fauour and friendſhip, neither the mighty army vnder thy conduct, nor all the world (if they ſhould aſſault them) can ouercome them. But if perhaps they haue offended him (as they do oftentimes) it ſhal be very eaſy to vanquiſh them, and to take this citie, let them fortify it as much as they can. So that my councell is; firſt to informe thy ſelfe, whither they be in the fauour of their God; and according to that relation, if they be in his fauour, to ſtay; but if he be diſpleaſed with them, to aſſault them.

Holophernes tooke great indignation againſt Achior for his words, for he thought no force was able to reſiſt his puiſſant army. Vpon this he commaunded ſome of his ſouldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes. Achior ſhould with his bloud and life, pay the penalty of his rash vnadviſednes, in taking vpon him the defence of the Hebrewes. The ſouldiers led Achior vpon the mounteine, neere vnto

the

the city, and there they left him tied vnto a tree. The Ievves issued out, found him, and led him into the citty: Where Achior, in the presence of Ozias the high priest, and of all the people, recounted What had happened vnto him. They heard his speech With great admiration: and then feasted and entertained him kindly, and because they thought he had defended the honour of God, euery one embraced him, and shewed to him great tokens of loue. But aboue all Ozias tooke him to his house, and made vnto him a solemne banquet.

This figure agreeth very fitly to the glorious Apostle S. Andrew: Who being figured in Achior, defended the honour of God as he did, preaching the Gospell among the infidells: Where Egeas the tirant, figured in Holophernes, tooke him, and deliuered him vnto his officers, Who led him vpon a mounteine, and bound him to a cresse, Where he remained a While, vntill the Angells (citizens of heauen) vnbound him (viz. When his blessed soule departed from his body) and led him to the supreme city of God, and there in the presence of the high priest Iesus Christ (diuulging how he tooke the defence of his honour) all the blessed spirits (that illustrious and honored nation) made him cheare, and entertained him kindly, embracing him as their brother. And the high priest Iesus Christ made him a feast, apointing him a speciall seat in his celestiall beatitude. The life of this glorious Apostle collected out of the Gospell, and the Writings of his disciples, Who Were present at his martirdome, Was in this manner.

SAint Andrew the Apostle was borne in Bethsayda a towne in the prouince of Galily, and was the elder brother vnto S. Peter the Apostle, and also disciple vnto S. Iohn Baptist. With whom being one day, he saw him, when he pointed his finger at Iesus, saying. *This is the lambe of God.* Andrew staied not a whit, but iointly with another disciple, left S. Iohn Baptist, & followed Iesus Christ, who turning his celestiall face, and seeing them, asked, what they sought. They answered: that they desired to speake with him in his house. Our Lord led them with him, and kept them one day in his company, in which time thy talked together, and they knew him to be the Messias.

Andrew departed then from our Sauiour, and met Symon his brother, and said vnto him with great ioy: O, brother Symon, that thou haddest seene that, which I haue seene. Know thou, that the Messias (so much desired, and so long expected by the Iewes) is come. My master Iohn Baptist shewed him vnto vs: & I haue bene with him; and I tell thee, that his words and deedes confirme that he is that same. Come thou and see him. So the two brethren came together vnto Iesus, who said: Thou art Symon the sonne of Iohn, but thou shalt be called Cephas, that is, Peter. Another time those two brethren being a fishing in their barck, Iesus Christ passed by the banke, and called them, saying: *follow me, and I will make you Fishers of men*: at this they left their bark and netts and followed him: and from that houre, they kept him company, & he made them his Apostles.

S. Iohn maketh mention of S. Andrew in recounting the miracle our Sauiour

did

did on the mount, when he would feed 5000. persons that followed him, and asked S. Philippe, where he might buy asmuch bread, as would suffice all those people? and he made an answere, shewing little faith. S. Andrew shewed a little more faith, then he, saying: there was a boy that had fiue loaues and two fishes: though he doubted somewhat, saying, it was too litle for so many. The same S. Iohn saith also of S. Andrew, that some Gentils desired to see Iesus Christ, for the fame that was of him, and he spoake to S. Philippe to bring thē to see him, and he to S. Andrew, and both of them told Iesus how some desired to see him.

There is no other particuler thing written in the Ghospell of S. Andrew, though it be very certaine, that he was present in those thinges, where it is said, that all the Apostles of Christ were there, as being one of them. He was present at the resurrection of Lazarus. He was at the entrie into Ierusalem on Palme-sonday: He was at the Supper, where he was made priest and Bishop, and communicated. Then with the rest, he abandoned our Lord, flying as the others did: He saw our Sauiour raised to life, and also ascend into heauen, and receaued the holy Ghost, and his gifts also.

He preached in Scithia Europea, which fell to his lotte. He passed into Thracia and Epirus, in all which countries, he preached, did miracles, and conuerted much people to the faith of Christ. Finally, he came to the city of Patras in Achaia, and there he staied, and made it his place of abode, and residence; preaching, and gaining many soules, by conuerting them to the faith, not only in that prouince and city, but also in the countreis adiacent: in a small space there was not standing one temple of the Idolls, for that they were all turned into Chappells, or into Oratories, where the Apostle said masse, as occasion serued. He ordered deacons, and other ministers to help him in this holy mistery. Euerie one loued and reuerenced him, for that they knew our good God had bestowed many benefits on them, by his meanes. His life was an example to them all: with his wordes he comforted euery one; and his deeds were very gracious vnto them, for that he healed the sick, and cast out the deuills. To euery one he did good, and did not permitt any to do euill.

There came into this city as Proconsull, Egeas, sent by the Romaines to gouerne that prouince. He seing how matters went, began to persecute the Christians, compelling them to sacrifice vnto the Idolls. S. Andrew came and said vnto him: It is good reason, that thou, who art a Iudge ouer men, shouldst acknowledge thy Iudge which is in heauen, and honour him for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. Egeas said: Perhaps thou art that Andrew, who did destroy the temples of the Idolls, and persuade men to receaue the superstitious sect of the Christians, which the Romaines haue apointed to be persecuted, and to be rooted out.

S. Andrew replied: The Romaines haue not yet vnderstood, how the sonne of

God

God is come from heauen vnto earth, for the ſaluation of mankind; who hath taught, that theſe Idolls be deuils, and deceiuers, who bring men from the true ſeruice of God, that they may depart out of this life repleniſhed with ſinne, & be puniſhed in the life to come, with eternall torments, Egeas ſaid: theſe be the things your Chriſt preached to the Iewes, for the which they crucified him. You ſay true (ſaid the holy Apoſtle) that Ieſus Chriſt died on the Croſſe; but that was done by his owne proper will: How by his will, ſaid Egeas? It is not knowen, that one of his diſciples ſold & deliuered him into the hands of the Iewes, who preſented him before their gouernour, & he cauſed him to be crucified? Al theſe things ſhew, that he died not of his owne will.

S. Andrew replied: I was and am ſtill his diſciple, and I auow, that he died by his owne will, for that he knew and told theſe thinges before, viz: that he ſhould be taken, crucified, and riſe againe the third day: yea and I tell thee more, that my brother Peter would haue hindered him, to the end, he ſhould not haue permitted ſuch a thing to be done, and was called Satan for the ſame: in which he ſhewed, that the hinderance of his death was vnto him diſpleaſing. And when he ſaid, that one of vs, that were with him at the table, ſhould betray and ſell him, his beſt beloued diſciple called Iohn, asked him, who it was, that ſhould be ſo treacherous? and he anſwered, that it was he, vnto whom he gaue a ſoppe dipped in the platter; at which word he gaue it to Iudas, who was the man that ſold him, & had already bargeined to betray him. By this you may know, that my maiſter who knew all things, might haue preuented it: and if he did it not, you are compelled to confeſſe, that he died by his owne will.

Egeas ſaid: were it of his owne wil, or were it by force, I reckon not: but I meruell at thee, that thou wilt worſhippe for God, a man crucified. S. Andrew ſaid: Very great was the miſtery of the Croſſe, and I will declare it vnto thee, if thou wilt heare me with patience. Egeas ſaid: I will heare thee patiently: but after that, if thou doeſt not harken and obay me, I will make thee to feele the miſtery of the Croſſe vpon thy ſhoulders. Menace not me (ſaid S. Andrew) for that if I feared it, I would not preach the glory thereof.

The firſt man hauing incurred the puniſhment of death, for eating the fruit of the forbidden tree, it was conuenient, that with the fruit of the tree of the Croſſe, ſhould be cancelled the death of the world, and remedie giuen to the loſſe of mankind. And as the firſt man was formed of the virgin earth, and the ruyne of the world was cauſed by him; ſo it was fitt, that Chriſt ſhould be borne of the immaculate virgin Marie, true God, and true man, that he ſhould be the cauſe of the Redemption of the world. Adam ſtretched out his armes to gather the fruit of the forbidden tree, and Chriſt ſtretched out his, becauſe they ſhould be nailed to it. Adam taſted the fruit, & Chriſt taſted gall. To conclude: I tell thee, that my Lord was clothed with mortall fleſh, and would die

vpon the Crosse, that he might cloth vs with immortality, and giue vs eternall life.

Egeas hauing giuen eare to the Apostle a while, said: Tell these thy tales, to them, that will beleeue thee: and beleeue thou me, that if thou doest not sacrifice to our Gods, I will put thee on the Crosse, thou commendest so much S. Andrew answered: I sacrifice euery day, to the omnipotent, liuing, and true God, not the smoke of incense, nor flesh of bulles, nor bloud of sheep, but the immaculate lamb, in consecrating his most blessed body, which being receiued by the faithful, the lamb remayneth intier & whole, as he was before, although the faithfull doe truly and really eate his flesh & drink his bloud. How may that be, said Egeas? The Apostle answered; if I should tell thee, and if thou wouldest vnderstand it, it were first necessary for thee, to be a Christian. Egeas replyed: I shall make thee by force of torments to tell me, how, and by what meanes I may vnderstand it.

Then put he him in prison, vnto which place resorted much people, who would haue taken the Apostle away violently, if he had not hindered it: for out of the prison he preached to them, and persuaded them not to rebell, against the tirant, whose cruelty would be vnto him an occasion of merit. If he shall afflict the body, said the Apostle, he hath no power to hurt the soule: his torments will quickly end, but the reward shall endure for euer. We ought rather to make much of him, and to honor him, then to vse him displeasantly, since he may do vs much good, and but a litle harme: with these and the like words, the Apostle staied the people, from any commotion or insurrection against the Proconsull.

The next day Egeas caused the Apostle to be brought before him, and said: I am persuaded thou art now better aduised, and wilt forsake thy follies, which haue darkned thy mind: and that thou wilt leaue the worship of that thy Christ, and enioy the sweet and delightfull life of this world, and auoid withall bitter death. The Apostle answered: without the beliefe of Christ, there is no true content, nor true life, as I haue alwais preached in this prouince, whither he sent me, to the end men should leaue and abandon the adoration of Idolls, and receaue the true faith of Iesus Christ, and so escape eternall death, and obteine euerlasting life.

For this same cause (said Egeas) I will also procure thee to adore the Gods, to the end these people whom thou hast deceiued, may forsake the vanity of thy doctrine, and returne to the religion of the auncient Gods: for (as I gesse) there is not a city in all Achaia, but the Temples are abandoned, and thou art the cause of it. I will haue thee also to be the cause, to alter their course, and to frequent the Temples againe, and to renew their sacrificing: in which doing, the Gods wilbe appeased toward thee, for now they be sore offended against

thee.

thee. But if thou be resolued to doe otherwise, prepare thy selfe to endure and support terrible torments, which shalbe inflicted on thee: and lastly, thou shalt dy on the Crosse.

To this the Apostle aunswered: Listen to me, thou sonne of death, thou dry rotten legge, designed to nourish hel fire: hitherto I haue spoken mildly to thee, thinking, that thou, being a reasonable creature, wouldest haue made vse and benefit of my words, and haue forsaken thy false and vaine Gods: but since I see thee so obstinate and hard harted, I tell thee plainely, thinke not to terrify me with thy threats, doe thy worst: for the greater the torments be, so much more shall the reward be, which Iesus Christ will bestow on me: and the greater shall the paines be, which are prepared in hell fire for thee; where the Gods, whom, at this time, thou adorest, shall giue thee thy due reward, tormenting thee eternally, for indeed they be no other but deuills.

Egeas raging exceedingly at his words, caused the Apostle to be stripped, and appointed seuen fellowes to beate him with all cruelty: who gaue ouer three times, for other to cõme in their place. And so many were the blowes, they gaue to the Apostles body, that it powred bloud out so aboundantly, that there was not one place free from wounds, from the head to the foote. Then Egeas said: Oh Andrew haue compassion of thy selfe: consider that the bloud thou sheddest, is much: and if thou dost not change thy opinion, I must crucify thee: The holy Apostle answered, saying: I am the seruant of Iesus Christ, and do not feare, but loue the Crosse. Thou hast more reason to feare, for that, if thou doest not beleeue in Christ, thy torments shall differ from mine, for mine shall end in two daies, and thine shalbe euerlasting. Egeas could keepe patience no longer: but comaunded that he should be crucified; yet not nailed to the crosse with nailes, but bound with cords: which he apointed, not for any pitty he had, but to the end the torment might continue the longer.

Whilest the executioners led him to his martirdome, an infinite company of people resorted to him, crying with a loud voice: What hath this iust man, and friend of God done, that he should be crucified? The holy Apostle entreated thẽ not to hinder his martirdome, but went ioifull and merry, and by the way preached to those that acompanied him. When he saw the Crosse a farre off, he said deuoutly: I adore thee, ô pretious Crosse, consecrated with the body of Christ, and adorned with his members, as with perles, and Iewells. Before Christ came to thee, thou diddest terrifie men; but now thou causest ioye, and delight. O good Crosse made so beautiful by the body of Christ, I haue desired thee a long time, I haue sought thee diligently, and now I haue found thee; receaue me in thine armes, and lift me vp from men: present me to my master, that he may receaue me by thy meanes, who hath redeemed me by thee.

Hauing said this, and being now neere vnto the Crosse, he stripped himselfe

out of his clothes, & gaue them to the officers, who binding him to the Crosse, lifted him vp theron, as the sentence, and iudgement was. There was a great number of people about the Crosse, all lamenting, and complaining of the cruell, and wrongfull torments that the Apostle suffered. But he comforted, & encouraged them, to suffer ioyfully the like torments for Christ his sake, when occasion was offred.

S. Andrew remained two daies on the Crosse, the people complaining, and crying out aloud: It is not iust, that a man so holie, so modest, of so good partes, and that teacheth so good doctrine, should die in this manner. Egeas vnderstanding that the people murmured against him, fearing some tumult, determined to take the Apostle from the Crosse; and for that intent went vnto him. The Apostle said vnto him: What doest thou heere Egeas? If thou comest to beleeue in Christ, he will as readilie pardon, and receaue thee, as any other. But if thou come to take me from the Crosse, it is in vaine, for I am now going to my Lord and king. It seemeth I am now before his iudgement seat, where I shalbe rewarded, and thou shalt be chasticed.

The Apostle seing that they yet laboured to take him from the Crosse, & that the hangman began to vnty him, he lifted vp his voice to Iesus Christ, and said; Lord, I beseech thee for thy holy names sake, permit me not to be taken from the Crosse aliue. Receaue me my master, whom I haue loued, whom I haue confessed, whom I haue preached, and of whom I hope to be rewarded. Oh good Iesus, receaue my spirit in peace, for nowe is it time to come to thee, whom I haue so much desired. Whilest the Apostle said these wordes, there descended from heauen a great brightnes in manner of a beame of the sunne (which euery one saw) and couered the body of the Apostle, that for halfe an houres space it could not be seene, at which time it vanished away, and then they perceiued that he was dead.

One Maximilla a deuout woman, and a disciple of the Apostle, being of that citty, and very rich, went to the Crosse with some of hir seruants, and tooke the bodie of the Saint, and buried it, anointing it first with pretious ointment. When Egeas vnderstood what Maximilla had done, he went to complaine vnto the Emperour, both of her, and of many other that assisted her. Whilest he was in the publique hall taking informations thereof, the diuell entred into him, making him to roare, and crie out as a beast, and tormenting him in the sight of the people, made him to yeeld his soule to be tormented in hell. This iudgement of God caused many to be conuerted to Christ. The martirdome of S. Andrew, was on the 30. of Nouember, and on the same day the Church celebrateth his feast. His death was in the yeere of our Lord. 61. (as Canisius saith) in the raigne of Nero.

In the time of the Emperour Constantine, the bodie of S. Andrew was trans-

lared

lated to Constantinople, and from thence to diuers other places, till lastlie, it was carried into Italy, to the city of Almalfy, in the kingdome of Naples, where it is at this present. And it is said, that out of this blessed body, cometh a most pretious liquor, that cureth, and healeth diuers infirmities. When Pius the second was Pope, his head was brought to Rome, and set in a tabernacle made for that purpose, in the Church of S. Peter.

S. Gregory of Toures recounteth many miracles, done by the intercession of S. Andrew, namely; the curing of diuers, and sundry infirmities. He saith also: that in the time of Clodoueus king of France, in a warre he made in Burgundie, and in the sacking of a country, fire was set on the Church of a holy martyr, called Saturninus, within the which were some reliques of S. Andrew. The fire encreased, and the people were much agreeued, that the reliques of the holie Apostle should be so consumed. There was a souldier borne at Toures, who perceiuing the sorrow of the people, entred resolutly into the middest of the fire, and went vnto the place where the reliques of the holy Apostle were, and brought them away safe, without hurt. And God was pleased to shew, how acceptable the pious deed was to him, preseruing the souldier from the fire, that it hurt him not at all.

We read also of other miracles of S. Andrew: as of a Bishop, whom the diuell (in forme of a damosell) would haue deceiued; and the holie Apostle went to his house, in the shape of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued Author, I doe not auerre it, yet God can, and vseth to doe those, or the like things by the intercession of his holy Saints. And we ought not to doubt, but he hath done many miracles by the intercession of S. Andrew, who followed, and loued him so, that at last he died on the Crosse, for his loue, as himselfe had done. It is iust therefore, that we be deuout to this holy Saint, that by his prayers, and meritts, we may obtaine of God eternall glorie. Amen.

DECEMBER.

The life of S. Bibiana virgin and Martyr. Decemb. 2.

MAny were the vexations, and great were the tribulations the holy man Dauid suffred at the hands of sundry persons, who without any cause giuen on his part, endeuored to do him all the mischiefe they could, as among others, his father in law Saul did: yet he supported all these troubles with patience, and mildnes: but the insurrection of his sonne Absalon, nipped him to the hart, and mollested him aboue all the rest: wherefore he said in one psalme: If mine enemy had said euill of me, and had persecuted me, I would haue supported it: *because that of an enemy no friendly kindnes is expected: but I am aggreiued, that this my sonne, he who satt at my table, and eate with me in the same dish, should be the man, that should persecute me. Oh how worthy was he, and such as he was, to descend aliue into hell?*

Many were the tirants that persecuted the Church, and many more were they that put the Christians to death, but S. Bibiana had reason to complaine of none more, then of Iulian the apostata, because the others were her professed enemies in that they were Idollaters: But this wicked and damnable man was a Christian, and within holy orders: who put her to very great sorrow, and moued her to desire God to chastise him, as indeed he did, by depriuing him in a short time, both of his empire and life, it being not knowen by whom, nor in what manner. This is only certaine; that the lewed and wicked man, being in the middest of his army, was wounded with a speare, wherof he died, blaspheming and reuiling at Iesus Christ, his cursed soule falling as a pray into the diuells hands. S. Bibiana was martired in the time of this wicked Emperour. Venerable Bede, and other Authors of martyrologes, write her martirdome in this manner.

SAint Bibiana was borne in Rome, and was daughter vnto Faustus and Drafola, who were both Christians, and holy martyrs. S. Bibiana being verie yong, did exercise her selfe in holy and vertuous works. Shee was taken in the time of the Emperour Iulian the Apostata (a cruel foe vnto Christians) and deliuered to the custody of Faustus the gouernour, who was apointed to heare & determine her cause.

He persuaded her to sacrifice vnto the Idols: and the soner to draw her to the same, he threatned to put her vnto grieuous torments, if she refused it. But the saint answered with such godly reasons, that she persuaded the Gouernour him selfe

ſelfe to forſake and relinquiſh the Idols, and to be made a Chriſtian: and conſequently to endure torments and death courageouſly for the ſame.

The holy damoſell Bibiana, was very ioyfull, that ſhe had made that gaine, as to gaine a ſoule to her ſpouſe Ieſus Chriſt. Then was ſhe led before the Emperour, who exhorted her to ſacrifice vnto the Idolls, and ſhee anſwered him, that God the creator and gouernor of heauen and earth, was only worthy to be adored. The Emperour hearing this anſwere, comaunded Bibiana to be beaten with cudgells, which was done with ſuch cruelty, that ſhe yeelded vp her ſpiritt vnto God in that torment, on the ſecond day of December, on the which day, the Church celebrateth her feaſt. This befel in the year of our Lord 364. in the time of Iulian the Apoſtata. The body of S. Bibiana, was buryed by a prieſt called Iohn, in the citty of Rome, in a place neere vnto the palace of Licinius.

The life of S. Barbara virgin and Martyr. *Decemb.* 4.

THe Prophet Ezechiel recounteth a viſion, ſaying: that he ſawe a man, who meaſured the Temple, and the houſe of God, who had in his hand a rod or wand to meaſure: which was ſixe cubits long & one handfull. *The Gyant Golias with whom Dauid fought (and cut off his head) was alſo ſixe cubites, and one handfull high. It is not without miſterie, that theſe two meaſures are alike. It may be, by the man whom Ezechiell ſawe to meaſure the Temple, is ſignified, our Lord God: And by the Gyant Golyas; is ment the deuill, who in that he was of the ſame meaſure, that the rod of the other was, sheweth: that the deuill, to the vttermoſt, ſtriueth to be likened vnto God. And omitting many other examples, I will ſpeake of one ſeruing our purpoſe.*

God comaunded Abraham to ſacrifice his owne ſonne, who incontinent prepared himſelfe to do it, and had performed the ſame, if God who bid him, had not hindered and let him by an Angell. Out of this act of Abraham, redounded very much honor vnto God, it being thereby ſeene, that he had ſuch a faithfull ſeruant, that to doe him ſeruice, he was willing to kill his owne ſonne. The deuill to be like vnto God in this, perſuaded one of his ſeruants called Dioſcorus, to kill his only daughter, who was called Barbara a bleſſed Damoſell, to do ſeruice to the ſame deuill. The life of this holy Saint was written in this manner by Symeon Metaphraſtes, and Ado Archbiſhop of Treuers.

IN the time of the Emperour Maximian, there was in the city of Nicomedia, a man very rich in worldly poſſeſſions, & of a noble family; but in religion, he was an Idollater, and was called Dioſcorus. This man had one only daughter, who was to be his heire, whom he loued dearely. This damoſell was very beautifull, and witty: and in religion (which is the thing moſt to be regarded) ſhee was a Chriſtian; and very vertuous; though her father was ignorant, that ſhe

ſhe was Baptiſed. Dioſcorus doubted, leſt the yong woman liuing alone in the houſe, and being ſo faire, ſhould be ſued vnto in ſome inconueuient maner by one or other, which to preuent and auoid, he incloſed her in a tower of his pallace. It was no grief vnto the holy damoſell to be ſo ſhut and mewed vp therin, ſince ſhe might beſtow her ſelfe wholy by this meanes in the ſeruice of God, as ſhee did; ſpending her time in prayers and meditations: the inſpirations of the holy Ghoſt recreating her ſoule.

There was in that ſame tower a faire hall, and many chambers furniſhed: ſhe might alſo goe downe from the tower into a garden, for her recreation: and her father, for her better contentment, made therin a baine or bathing houſe, with two windowes to giue it light. The worke was not yet finiſhed, when Dioſcorus, was occaſioned to go on a long iourney: wherefore he gaue directions vnto the maſter workmen, & departed. By happe Barbara went one day to ſee the labourers as they were working on the two windowes, and bid them make three. The men ſaid, they durſt not do ſo, for Dioſcorus had commaunded them to make but two. Barbara ſaid: I would haue you make three in any caſe, and if my father be offended therwith, tell him that I bid you, and I wil yeeld him a reaſon, why three be made. So the workemen made three windowes, as ſhee bid them. The worke being finiſhed, Barbara went vnto the Baine, and in ſeeing the three windowes, ſhe contemplated the miſtery of the B. Trinity.

It befell one day, ſhee meditating the miſteries of the paſſion and death of Ieſus Chriſt, and ſhedding teares from her beautifull eyes (which like pretious perles, dropped into the founteine, and were mingled with the pure and chriſtalline water) ſhe came vnto a piller of marble, out of which the water iſſued, and on the ſame with her finger, ſhe made the ſigne of the Croſſe: A marueillous thing to recount, the marke made in the marble with the finger of the virgin continued, as if it had bene imprinted by ſome ſeale into waxe. The ſigne remained there: and after that the holy Saint was martired, many came into the baine, and looking on it deuoutly, & calling on the name of the holy Saint, were deliuered from many infirmities.

When the holy damoſell had made the Croſſe, ſhee kiſſed it deuoutly many times, and caſting aſide her eyes, ſhe ſaw ſome ſtatues of the Idolls, her father adored, which he had cauſed to be ſet there for the more ornamēt of the place. It grieued her very ſore, and cauſed her to ſigh & lament for compaſſion of them, that adored ſuch Gods: and moued with indignation againſt them, ſhe ſpit in their faces, ſaying. Let all them that adore you & ſeek for help at your hands, be like vnto you: hauing done this, ſhe returned vnto her tower, and ſpent her life in faſting and prayer, her mind being alwaies fixed vpon God. Her father came home, and went to viſite his daughter, and alſo to ſee his new baine, hauing the maſter workemen with him. When he ſawe, they had made three windowes

dowes (and he had apointed them, to make but two) he asked them the cauſe thereof: and they told him againe, that his daughter charged them to doe as they had done. So he ſaid no more at that time.

Afterward being alone with Barbara, he ſaid vnto her: daughter, what was thy meaning to cauſe them to make three windowes, when I apointed them to make but two. The holy damoſell without any feare anſwered: Father; I cauſed them to make three, becauſe it was more conuenient and agreable to reaſon. How ſo, ſaid Dioſcorus? Barbara replied: for that three lights do illuminate euery man, that cometh into this world. The good virgin ſpake this with an intention to ſignify the high miſtery of the B. Trinity. Her father was ſomewhat troubled at her words, and ſaid: Explaine theſe your ſpeeches a little better. What is the meaning that three windows illuminate euery mā, that cometh into this world? Then Barbara ſaid: Come with me, and you ſhall vnderſtand my meaning.

They went to the Baine, and being neere the piller, the holy damoſell ſhewed him the ſigne of the Croſſe, which ſhe made therin with her finger, & ſaid vnto him: My father, the three windowes ſignify the three perſons, viz: *the Father, the Sonne, and the holy Ghoſt*: by this light euery creature is illuminated, to the end, the high and ſouereigne miſtery of the holy Croſſe, vpon which Ieſus Chriſt died, may be beleeued. There was neuer bull bayted by dogges, or wounded, that ſhewed ſuch rage and fury as Dioſcorus did, at the hearing of theſe words, and he was repleat with indignation and coller, and as a man poſeſſed, to ſee his daughter ſo much contrary vnto him in religion. Then he called to remembrance that many times, when he talked with her concerning marriage, ſhe had wiſhed him not to take care for her, for that ſhe had no thought of any husband, wherupon he perceued that ſhe anſwered him ſo, for that ſhe was a Chriſtian, and he knew that among them many obſerued chaſtity.

It came into his head, that the Emperor Maximian perſecuted the Chriſtians, and that in the city was a gouernour, that tormented and put many of them to death: All theſe things together cauſed Dioſcorus to be ſo much diſtracted, that being ouercome with paſſion, and forgetting, that he was her father, & taking on him the perſon of a tirant and parricide, he laid handes on his ſword with a full intention, therewith to runne through the breaſt of his owne daughter.

The holy damoſell, that ſhe might be reſerued to a more glorious triumph, departed away, and fled from her fathers ſight. By this meanes Dioſcorus had ſpace to be aduiſed, that by killing his daughter, he might fal into ſome trouble, and could not iuſtify it, if he did not declare & publiſh the cauſe & reaſon of his doing: he ſtaied not ſo much for any piety, as to haue an occaſion & meanes to be more reuenged on her, and to ſhewe vnto the other Idollaters, how great his zeale was to the honour of his Gods. Wherfore he tooke order, that his daughter Barbara, ſhould be brought before the gouernour Marrianus, whom he

informed, that ſhe was a Chriſtian; and moreoner, he humbly beſought him, to proceed againſt her, according to the late decrees of the Emperour.

The gouernour much wondered at Dioſcorus, ſeeing him ſo cruelly bent againſt his owne daughter: but he was much more aſtonied, to ſee her Angelike beauty, which was ſo goodly, that it ſeemed to him, though ſhe had done the greateſt offence in the world, the ſight of her only would haue obteined her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured all he might to procure her death. The iudge ſpake vnto her mildly: ſaying; Barbara. I ſee, thou art a tender delicate virgin, & very beautifull, therfore haue compaſſion on thy ſelfe; ſacrifice vnto our Gods, for I cannot be rigorous againſt ſo beautifull a damoſell. The bleſſed maid anſwered: I offer ſacrifice vnto my God, who created heauen & earth; but of thoſe, whom thou calleſt Gods, heare what a holy king and Prophet, called Dauid ſaith: *The Gods of the Gentills be gold and ſiluer, the Worke of mens hands; and they who are repreſented by them, be deuills, but the true God made heauen and earth*. I ſay and confeſſe the ſame, and therefore trouble not thy ſelfe to perſuade me, to adore them.

The gouernour was ſo vexed with this ſpeeche, that taking no pitty of this beautifull damoſell, he cauſed her to be ſtripped, and to be beaten, without mercie, with the ſinewes of oxen: and when all her body was wounded and made ſore, he commaunded the officers to rubbe her with a courſe haire-cloth, which put her to a greeuous paine: and the bloud ranne aboundantly from her bodie vnto the ground: then he cauſed her to be led back into priſon, that he might haue time to deuiſe ſome more greeuous torments for her. On that ſame night, there was a great brightnes in the priſon, where Barbara lay, in the midſt whereof appeared Ieſus Chriſt, who comforted and encouraged his handmaide, and told her, that he would alwaies aſſiſt her, and keepe her in his cuſtodie, & that the inuētions of cruell tirants ſhould not preuaile any thing againſt her. Theſe words were ſcant ended, when the bleſſed damoſell perceiued her body to be healed of all her hurts and wounds: which thing did exceedingly reioice her in ſpirit, and for the ſame, ſhe rendred infinite thanks vnto the higheſt God, for that he vouchſafed to viſite her; as alſo, for that he had healed her in this manner.

On the next day, the holy virgin came againe before the iudge: he ſeeing her hole and ſound, was amazed therat, and ſo were many other, who had ſeene her the day before, when ſhe was led vnto priſon bruſed and wounded. The gouernor ſaid vnto her: See Barbara, how the Gods haue had compaſſion of thee, & haue healed againe thy woundes, they be ſo deſirous to reduce thee vnto their ſeruice by mildnes. Be not thou vnto them vnthankefull, nor obſtinate in thy errour, leſt thy doe hereafter vſe rigour and ſeuerity againſt thee. To this, the holy damoſell anſwered: They who be blinde, as thou art, thinke as thou doeſt: but I will tell thee the truth how I was healed (if thou deſire to know it.) It was

Ieſus

Ieſus Chriſt the Sonne of the liuing God, whom thou canſt not ſee, thy ſoule being blinded and drowned in the profound darknes of iniquity.

The gouernour ſeeing he preuailed not with this ſlight, commaunded two luſty fellowes to teare the ſides and breſts of the damoſell, with iron combes: and then burning torches to be ſett to her ſides; and many ſtrokes to be alſo giuen her on the head, with a hammer. The holy damoſell Barbara, in the midſt of theſe torments, lifted vp her eyes vnto Ieſus Chriſt, ſaying: Thou o Lord, who ſeeſt the ſecrets of harts, behold likewiſe, I haue put all my truſt in thee: I beſeech thee, Lord, not to abandon me, but ſuſteine me with thy pitifull hand, for as without thee, I cannot do any thing, euen ſo, with thee, I can do all things.

The tirant not content with this cruelty, but proceeding further, bid them to cut off the nipples of her breaſts, which put her to much paine, but much more was the loue that ſhee bore vnto Ieſus Chriſt, which cauſed her with patience to ſuffer the paine: for which reſpect ſhe ſaid with the holy prophet Dauid: *O Lord my God, turne not thy face from me, and do not take away thy holy ſpirit from my hart.* The very ſight of her body (ſo miſuſed and bruiſed) put men in feare: wherfore the tyrant to do her the more ſhame, and for to terrifie the Chriſtians the more by her example, commaunded her to be led through the high ſtreets naked, and all the whiles to be beaten with ſtaues.

When the holy damoſell vnderſtood the ſentence of the tyrant, perceiuing they ment to put it in execution, ſhee lifted vp her eyes vnto heauen, and ſaid. O ſoueraigne king, and my ſweet Lord: thou couereſt the ſky with the thick clouds, and the earth with darknes, of the night: may it pleaſe thee to couer my naked bodie ſo, that it be not ſeene of the vnbeleuers, who, if they ſee me, will blaſpheme thy holy name. Our pitifull Lord, who giueth eare vnto his ſeruants, who reſort for his help in their tribulations, heard her prayer, and couered her body with a brightnes, in maner of a long veſture, euen to the ground, ſo that the paynims could not ſee her. The holy ſaint was led thorough all the citty, and brought back vnto the gouernour, who ſeeing her cõſtancy, gaue ſentence, that ſhee ſhould be beheaded,

The curſed father of the bleſſed damoſell, who had bene preſẽt at this dollorous ſpectacle, & was not any thing mollified, but rather more incredulous, deſired the gouernour, to ſhew him the fauour, to let him execute the ſentence pronounced by him againſt his daughter: which requeſt was eaſily graunted. The glorious ſaint was led out of the city, vnto a hille, where was the ordinarye place of execution: and there kneeling on her knees, ſhee made a deuout prayer vnto God, rendering him thankes, for bringing her, to that paſſage Then bowed ſhee her head before her father, who voide of pitty lifted vp the ſword, and cut off her head.

Then returned the curſed wretch vnto the city, vaunting he had done a memorable act for the ſeruice of his Gods, ſaying he deſerued to be honored by the Emperour, & to haue his name eternized. But God almighty was not pleaſed with his boaſting of ſo inhumane an act: for vnexpectedly it thundered, and therwith, a thunderbolt fell, which ſtrooke and killed him out of hand. So that at one time, the daughter aſcended to heauen, where ſhe was receued with ioy and triumph of the heauenly citiſens & of the celeſtiall king; and the father deſcended into hell, where he is, and ſhall be perpetually tormented by the deuils.

The body of this glorious damoſell and martyr S. Barbara, was buried by a holy and relligious man called Valentinian, with muſique and ſonges, to the praiſe and laude of God, and of S. Barbara his ſpouſe. The mattirdome of this bleſſed damoſell, was on the 4. day of December, in the yeare of our Lord. 288. in the time of Diocleſian and Maximian. This holy Saint is a ſpeciall aduocate againſt tempeſts, thunder and thunderbolts. Petrus Galeſinus, the Apoſtolique protonotary, wrote the life of S. Barbara, and ſaith; that he collected it out of S. Iohn Damaſcene, out of Arſenius, and out of other Grecians: and it is conformable to that which is here written.

The life of S. Sabba Abbot. Decemb. 5.

SAint Theodoret writeth in his relligious hiſtory, that a holy Abbot called Publius, congregated together many hermits, and buſilded a conuent. On a day conferring with them, among other things, he ſaid. That as one going to the high ſtreet or market place, to prouide things neceſſary for his houſe, and at one shop buieth cloth, at another shoes, out of this is furniſhed with bread, and out of another is prouided of wine; euen ſo the religious man in his conuent, is from one man to learne patience, from another humility, from an other chaſtity, and the like of other vertues.

For this cauſe in ancient time ſome ſeruants of God, although it was pleaſing and ioyous for them to liue in the deſert and wildernes, yet did they gather many diſciples together, and make conuents: to the end, that ſome being inſtructers of others, and ſome learning of their ſuperiors or betters, all might be ſaued. One of theſe was S. Sabba the Abbot, whoſe life collected out of Cyrill the monck, and ſome Authors of martyrologes, was in this manner.

SAint Sabba was borne in the prouince of Cappadocia, in a city called Mutalaſium: his fathers name was Iohn, & the name of his mother was Sophia: and it was in the time of Theodoſius. 2. the Emperour of Rome. It fell out, that the father of S. Sabba went to ſerue in the warre, that was then in Alexandria, and recommended his ſonne vnto his brother called Ieremy, whoſe wife hated the child; & could not abide to ſee him, but vſed him hardly. This was, in part, the

the cauſe, that S. Sabba went vnto a monaſtery, in the which Gregory a holy man was Abbot. He receaued Sabba into the monaſterye, and gaue him the relligious habite: where he liued a holy life, exerciſing himſelfe alwaies in vertue: but his abſtinence was moſt remarkable, and his mortification was admirable, and ſo was his humility and patience, wherfore God ſhewed by him ſome miracles, and one in eſpeciall, which befell in that monaſtery, and this it was.

The baker had one day put his cloths into the ouen (which was ſomewhat hotte) to dry, & forgetting them put in fire, which already flamming thorough all the ouen, he remembred the cloths, but could not get them out by any meanes. The poore man made moane for his miſhappe: and by chance, Sabba was there preſent, who made the ſigne of the Croſſe vpon the ouen, and then he went into the ouen, flaming as it did, and tooke out the cloths whole and without any hurt. Then he asked leaue of his ſuperiour to depart from that monaſtery, and to goe into a deſert, where he liued a ſolitary life certaine yeares, & endured many terrible tentations of the deuills. He went alſo vnto Ieruſalem, to viſite the holy places, where the miſteries of our redemption were wrought; And being one day in that city, neere vnto the Church of S. Iohn Baptiſt, he healed a woman that had a bloudy fluxe, and cured another that was cruelly tormented by the deuill.

Whiles S. Sabba was in Ieruſalem, there was exceeding ſcarcity of water; and there was not any to be found, nor to be had to drinke, in ſuch ſort, that the people were readie to die for thirſt. The good father Sabba fell to prayer, proſtrated on the earth with his body, but his ſoule being lifted and fixed in heauen, and in that manner he continued in praier all night, the teares which bathed the place on earth, where the holy Saint was, gaue teſtimonie with what efficacie he had requeſted God, to ſuccour and relieue his people in their neceſſity. It pleaſed God to ſhew fauour vnto his ſeruant: for there fell a very great ſhower of raine, that filled the ciſternes and ſatisfied the people, euery one yeelding infinite thanks vnto God, that had ſhowen compaſſiō vpon them: though many of them did not know, who had been the meanes to obtaine ſo notable a fauour. Then did this good father, collecte and aſſemble together many diſciples, and founded ſome monaſteries, and liued a holy relligious life, & finallie died in Ieruſalem in the yeare of our Lord. 424. being 94. yeares old. His body was buried between two Churches, and was afterward caried vnto Venice, where at this preſent he lieth in the Church of S. Antonie.

The life of S. Nicholas, Bishop and Confessor. Decemb. 6.

WE read in the booke of Kings, that God talking of king Dauid, said of him: that he had found a man according to his owne hart, and therfore made him captaine and ruler ouer his people. These words, though at the first said of Dauid, may be very well applied vnto the glorious S. Nicholas, for he was a man according to Gods owne hart: They were verified of Dauid, because he was pitifull and mild: and the same may be said of S. Nicholas, for he was mercifull, and mild also, and endued with other good qualities and vertues: for which cause God elected him, to be captaine and pastor of his people in the city of Myrrea: The life of this glorious Saint, was written by the Patriarch, Methodius, Symeon Metaphrastes, and other Greeke Authors, out of whom Iohn the Deacon, and Leonard Iustinian, made a collection. Out of these two, was this summarie taken, and is in this manner.

SAint Nicholas was borne in Patara, a city in the prouince of Iacia. His father and mother were Christians, noble by birth, & deuout seruants of God. To this good couple God granted a sonne in reward of their many teares, praiers, and continuall almesdeedes, desiring him, to send vnto them an heire, who should vse their goods in his seruice: God heard the prayers of his deuout seruants, and comforted them, by giuing vnto them their sonne Nicholas.

Of him it is thought, that he had the spirite of God, euen from his infancie: for that assoone as he was borne, he began to serue him. Assoone as he knewe what it was to eate, he knew also, what it was to fast; for he would not take the brest to sucke, but one time only in a day; especially twise a weeke, to wit, on the Wednesday, and the Friday: and this fast he obserued all the daies of his life. Being somewhat growen in yeares, he shewed signes of great vertue, which increased in him as his yeares did. His father sent him to schoole to learne to read, and also other sciences, where Nicholas made proofe of his delicate witt, because in very short time he profitted very much.

He would not keepe company with other yong men of his yeares, who suffred themselues to be transported into all vices and wantonnes, but his conuersation was only with the most vertuous, and honest people. He auoided also not only the conuersation of women, but abhorred them euen as a deadly poison for youth: And to escape the warre, which is made by wicked thoughts, and carnall cogitations against youth, he tamed his flesh with watchings, fastings, haire-cloths, and such like exercises. He frequented the Churches and oratories of the Christians, for he desired to be as the Temple of the holy Ghost. These holie exercises, and other vertues, in which Nicholas was employed, did so shine in

in him, that he was praiſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtrous thing: ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. Nicholas had an vncle (who was Biſhop of the city where he was borne) a learned and a holy man. He perſuaded the father and mother of Nicholas, to dedicate their ſonne vnto God in the ſeruice of his Church, and to be a prieſt. It was an eaſy matter to obteine it of them: for they remembred God had granted that ſonne vnto them, through their many praiers; and therefore they willingly rendred him vnto God againe, with right good will, that he might alwaies be emploied in his ſeruice. The father and mother of S. Nicholas hauing made this graunt, his vncle made him prieſt, and whileſt he gaue him orders, he ſaid theſe wordes vnto them that ſtood by: Brethren, I ſee a new ſunne ariſe in the earth, who ſhalbe a great conſolation and repoſe for the world. Happy is the paſture & happy be the ſheepe, that ſhall deſerue to haue ſuch a ſhepheard. The day ſhall come alſo, when you ſhall ſee him reduce many ſtraying ſheepe vnto the flock of Chriſt: you ſhall ſee him to be the conſolation of the comfortles, the health of the ſick, and reſt for them that be in tribulation: All that which this good Biſhop ſaid, was afterward found in S. Nicholas.

When S. Nicholas ſawe he was a prieſt, he thought it conuenient, that with his new dignity, he ſhould encreaſe his auſterity, and ſtrict life: imitating herin the trees and plants, which the more they ſpred their braunches, the larger their roots grow alſo vnder the ground: So the holy Saint ſtroue to be more ſober & temperate, more continent, more rigorous toward his owne body, chaſtiſing the ſame with more ſeuerity, not to make it die, but to make it more ſubiect vnto the ſpirite. He depriued it of the ordinary ſleepe, of eating and of apparell, although he did not like to go in ſtained or ſported apparell (as ſome hipocrits doe) but ſuch as was comely and fitting for one of his dignity or function. He frequented the Church, more then he had vſed: he was more earneſt at his prayers then before time; he would neuer read any booke, nor take it in his hand, but the booke of the holy ſcripture; or els ſome holy lecture, treating of ſome ghoſtly matter. He ſhowed much modeſty in his countenance, and more grauity in his ſpeech; ſo that it ſeemed, although he were in mortall fleſh, that he led the life of a man immortall.

There befell in the country of Licia and in all the Eaſt, a great contagious peſtilence, which killed very many, and among others within the ſpace of three dayes, died both the father and mother of S. Nicholas, and he remained ſole inheritor to all their goods. The yongman being already dedicated to God, regarded not to be the heire, but rather deſired to be the diſpenſer of his fathers goods; giuing out of them continually many almes deeds, And becauſe among many,

many other, he did one rare deed of charity, it ſhall not be amiſſe to make a recitall thereof by particulars.

There was in the city of Patara, a gentleman of a good houſe, who had bene before time very rich, and now was become poore. This man had three daughters, which were of good yeares, and marigeable: but becauſe he had not wherwith to mainteine and endow them with portions, he vrged and ſollicited them, to get their liuing, and his alſo, by diſhoneſt life. The poore father, though he was aſhamed ſo to doe, ſpake to them to that purpoſe, and the diſtreſſed mayden ſhed teares inceſſantly, conſidering to what a miſerable eſtate, their fathers pouerty had reduced them.

S. Nicholas had an inckeling hereof, and thought he could not beſtowe his almes better, then with the ſame, deliuer their bodies from ſhame, and their ſoules from ſinne. He tooke a good ſome of mony, all in gold, lapped it in a napkin; and departing from home by night, he went to the houſe of the poore decaied gentleman. The holy man looked about, to put in the mony in ſome place, where the diſtreſſed man might light vpon it, taking care that he ſhould not know, who beſtowed it vpon him. Whileſt he ſtudied thereof, he ſawe by Monelight, the caſement of the chamber window where the poore man lay, not fully ſhut.

S. Nicholas caſt the gold wrapped in the cloute, in at the window, and went downe: The poore man riſing vp, and finding there the mony (the benediction of God) he was in a maſe, fearing it had bene a craft and deceit of the deuill, or pollicie of ſome of his ennemies: At the end, ſeeing it to be good Gold, he ſett feare aſide, and for that he knew not his benefactor, he rendered vnto God infinite thankes, and ſaid: O Lord, I know, that thou art indeed very mercifull, ſince thou vſeſt ſuch curteſy & benignity towards me. I ſtudied to offend thee, and thou haſt holpen me: and the helpe hath bene ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determination; and I aske pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he married her according to his eſtate.

When S. Nicholas heard thereof, he was very glad, and purpoſed in his mind, to giue the man meanes to marry his other two daughters, this his determination he put in effect, giuing him as much Gold as he did before: and with that the poore man beſtowed his ſecond daughter in marriage. This poore man deſirous to know his benefactor (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſet out: this was not in vaine, for the holy man returned, and caſt aſmuch Gold in at the window, as at the firſt.

The poore man, who ſtood cloſe, ranne after Nicholas and calling vnto him, fell

fell at his feet, and kissed them, saying: Oh Nicholas, why didst thou hide thee from me? wherefore wouldest thou not let me know him, vnto whom I was so much obliged? Thou hast holpen me in my necessity; thou hast deliuered my soule from hell, and the bodies of my daughters from infamy; if God had not moued thy hart, to do that which thou hast done, I and my daughters had liued in necessity, in infamy and shame, & afterward in the next world, we should haue beene cast into perpetuall torment, & damnation in hell fire. By this meanes God hath raised the poore out of the mire, and the needy from the dunghill: All the while the poore man talked thus, he kissed the feete of S. Nicholas, and shed teares in great aboundance.

S. Nicholas was much displeased, that the thing he handled so couertly, was made manifest, for he desired to haue had it secret: and therfore he asked in way of guerdon of the poore man, to keepe the pleasure he had done in secret: but his request was in vaine, for as long as the poore man liued (whersoeuer he went) he published openly this act of the holy Saint, and other such good deeds done by him to other, although this only be recounted in this place.

The Bishop of the city (who was vncle vnto S. Nicholas) was exercised also in vertuous works: and among other things, hauing founded a monastery of religious men, thought Nicholas a fitt man to be their superiour: He moued it vnto him, and with great difficulty he got him to yeeld, he was so humble, & so vnwilling to take any charge vpon him, wherin he was to haue authority or commaundement, yet continued he in that office certaine yeares, then being desirous of greater perfection, he determined to goe into a desert, but first he had a desire to visite the holy land. To this end, he was embarked, and hauing entred the voiage, the sky being cleare, and the sea quiet, he told the mariners that shortly there would be a hideous storme, for he had seene the deuill enter into the shippe, with a naked sword in his hand, menacing to kill all the men in the same. Shortly after came the storme S. Nicholas had foretold: wherfore the mariners reputed him for a most holy man, and being out of hope to escape, they resorted vnto him, requesting him to pray for them. So he praied vnto God, and the storme was asswaged.

It befell in the same voiage, that a mariner mending or dressing the sailes, fell downe from aloft into the shippe, and died with the fall. All the mariners were sorowfull for it: S. Nicholas praied for him, and he rose on his feet, without any hurt. He arriued in Palestina, and visited the place where Christ our Lord was crucified, his sepulcher, and the other holy places: and being desirous to liue retired in the deserts of Syria, he had a reuelation from God, comaunding him to returne into his owne country, for he would not haue his seruice in the desert, but in some other place. S. Nicholas to obey this reuelation, was embarked in another shippe, & the mariners deceitfully carried him toward Alexan-

dria, but when he came neere thereunto, the wind changed, and against their wills, the ſhippe came into a hauen of Licia his natiue countrey, vnto which place they had agreed to carry him.

When the mariners perceiued this maruellous accident, they were amaſed, and in a great dread, and craued pardon of the Saint, who returned vnto his monaſtery, wherein he was receaued by the monkes, with great ioy: for they were grieued much with the former abſence of their good father and paſtor. S. Nicholas ſtaied with them a good ſpace: but for that they honored him much, and alſo becauſe he knew that God would diſpoſe of him otherwiſe, he determined to goe vnto the city of Mirrea, which was the head city of that prouince, being alſo very populous, and S. Nicholas thought he might haue liued there vnknowne.

It came to paſſe, that when as Nicholas came into the Citty', therein were aſſembled ſome Biſhops of the Citties adiacent, with the cleargie of that citty, to chooſe a Biſhop for the ſame, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Biſhops (one that was an ancient man, and of good life) that Gods will was; that he, who entred firſt the church on the next day (whoſe name was Nicholas) ſhould be elected by them to be Biſhop of the citty. The good olde Biſhoppe told his viſion to the other prelates, and the reſt of the cleargie. This cauſed them to remaine all night in the church; awaiting till the next morning to ſee him, whom God had elected vnto that dignitie.

They were all in praier, and the old Biſhoppe ſtoode at the church doore, to ſee who came firſt into the Church. S. Nicholas had bene at his praiers in his lodging from midnight (as his cuſtome was) & when day was come, he went vnto the church, and as he came to the doore, the old Biſhop came vnto him, and asked who he was, and what was his name? the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was Nicholas.

The Biſhop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyfull and chearefull voice: My brethren come you hither, here is the Biſhop: behold you this Nicholas: behold the man elected by God. They ranne all thither, and liking his graue countenance, told the people of that had paſſed, & conſecrated him Biſhop (euery man reioycing therof) ſo that he knew not how to reſiſt them, thinking it to be the will of God, though it was much diſpleaſant vnto him, as he declared in his oration, wherin he manifeſted his great humility and ſanctity.

Aſſoone as Nicholas ſaw himſelfe a Biſhop, he reaſoned thus with himſelfe, ſaying: Nicholas, this dignity requireth another maner of life. Vntill this time, thou haſt liued vnto thy ſelfe: now, thou muſt liue for the good of other men.

The

The example of life that thou muſt giue vnto euery one, muſt be ſuch, that thou need not by talke to perſuade thy people to be good. This the Saint ſaid, and if vntill this time he vſed in his life great mortification, and auſterity, he afterward much augmented the ſame.

His apparel was more courſe, he eate but once euery day, but neuer any fleſh, he would haue ſomething of holy writte read at his table: he ſpent the greateſt part of the night in praier and meditation, and the ſmall time he ſlept, he lay on the bare ground: he aroſe before day, and called vp his prieſts, to ſing hymnes and pſalmes in the praiſe of our Lord Ieſus Chriſt. When the ſunne aroſe, he went vnto the Church, and there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He was carefull that in the Churches of his Dioces, there ſhould be curats borne in the ſame village or pariſh, and that they were alſo learned & vertuous in their liues: Theſe he aſſembled once euery yeare in the moneth of Septéber, and kept a Sinode with them, making thoſe ordinances, that were conuenient for the good and profit of his flock; and tooke information of the publick ſinnes, that befell within their charges, and alſo of all needy perſons: and then for the one, and for the other, he prouided remedy, in the beſt maner he could. For the relief and helpe of the poore and needy, he would reſort vnto knowen rich friendes which he had, and they gaue almes largely and bountifully: for that the good father in his houſe was very poore, and after he was Biſhop, he had not any thing to ſell, nor to lay vnto pledge: the bookes he had, were borrowed, for he would not haue any thing of his owne.

For the neceſſitie of ſoules, he had the iudges and magiſtrats on his ſide, who hauing notice of any publick crime, remedied the ſame. This good prelate deſired to do the will of God in euery thing. Although he was expert and skilfull in the diſpatch of affaires: yet he truſted not to himſelfe, but tooke to be his counſellors, two men well learned and graue, the one was called Paulus Rhodius, and the other Theodorus Aſcalonita: by the aduiſe and approbation of theſe two men, he did all things.

At that time the two moſt cruell tyrants and enemies of the name of Chriſt, (Maximian & Diocleſian) were Emperors of Rome, perſecuting the Chriſtians with all extremity, either by themſelues or by their Iudges. This perſecution arriued at the laſt, at Mirrea, where S. Nicholas was Biſhop. Firſt they impriſoned the Chriſtians, whom the holy prelate (zelouſly moued with the honor of God) exhorted and animated, and ſhewed himſelfe a defender of the Chriſtians his ſubiects, and others vnder his charge; both in publique and in priuate, reprouing the tirannie and crueltie of the Iudges, whereupon they impriſoned him; but they were not ſo hardy, as to put him to death; douting leaſt the people would make an inſurrection: wherefore they only baniſhed him.

S. Nicholas being sent into exile, he found many Christians, who tooke very great consolation at his presence. The holy Bishop was not idle in that place, yea he serued God in the best manner he could, now comforting one, then an other, and exhorting them to support patiently the persecution, and help them in their necessities to his power: and because God assisted him in his actions, some helpe and reliefe he gaue vnto them, for the which he was beloued of all them, with whom he conuersed.

The furie of that persecution passed away, and the golden age of the Emperour Constantin succeeded, and then S. Nicholas returned to his Church, all the people reioycing for the same: and because Constantin had made an edict, by which he comaunded the temples of the Idols to be throwen to the ground, & in Mirrea was a most goodly temple dedicated to the Goddesse Diana, which stood still, because of the conning workemanshippe therof, and lest the people should raise a commocion, none durst lay hands thereon to demolish the same; S. Nicholas moued with zeale, and without respect of any, got together many lusty and strong young fellowes, and he as their captaine, guided them vnto the temple, and cast it downe euen vnto the foundations. Whiles they ruinated the walles, the deuills were heard to howle and rore, for that they were expelled out of their auncient habitation.

After this arose a new trouble against the Catholique Church by the Arrians, for remedy whereof a generall Councell was assembled in Nice, by the commaundement of Pope Siluester then Bishop of Rome, & by the good diligence of the Emperour Constantin. In this assembly, among the 318. Bishops, that were there, S. Nicholas was one, who by the meanes of the disputations he had with the heretiks, and by the vertue of his continuall prayer, wherin he desired the good of the Church, was a great cause that the Catholiks preuailed, and obteined victory against the heretiks, & that it was declared by the Councell: That the sonne, one of the three persons, is of the same substance with the father, & is God as he is, for that was the state of the questiõ, which was disputed between the Catholikes and heretiks. When the Councell was ended, S. Nicholas returned vnto his Church, and then befell a great dearth.

At that time a merchaunt had laden ships wheat great in Sicilia, intending to transport it into Spaine. S. Nicholas appeared vnto him in his sleepe, and requested him to bring it into Licia, and agreed with him for the price, and in witnes of the truth, gaue him three pieces of gold in earnest. The merchaunt awaking, and finding the three pieces of gold in his hand, determined to goe into that countrey, and so he did, and sold the wheat according to the bargeine made with the Saint, and so the dearth of corne was remedied.

At another time, there was a great scarcity of bread in that countrey, & certein shippes laden with wheat passed by, trauelling toward Constantinople. S. Nicho-

Nicholas requested the owners of the shippes, to giue vnto him a 100. measures of wheat, out of euery one; promising them, that when they came vnto the vnloding at Constantinople, they should not want any thing of their measure. The patrones and owners gaue credit vnto the Saint, and gaue the wheat vnto him: wherupon two miracles ensued. One was: when they came vnto Constantinople, they found no diminution of their measure they had laden: the other was; that the wheat which the owners gaue vnto S. Nicholas (although it was but a small quantity) yet was it so multiplied, that it sufficed all the people vntill harueſt came. These things brought S. Nicholas to that credit and auctority, that the clergy and the laity of his city, had a great respect vnto him, and obeied him, as if he had bene the true owner of all their goods.

It befell also, that the gouernor of the city called Eustathius being corrupted with mony, gaue an vniust iudgment against three yong knights, in sentencing them to death. S. Nicholas was at that time out of the city, for he was gone to pacify the inhabitants on the sea coſt, which were vp in armes, against certeine bands of souldiers, which were to passe into Africa, by the commaundement of the Emperour Constantin. These souldiers aggreued the people (as souldiers vse to doe, as they passe on their voyage) and they were ready to fight it out. S. Nicholas went thither in person, and all of them gaue vnto him great respect. He talked with the three captaines, whose names were, Nepotian, Vrsus, and Herpilion, and brought the matter to a good passe, and ended the quarell.

In that place he was certified of the vniust sentéce giuen by Eustathius: wherfore he forthwith hyed him home, and came vnto the city at such time, as the three wrongfully condemned persons had their eyes couered, & awaited, when the executioner would giue them the mortall blowe. S. Nicholas being come vnto the execution, passed through the throng of the people, and coming to the executioner, pulled the sword out his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them all three away, none of the officers being so bold, as to resist him.

Eustathius being ascerteined thereof, and hauing a remorce in his conscience, went vnto S. Nicholas and kneeling before him, asked him forgiuenes for that (he said) he perceiued S. Nicholas knew certeinly, that his sentence was vniust, since he was so hardy, as to take and rescue the prisoners; and also, for that he had at other times bidden him do iustice, & to chastice them that deserued punishment. Saint Nicholas reproued him throughly for this fault, and threatned to tell all thinges vnto the Emperour, if he euer committed the like faulte againe.

At this, three captains of Constantin were present: who being returned from Africa (hauing atchieued the enterprise, for which thy were sent) were accused of some offence, at their comming home to Constantinople: and the issue was.

The Emperour gaue iudgement, they ſhould be beheaded, according to their deſert for their offences euidently proued againſt them; though the matter was falſely contriued by a Iuſtice of the city, who was bribed by the aduerſaries, to bring them to their end, were it right, or wrong.

When the three Captains were certified, that on the next day they ſhould die, they called to remembrance, that S. Nicholas had freed and deliuered three innocent knights from death, in the city of Myrrea. So they remained all the night in prayer, deſiring God to be mercifull vnto them, and beſeeching S. Nicholas to helpe them in that daunger. It pleaſed God to heare them, & to honour the bleſſed man: for, S. Nicholas appeared vnto the Emperor in his ſleepe, and with a venerable aſpect ſaluted him firſt; and then with a ſterne and grim countenance, ſaid vnto him: Ariſe vp, thou Emperour, and deliuer out of priſon Nepotian, Vrſus, and Herpilion, for they be wrongfully accuſed, and are cleare and innocent of thoſe faults, which be impoſed vpon them.

If thou doeſt not ſo, as I tell thee, I denounce againſt thee, as a meſſenger from God, moſt deadly warre, in which ſhalbe deſtroyed thy nation; and thou, thy ſtate, and family, ſhall come to vtter ruyne. The Emperour was wonderfullie afeard therat, and ſaid: who art thou, that doeſt menace me thus? The holy ſaint aunſwered: I am Nicholas, Biſhop of Mirrea, and withall vaniſhed away, and went vnto the Iuſtice called Ablauius, and threatned him after the ſame manner.

On the morrow the Emperour, and the Iuſtice mett, and conferred of their viſions: and cauſing the three capteines, which were priſoners, to be brought before them, the Emperour ſaid vnto them: Tell me, haue you any skill in art magicke? and they aunſwered no: and wondering at the queſtion, they demanded of the Emperour, why he asked ſuch a queſtion of them. The Emperour replied: Becauſe this laſt night one Nicholas (I know not what he is) menaced me greeuouſly, if I do not let you go, and diſcharge you. The capteines hearing this, kneeled downe, and kiſſed the ground, and yeelded infinite thankes vnto God, and wept for ioy. The Emperour commaunded them to declare this ſecret, and they told him, to wit: howe Nicholas ſaued the liues of the three yong knights at Mirrea, & how they had recommended themſelues vnto him, and therfore he was come to helpe them. Then they declared the feature of the holy ſaint, and the Emperour perceiued, that he was the ſame man, that he had ſeene in his ſleepe.

Theſe things moued the Emperour to reuiew their cauſe more diligently, & hauing found them innocent, he cauſed them, which had accuſed them falſely, to be puniſhed; and deliuered them out of priſon, and he gaue them a booke of the Goſpells, written with letters of Gold, and a thurible (or ſenſor) of Gold, & ſaid vnto them: Carry theſe things vnto Nicholas, and deſire him not to threa-

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ten me, but to pray vnto God for me, and my empire.

The three captains went vnto the holy Saint: and when they came vnto him, they fell at his feete, and publiquely told the former hiſtory, and deliuered vnto him the preſent, which the Emperour had ſent vnto him. The holie Saint was aſhamed; and bluſhed to haue theſe things told vnto him publiquelie, wherefore he ſaid: My ſonnes, render thanks vnto God, and not vnto me, for I am a ſinner. Then he called vnto him aſide the three captains; and told them, that they fell into thoſe perills & daungers, for certein ſecret ſinnes they had, and exhorted them to amend them, leſt God puniſhed them, with ſome more greeuous puniſhment.

The end of this holy ſaints life drew neere, and he fell into a greeuous infirmity, and being at the point of death, he lifted vp his eyes toward heauen, and he ſaw many Angells to deſcend vnto the place, where he was; wherefore he began to ſay this pſalme: *In te Domine ſperaui*, and when he came vnto that verſe, *In manus tuas Domine, commendo ſpiritum meum*, he paſſed from this mortall life vnto the eternall, on the ſixth day of December, in the yeare of our Lord 343. His body was buried by his cittiſens, with great pompe, and with no leſſe ſorrow, for that they were depriued of ſuch a paſtor, and ſuch a father.

Aſſoone as he was dead, the Chriſtians began to viſite his ſepulcher, with great deuotion: And it happened, that certeine Chriſtians departed from the part of Tanais in a ſhippe, to go vnto Mirrea, to viſite the ſepulcher of the holy ſaint. When they were embarked, that deuill, who had dwelt in the Temple of Diana, which S. Nicholas had demoliſhed, being wroth that he was expulſed out of his habitation, laboured all that he might, that the holy Saint ſhould not be honoured, nor viſited by the pilgrimes.

This curſed fiend tooke on him the ſhape of a woman, carying a great veſſell of oile, and coming to the paſſengers, ſaid vnto them: I know you go viſite the body of S. Nicholas, I deſire alſo to go in this voiage: but now I cannot conueniently. I pray you therfore carry this veſſel of oile, to burne in the lampes vpon his ſepulcher: They, imagining the deuill to be a deuout woman, tooke at her hands the oile, and ſailed with a proſperous wind one day. On the ſecond day, there aroſe a great ſtorme, in ſuch ſort, that they all feared they ſhould be drowned: and when they were out of hope, they ſaw a venerable man come cloſe to the ſhippe, in a litle barke, who ſaid vnto them: The feare and danger you abide in this ſtorme, is for your faults: Throwe into the ſea that veſſell of oile, that the woman gaue you, & you ſhalbe deliuered, for it was the deuill. Aſſoone as the oile was caſt into the ſea, in the place, where the oile fell, was kindled a fier, which made a great noiſe and a filthy ſtinke, that they might eaſily perceue, it came from hell: The auncient man told them he was Saint Nicholas, and then vaniſhed out of their ſight.

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Memorable is the hiſtory of a child, ſonne vnto Cetrone and Euphroſina, two deuout perſõs vnto S. Nicholas, who celebrated his feaſt euery yeare. This their ſonne was ſtolen away by the Agarens, people wholy giuen to robbing & ſpoiling, who carried him priſoner to Babilon, where he was giuen vnto the king, on whoſe table the child attended. On an euening the child remembred, that it was the day of S. Nicholas, on which day his father & mother made great feaſt; and then he began to weepe. The king demaunded of him, why he wept; and he told him the reaſon. The king vnderſtanding the cauſe of his plaint, ſaid vnto him in ſcoffing maner: If this Nicholas be ſo mighty, bid him carry thee away out of thy captiuity. The child had in his hand the kings cuppe, wherin he vſed to drinke: and behold, in an inſtant, one tooke him by the haire of his head, and lifted him vp, and he vaniſhed quite from the ſight of the king, and of all the reſt, and within a litle time after, he was found in the Church of S. Nicholas, where his father celebrated the feaſt of the holy Saint alſo that yeare, with ſighes and ſobbes, for the loſſe of their ſonne: but when they ſawe him ſett free, they renewed their ioy and deuotion toward the holy Saint.

The ſame Authors that write the life of this holy S. Nicholas, write this ſtory, that enſueth: An army of Pagans, being Vandalls paſſing from Africa into Calabria, made great ſpoile in the countrey, and carried away a great prey and booty: An Image of S. Nicholas, among other things, fell to the ſhare of one of them, and when he came into his countrey, he asked of certein Chriſtian ſlaues, what that picture repreſented. They told him, that it was the picture of a holy Saint, called Nicholas, who (though he was dead) did many miracles, and holpe them that were deuout vnto him.

This painime was a vſurer, who had taken a good ſome of mony out of his cheſts; and haſty and important buſines calling him ſuddeinly away, he had not time to put it vp in the place apointed for the ſafe keeping therof: wherfore he ſaid vnto the Image of S. Nicholas, in this maner: Nicholas, be carefull, & look well to the mony that lieth here. When the painime was gone forth, certeine thieues got into the roome, and ſtole away the mony: when the vſurer was returned, and ſaw his mony ſtollen, he ſaid vnto the Image of S. Nicholas: Thou haſt kept my mony well indeed Nicholas; but looke to it, and ſee my mony be gotten againe, or I ſhall caſt thee into the fire, & burne thee. The thieues were gone into a ſecret place, to part the mony they had gotten, among themſelues.

S. Nicholas appeared vnto them, and threatned to puniſh them, except they did reſtore the mony vnto the true owner againe: which they (fearing to be diſcouered and puniſhed) did, euen to the value of a peny. When the Pagan ſawe this miracle, he was conuerted to the Chriſtian faith, and diuulged this wonderfull worke abroad: and herupon all the Chriſtians in Africa, tooke great deuotion

tion vnto this glorious Saint. To this end did God permit the pagan to do ſuch a thing, which, if it had bene done by another, he had bene puniſhed by God for his foolehardines: for the Saints are to be intreated, not with brauing words, & menaces, but with teares and ſubmiſſion; knowing, that for the one, we may be chaſtiſed, and for the other we may obteine mercy, as God vſeth to doe by their meanes. The Venetiáns ſay, that they haue the body of S. Nicholas in their city, and recount a long hiſtory, how it came thither: if it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God ſhewed vnto them, in graunting vnto the the poſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of S. Nicholas was in the yeare of our Lord. 1086.

The life of S. Ambroſe, Doctor of the Church. Decemb. 7.

SAmſon that valiant captain, departing from his home vnto the countrey of his wife, who dwelt among the Gentils, being gone a little out of the high way, found a dead lyon, which he himſelfe had killed a few daies before, and the ſcripture ſaith, he found bees had made hony within him. Samſon approached thereunto, and tooke ſome of the hony combe, and eate the hony, and carried part to his ſpouſe. This lion ſignifieth S. Ambroſe, of whom it is ſaid: that, when, being a child, he lay in the cradell, there came a ſwarme of bees, and entred in, and came out of his mouth, as though they would haue builded there. It is ſaid, the lion was dead, for that when this happened Ambroſe was not yet Baptiſed, for he was not Baptiſed vntill his compleat age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly ſweet and melliſluous, which Ieſus Chriſt (ſignified by Samſon) gaue vnto his ſpouſe, the holy Church, appointing him one of her Doctors. That lyon of Samſon remayned alwaies dead: but it happened not ſo vnto Ambroſe: for when time came he roared like a lyon, in vndertaking the defence of God and his Church, not only againſt the Arryan heretiks (her deadlie enemies) but alſo againſt the Emperour Theodoſius, who was a Catholike, whom he excommunicated and caſt out of the Church, becauſe he committed a cruelty, and would not ſuffer him to enter into it, vntill he did penance therefore. The life of this glorious doctor collected out of Paulinus the preiſt, Symeon Metaphraſtes, Paulus Diaconus, the tripartite hiſtorie, Nicephorus Calliſtus, and out of his owne writtinges, is in this manner.

SAint Ambroſe was the ſonne of an honorable Romaine, who was alſo called Ambroſe, and vnto him (being gouernour of Fraunce, with the title of Prefect) was borne this ſonne. On a day, the infant Ambroſe being in the cradle, there came vpon him ſudainly a ſwarme of Bees; many of which entred into his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the childe forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the ende thereof: the Bees roſe then, and flew ſo high, that

they were quite out of ſight. The father being aſtonied, ſaid: God will doe ſome ſtrange thing by this child, if he liue to it. This was a fore-token of his admirable eloquence and doctrine.

It happened that the father of S. Ambroſe died: and his mother, being widdow, brought him to Rome, iointly with his ſiſter, who had vowed virginity, & perpetuall chaſtity. There was another damoſell with her, that made the ſame vow, who, as Paulinus (who wrote his life) ſaith, was in his time an olde woman, and liuing in Carthage: Ambroſe being very young, ſeing on a day that his ſiſter kiſſed the hands of Biſhops and Prieſts, when they were at their houſe; as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I ſhall be a prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child: yet the end proued, that he ſaid true.

Ambroſe being come vnto yeares of diſcretion, emploied his time in ſundry ſtudies: in the which he made demonſtrance of his ſharpe and quicke witte; for he became famous in Rhetorique, and other ſciences. He had a great liking to exerciſe the office of an aduocate, which at that time was the office of Rhetoritians: and he pleaded the cauſes, in the which he was retained, with ſuch eloquence, that a great Nobleman called Probus, who was gouernour of Rome, made him one of his counſell, and beſtowed vpon him other honorable offices in the citty: in which he behaued himſelfe ſo well, that the Emperour Valentinian, made him Gouernour of Millan, and Genoua, cities ſubiect vnto the Empire of Rome.

It is a thing conſiderable, that when Probus (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: Ambroſe, take on thee this charge, which Valentinian hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Biſhop. The meaning of Probus in theſe words was: that in the adminiſtration of his office, he ſhould not be extreame and rigorous, but to vſe mildnes; like a Paſtor or a Prelate. The words of Probus were not in vaine: for Ambroſe vſed that office with ſuch prudence and diſcretion, that euery one was very well pleaſed with his gouernement, and he was alſo eſteemed, and beloued of all men.

It happened that S. Ambroſe reſiding in Millan, Auxentius an Arrian heretike, and Archbiſhop of that citty died: and becauſe there was a commotion of the people, about the election of a new Biſhop (the Catholikes deſiring to haue a Catholike Biſhop, & the heretikes labouring to haue an Arrian) Ambroſe went thither to quiet the people, as a thing belonging to his office, and ſpake to the, bidding them to chooſe them a Prelate, not with vprores and outcries, but with regard to the quality of the perſon, and to the conditions fit for ſuch a dignity. Whileſt Ambroſe talked thus: a yong child ſaid with a loud voice: Ambroſe the Archbiſhop. The people hearing this voice (eſteming it as the voice of God) was quieted, and euery one, as well the Catholikes, as the heretikes, ſaid the ſame.

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The minde of Ambrose was not to take this charge on him, and therfore he departed away to his lodging in the maner of a flight. And to remoue the good opinion of the people from him, and to make them dislike him, he began to execute iustice with more rigour, then he vsed in former times, & contrary to his milde nature also: and because that would not yet serue, Paulinus saith, he made defamed harlots to come vnto his house, not to doe euill, but because he desired to diminish his credit with the people, and to giue them occasion not to elect him for their Bishop. Neuertheles, because euery one knew him to be right honest of his body, and also, because it was knowen to what end he did it, they were more instant with him to be their Prelate, crying all with one voice. Thy sinne fall vpon vs.

Ambrose seing, that his former dilligences were to small purpose, found out another deuise, which was: he departed out of the citty secretly, to goe vnto Pauia: and though he trauelled all the night, yet loosing his way, he found himselfe hard by the walles of Milan. The people vnderstanding the same, tooke him, in a manner, by violence, and conducted him vnto his house; Where they set a watch vpon him, that he should not fly. Then sent they vnto the Emperour Valentinian to request, that he would confirme the election of Ambrose. The Emperour receiued the embassage with great ioy, for it pleased him much to see, that the iudges which he sent to gouerne the people, were such, that they deserued to be Bishops: wherupon forthwith he confirmed the election, & gaue order, to effect the same.

Whilest the people vsed this dilligence, S. Ambrose was stolne secretly againe out of the citty, and lay hidden at the farme of one Leontius, his assured friend, and a man of great authority in Millan. When the Ambassadors returned from the Emperor with his consent, and Ambrose was misled, a great forfaiture and penalty was imposed by proclamation on them, that did not bring him out, if they knew where he was: so that Leontius, to auoid the forfaiture, told them where Ambrose was. The people came in hast to the farme, and brought him vnto Millan, and then Ambrose, thinking it to be Gods will, agreed vnto the election.

S. Ambrose was at that time a Catechumen only, & necessary it was he should be Baptised: and for that he desired a Catholique Priest, this was the first thing that made the Arrians to dislike him. After he was Baptised, he passed by degrees, according to the orders of the Church: and on the eight day, which was on the seuenth day of December, he was consecrated Bishop, and on that same day he was enstalled. The life of this Saint was full of good examples. He was very abstinent: he fasted euery day, except the Saterday and Sunday: and when the feast of any Martyr was celebrated, he was very watchfull, and spent the greatest part of the night in prayer: he also appointed certaine houres in the day

to that vſe: he would alſo be preſent at the diuine ſeruice, in his Church; and at the ſame he was very deuout & curious, adding and diminiſhing many thinges: ſo that at the laſt, he ordained a particuler office for his Church. He compoſed many Hymnes, Antiphonaries, and Reſponſories, ſome of the which are vſed to this day in the Catholike Church.

Whileſt the diuine office was celebrated, he would haue all the cleargie very attent, and to vſe deuotion: And to the end, it might be done with more decencie and maieſty, he would not permitt that any lay or ſeculer man, ſhould remaine among the cleargie, were they neuer ſo great and mighty: yea one time, ſeing the Emperour Theodoſius to be placed among the Prieſts, he told him, his place was not there, and that the purple garment, made him not a Prieſt. The good Emperour obeyed, and replied not: yea the zeale and the Chriſtian boldnes of Ambroſe did ſo pleaſe Theodoſius, that on a time being in Conſtantinople, the Patriarch inuited him, to ſit in a ſeat in the quier among the cleargie. The Emperour anſwered, that it was not his place: and that only Ambroſe (of all that he had ſeene) deſerued to be called a Biſhop, for the zeale he had of Gods honor, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriarch did inuite him: and with theſe words, he commended Ambroſe, and reprehended the Patriarch.

Moreouer, this holy ſaint, was buſied continually in compoſing and writing of thoſe workes, whereof the Church maketh great vſe: all which he wrote with his owne hand; and that he vſed to doe euen vnto his death. He preached alſo ordinarily vnto the people, and alwaies he perſecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholly conuerted: of whom, one was the great Auguſtine, who by meanes of his ſermons, and priuate conferences, forſooke the ſect and error, wherein he was drowned: for he could not be called an heretike, becauſe he was not baptiſed. S. Ambroſe himſelfe did baptiſe him, and at his baptiſme they two did compoſe that canticle vſed, and frequented by the Church in the time of ioy, which beginneth with *Te Deum laudamus*; S. Ambroſe ſaying one verſe, and S. Auguſtine another, euen to the end thereof. This good Biſhop baptiſed many other alſo, and (as S. Paulinus ſaith) the only trauell to baptize ſo many people, was ſufficient to hold fiue Biſhops in worke.

Moreouer, he was very carefull and diligent in helping poore men, priſoners, and other needy perſons. The gold and ſiluer which fell to his part of his patrimony (being a great ſomme) which hee had, when he was made Biſhop, he beſtowed all, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead alſo. He beſtowed the poſſeſſions which remained vnto his Church, vpon this condition; that his ſiſter might haue the profit of the, during her life. He reſerued nothing for himſelfe, that naked and needy,

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he might the better follow Chriſt, who was poore and needy.

This holy Saint was of a noble and gratious condition: he laughed and was merry with them, that were merry; & alſo lamented with them that were in ſorrow. When any man confeſſed vnto him any heinous ſinne, he lamēted ſo greeuouſly, that he cauſed the penitent to ſorrowe, were he neuer ſo hard harted. When he knew of any ſinne out of confeſſion, he vſed great dilligence for their amendment, and that he did ſecretly. And many times he obtained his purpoſe, aſwell by the meanes of his praier, as of his mild correction.

When he heard that any prieſt was dead (whom he had knowen to be a man ſtudious, and of good life) he receiued great ſorrow thereof: and neuer ceaſed to lament for it. And if he were asked, why he did ſo; he would anſwer, there were two cauſes: the one was, becauſe a man that worthily exerciſeth the function of a Prieſt, was hard to be found: and the other was, becauſe he was dead before him. Such was the life of S. Ambroſe; and yet there were ſome that perſecuted him. For the Emperour Valentinian dying, the Empreſſe Iuſtina (who was ſecretly an Arrian, and had diſſembled during her husbands life) began then to diſcouer her venime and poiſon, Valentinian her ſonne, who remained Emperour in Italy, being very young: vpon which ground this wicked woman began to perſecute the Catholiks, and ſpecially S. Ambroſe, as the chiefe of them.

One time there was an election to be made of a Biſhop in the Citty of Sirmium. The Catholikes deſired to haue one Annemius a man of vertuous life to be Biſhop: and S. Ambroſe going thither at their requeſt to further it, the election was made accordingly. But becauſe the Empreſſe Iuſtina being preſent, laboured that S. Ambroſe ſhould not conſecrate him, but that an Arrian Biſhop ſhould; the people were congregated in the Church for that purpoſe: & on the one ſide ſate the holy Saint, and on the other ſide ſate the Empreſſe, with many Ladies and damoſells attending on her, with other Courtiers.

The Empreſſe ſaid to her Ladies, that ſhe was heauy to ſee Ambroſe do that office: whereupon one of her women, more preſumptuous then the reſt (thinking to pleaſe the Empreſſe therewith) aroſe and went vnto the chaire of the holie Saint, with intention to bring him (as it were by force) vnto the place where the Empreſſe ſate; meaning to vſe ſome violence or abuſe toward him, and to thruſt him out of the Church. The milde Biſhop, with patience putting the preſumptuous woman from him, ſaid vnto her: Although I be not worthy of this place & office, yet it is not lawfull to put me away, nor to detaine me from laying handes on this Prieſt. Well (ſaid he) take heed, thou beeſt not ſhortlye puniſhed by God. As S. Ambroſe ſaid, ſo it came to paſſe: for on the next day, that wretched woman died, and the holy Saint honoured her by accompanying her corps vnto the graue. The Empreſſe, and the other Arrians beholding this accident, knew not what to doe: and ſo S. Ambroſe conſecrated the Catholike

Biſhop, without any further diſturbance.

The holy Doctor went then to Rome; and as Marcus Marulus ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in all his life he had receaued no great misfortune or affliction. S. Ambroſe called his cleargimen, aſſoone as he heard it, and ſaid vnto them; Let vs depart from hence, leſt vnto vs happen ſome ill fortune with this fortunate man: aſſoone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and all that was within it. At Rome S. Ambroſe viſited his ſiſter, and that damoſell (that kept her company) who now was ancient in yeares. This was that young woman that laughed at him, when he (being a child) did hold out his hand, that ſhe might kiſſe it, ſaying vnto her, that he ſhould be a Biſhop; and the holy Saint remembred her of it, when ſhe kneeled downe before him, requeſting that ſhe might kiſſe his hand.

S. Ambroſe alſo viſited a great Lady (at his ſiſters requeſt) who deſired him to ſay maſſe in her houſe. The holy mã being gone thither, in the company of his ſiſter (there being brought to him a woman ſicke of the palſy, ſet in a chaire) ſhe beſought the holy Saint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. Ambroſe returned vnto Millan, where the Empreſſe Iuſtina perſecuted him greeuouſly, vſing alſo both requeſts, & threats. Then with rewards ſhe laboured to draw the chiefe men of the city, yea and the cleargy alſo, as wel as lay men, vnto her opinion and partiality againſt S. Ambroſe, entending to ſend him into exile. Matters were ſo prepared and wrought, that a rich man, and mighty (but much more wicked) called Eutimius, had prepared a charior, in the which he purpoſed to ſet S. Ambroſe by faire, or by foule meanes, & then to carry him into baniſhment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as Aman had made a gibbet whereon to hang Mardocheus, and was hanged on it himſelfe: ſo Eutimius was baniſhed, and caried away in the ſame waggon he had made for S. Ambroſe. This holy Saint found the bodies of ſome Martyrs, which were laid in places vncomely & vndecent: therefore he tranſlated them into other places, where they were laid with more reuerence; as the bodies of S. Geruaſius and Protaſius, and of S. Nabor & Felix. In the tranſlations of theſe Saints, were may miracles done; and many ſicke men healed. The Arrian heretiks calumniated the miracles, and moreouer ſaid, that Ambroſe had hired perſons to faine themſelues blind or lame, & that when they came neere to the bodies of the Saints, they fained to be healed.

It came to paſſe, that one of the moſt malitious cauillers thereat, was in the ſight of them all, poſſeſſed by the deuill: who being within him, by the iudgmẽt of God, cauſed him to cõfeſſe the truth which he denied, when he was in health, aſwell in the miracles of the Saints, as alſo in the miſtery of the B. Trinity, the

wretch

wretch yelling aloud, and ſaying: That, which Ambroſe preacheth, is true: and that, which the Arrians teach, is falſe, & vntrue. Then many of the Arrians who by reaſon ſhould haue giuē credit to that apparant teſtimony, came vnto him; and adding euill to euill, threw him into a pond of water, wherin the man was drowned. An other obſtinate heretike, which was one of the moſt principall, was conuerted vnto the true faith: And when he was demaunded, why he changed his faith ſo ſuddainly, he anſwered; he had ſeene an Angell ſpeake in the eare of S. Ambroſe, when he preached; and tell him what he was to ſay.

At that ſame time was diſcouered in France a tirant called Maximus, who by a ſtratagem murdered Gratian, who gouerned Fraunce and Spaine, all the life of Valentinian his father. And not reſting content therewith: he marched againſt his brother called Valentinian, ſonne vnto Iuſtina, who then ruled Italy. The young man not daring to oppoſe himſelfe in the field, fled with his mother Iuſtina (the mortall perſecutor of S. Ambroſe) and came to Conſtantinople, to demaund ſuccour and aide of the Emperour Theodoſius: S. Ambroſe went vnto Maximus, who tooke vpon him the name of Emperour; & requeſted the dead body of Gratian to be beſtowed vpon him. Strange it was, that although the holy Biſhop went to talke with him, that was a tirant, and went alſo to obtaine a fauour of him; when it ſeemeth he ſhould haue vſed lowly words, yet did he with his accuſtomed, and Chriſtian boldnes, reprooue him for his tiranny, & for the vniuſt murdering of his Lord. He alſo bid him to doe penance for his ſinnes: and becauſe he would not obey, he excommunicated him, and gaue order in all places of his Archbiſhoprique, where the Tirant paſſed, that he ſhould not be admitted to heare diuine office, and commaunded all his prieſts vnder great paines, that none ſhould be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue all, he fore-told him, ſaying: that God would chaſtice him for his rebellion, as afterward it befell: for when Theodoſius came againſt him, he was ſlaine by his owne ſouldiours.

After the death of Maximus, Theodoſius went vnto Millan, & there the Iewes complained of S. Ambroſe vnto the Emperor, for burning their Sinagogue. The Emperor thought S. Ambroſe had done them great wrong, and bid him to reedify it at his owne coſt and charge. After this S. Ambroſe preached before the Emperour, and reduced to his remembrance all his former life, and told him; he ought to remember, how from a poore captaine who fled thorough Africa, for feare to be ſlaine (which was preſently after the death of Valens the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, and therefore that he had reaſon to thinke a little better what a ſorrie peece of ſeruice he ſhould doe vnto God in reſtoring the Sinagogue, and cauſing it to be builded for the Iewes, which were enemies vnto God, and all Chriſtians. When the ſermon was ended, the Emperour ſaid vnto him: Arte thou this

day.

day mounted into the pulpit to preach, and ſpeake euill of me in mine owne preſence? Yea, ſaid S. Ambroſe, I haue done it: but we will ſay well of thee in thy abſence, to the end, that none doe murmure at thee, for that thou wilt be partiall, and fauourable vnto the Iewes, and build a Sinagogue for them. Thus S. Ambroſe delt with the Emperour, and it was ſo effectuall, that he forbad the reedifying of the Sinagogue.

It was a notable caſe, and an example worthy to be marked, what S. Ambroſe did vnto the ſame Emperour Theodoſius, becauſe of the cruelty he comitted in Theſſalonica. There was at that time a great Citty in Macedony, inhabited by Chriſtians, called Theſſalonica; the vſage was in all Greece, to haue paſtimes and plaies called Circenſes, in which horſes ranne in race, ſome alone, and ſome in wagons, and great care men had to gett the priſe, which was giuen to the Victors: and becauſe thoſe plaies were very delightfull, they which were skillfull in guiding the horſes and wagons, were highly eſteemed, and regarded. The time of theſe paſtimes being at hand, it fell out that one of the waggoners which was to runne for the wager, and was famous for his skill, and beloued of all the people, was impriſoned by Bulericus the gouernor of Theſſalonica, vnder Theodoſius; the cauſe was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. All the people thought the triumphes would be diſgraced, if the waggoner (thus impriſoned) were not deliuered: Therfore with one voice, they beſought the gouernour, that he would vpon their intreaty deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them (with the which the people thought themſelues wronged) they raiſed a commotion, and in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection and obedience of ſubiects is turned into fury and vproare, when ſome ſmall matter which they earneſtly requeſt, is to them denyed, as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly (as reaſon was it ſhould) but for that he had in his company ſome Prelates (and S. Ambroſe alſo, as ſome ſay) that beſought him to pardon the multitude, he made promiſe by word, that he would pardon them: yet afterwards, being inſtigated by ſome courtiers (who ſometimes vſe to incenſe Princes to wrath, when they ought rather to appeaſe their anger) he altered his minde, and determined to puniſh thoſe people, for the example of others, without courſe of law, or order of Iuſtice. And ſo when the people were in the citty, buſy & occupied to ſee the triumphes of that day, the armed ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred all that they met, olde and young, little & great, innocent or culpable, Cittizens or ſtrangers; ſo that there were 7000. ſlaine; al-

though

though it be ſaid, that the Emperour commaunded there ſhould be but 2000. ſlaine. The miſerable citty remained moiſtened with the bloud: and all the Empire of Rome was filled with the report of that great cruelty.

The firſt time, the Emperour went vnto Millan, S. Ambroſe (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandall in reprouing him, vpon a ſudaine: therefore he iudged it were good to diſſemble a while, but withall he would not ſee him, nor conuerſe with him: ſo that, when the Emperor approached neere vnto Millan, he departed from thence. The prudence S. Ambroſe vſed in this caſe, may be an example for other Prelates, how to behaue themſelues with great Princes. And the deſire of a good Paſtor, much moued the mind of S. Ambroſe, to reduce home this wandering and ſtraying ſheepe: yet conſidering that the Emperour was not of his dioceſſe, and ſo none of his particuler flock, and douting a greater ſcandall might ariſe, he determined, as is ſaid aboue, and ſo departed out of the city: by which he ſtayed himſelfe, and refrayned his Chriſtian earneſtnes.

The Emperor being come vnto Millan, & not finding the good prelat there, ſhewed himſelfe to be diſpleaſed. The holy Saint wrote vnto him an epiſtle; in the beginning wherof, he vſed milde wordes, and very lowly: but afterwards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him: for if he ſhould ſpeake that which was fitt and conuenient, he ſhould be thought to paſſe the bounds of modeſty; and if he ſhould be ſilent and not reproue him, he might be noted for a man, that winked at notorious faults, and ſought not to giue due and fit remedy vnto them. In the reſt of his epiſtle, he talled to his mind the cruell maſſacre comitted at Theſſalonica, and willed him to do penance, and withal gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay maſſe in his Church, if he were preſent, and that he had a particuler comaundement from God, thus to doe. Then concluded he the epiſtle with theſe wordes; My Lord, if thou beleeue me, behaue thy ſelfe, as I aduiſe thee: and if thou do not beleeue me, pardon this, that I haue done in departing from the citty, for I did therin make more account of God, then of thy diſpleaſure. When S. Ambroſe had written this letter to the Emperour, he thought, that when he had red it, it would haue moued him to penance, and therefore he returned to Millan: but yet he would not viſite the Emperour, accounting him as an excommunicate perſon. The more the holy Saint eſtranged himſelfe from his ſight, the more the Emperour thought himſelfe bound to ſeeke vnto him.

Things ſtanding in this ſtate it happened, that one day S. Ambroſe was reueſted to ſay Maſſe in his Church: and it was told him, that the Emperor was comming to Church. The good Biſhop went to meet him out of the dore, & in the

middeſt of all that proud and ſtately company, tooke him by the purple robe, and with the ſame liberty that he wrote, he ſaid to him in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath ſhed ſo much innocent bloud, it is not lawfull to enter into a houſe conſecrated vnto God: and leſſe deſerueth to be partaker of his miſteries, except he firſt do penance. I am of opinion, that thou takeſt no knowledge of the ſinne thou haſt committed: and though the fury with-drew thee headlong into it, be paſt, thou haſt not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt committed. I ſuppoſe thy Royall eſtate, and thy Imperiall maieſty, do hinder thee, and ſuffer thee not to ſee, and to take notice of thy heinous fault: but looke downe with thine eies, & conſider, that thou art a mortall man. Take heed leſt thy royall veſture thou weareſt, doe daſell thy ſight, that thou cannot ſee within thy ſelfe the frailty of thy fleſh, of which thou art formed, as other men are: if thou conſider rightlie of thy frailty, thinke alſo how great and mighty God is, that is the vniuerſall Lord of all. Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntill thou doeſt this, be not ſo bold as to enter into his Church, nor appeare in his diuine preſence; leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalfe, & ſo I comaund thee, laying on thee this lawful puniſhment, by which the Church doth ſeparate all them, which do not make ſatisfaction with due penance.

The Emperour gaue eare attentiuely vnto the words of the holy Saint: and with himſelfe conſidering the maner he had vſed toward him, in telling and reprouing him, & taking it in the beſt part, iudged that he had done with him, as a good prelat ought to doe: and returned to his pallace penſiue and ſad, as they be, which begin a new to feele the ſorrow, which is ſorrow to remembrance of their offences, when they be repreſented vnto a repenting ſoule. Theodoſius remained thus certein months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence. The feaſt of the Natiuity of our Lord approached, and the generall of his forces called Ruffinus ſeing his Lord penſiue, asked him, what made him ſo diſcontent. The Emperour fetched a deepe ſigh, and ſhedding teares, ſaid: Ruffinus, the cauſe of my griefe is this; I ſee other men, yea ſlaues and bondmen, enter freely in the Church, and houſe of God, and whenſoeuer they come thither, they find the dore open, and the entrance is denied only to me: vnto me only is the Church doore ſhut, and heauen gate alſo. You may go all to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, will remaine here, and lament and weepe alone.

Ruffinus vnderſtanding the cauſe of the Emperours ſorrow, ſaid: My Lord, if it ſhall pleaſe you, I will talke with Ambroſe, and entreat him to permit you

to enter into the Church: for the ſorrow you haue had, and the teares you haue ſhed for the euill of which he reproued you, is ſufficient. Theodoſius anſwered: Thy words will do no good: for I know very well his conſtancy in vertue: he is not a man that will omit any matters belonging vnto God, for feare or dread of emperiall maieſty, or death. Notwithſtanding theſe words, Ruffinus aſſaied how it would proue. And when he treated with S. Ambroſe, he found him ſo conſtant and reſolute, yea ſo ready and prepared to die, if violence were offred, for the defence of the authority of the Church, that he forthwith ſent word vnto the Emperour to ſtay: but he truſting vpon the former words of Ruffinus, was coming toward the Church. When Theodoſius heard this meſſage, he ſtayed not, but went forward, ſaying: I will goe vnto the Church, and there the Biſhop ſhall tell me my fault, and enioine me penance (if he will) as I deſerue.

S. Ambroſe ſtaied for him without the Church: and when the Emperor came, he beſought S. Ambroſe in moſt lowly wiſe, to abſolue him: alleadging the example of Dauid, who ſinned, and yet God pardoned him. S. Ambroſe replied: If thou ſetteſt Dauid that ſinned for an example, conſider alſo that he lamented and did penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. Ambroſe; This is not inough, for thou haſt committed a publique offence, and thou muſt alſo doe publique penance. The Emperour making anſwere, ſaid: I will, ſo that may ſuffice. S. Ambroſe ſaide: I would haue thee doe another thing, which ſhalbe a remedy againſt thy wrath and indignation, for the time to come; viz. That thou make a law, that when thou, or any other Emperour, comaund any offendor to be put to death forthwith: that the execution be ſtaid, vntill thirty daies be expired. Theodoſius was content to doe all, as the holy Biſhop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church. I haue ſtaied ſomewhat long in recounting this accident: aſwell, for that it apperteineth vnto the ſtory of S. Ambroſe: as alſo, for that Theodoſius was a Spaniard, and it is fit that the Spaniards ſhould haue knowledge of a man, that was ſo worthy to be Emperour, as Theodoſius was: who though hee ſinned, did receiue with ſuch lowlines, the correction and penance, impoſed vpon him, by a porticuler Biſhop.

Another notable thing happened vnto S. Ambroſe with Stilico Gouernor of Millan for the Emperor. The caſe was this: Certaine publique baiting of beaſts being made in the high ſtreetes, the Gouernor thought the time fit to apprehēd one Creſconius, who was fled vnto the Church: for he much deſired to puniſh him for certaine faultes he had comitted. To effect it, he ſent his officers, who came into the church, and tooke out Creſconius, pulling him by force from the Altar, to which place he was fled for ſuccour. S. Ambroſe ſaw it, but could not helpe it, for he had but a few Prieſts with him at that time: wherefore he fell

on his knees, and wept bitterly for the violence offred to the Church, not being able to remedy the ſame. The officers led the man away: and hauing put him ſafe in priſon, came to ſee the ſports, where they found Stillico, and certified him of that they had done. They had not yet told all their tale, when two Leopards ſet vpon them, and for all the reſcue and defence that could be made to ſaue them, they tore them to pieces, and put the Gouernor to great feare: who incontinent commaunded the priſoner to be reſtored vnto the Church, and to be ſet free, and he made ſatisfaction for the violence committed. Many other things God did by this glorious Saint: for with his praiers he healed many ſicke men, deliuered many men that were poſſeſſed, many were by him conuerted to the faith, and ſo attained vnto ſaluation.

The fame of this holy Saint was ſpred ouer all the world, & people reſorted from farre diſtant places to ſee him: as did Fridigildis Queen of the Morauians, who was a painim, and hauing heard marueillous things ſpoken of S. Ambroſe, and deſirous to be a Chriſtian, wēt to viſite him, & to craue of him a rule, which ſhe ought to beleue, & how alſo ſhe ought to liue. The holy Saint cōuerted her, and ſatisfied her in euery point, and eſpecially he appointed her to procure that her husband ſhould keepe peace, and be in league with the Romans. And ſo ſhe departed after ſhe was Baptiſed into her countrey, very well pleaſed.

The end of the life of S. Ambroſe approched, whereof he had a reuelation long before: and ſo he had found that he ſhould die about Eaſter. Being ſicke in his bed, Stillico the Gouernour of Millan ſaid; that the death of this man menaced the ruine and deſtruction of all Italy. Then called he ſome of the chiefe men of the Citty, and bid them to ſpeake to S. Ambroſe, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Cittizens went vnto the holy Saint, and did their meſſage, and he anſwered: I haue not liued ſo among you, that I ſhould be aſhamed to liue, and I haue not ſerued ſuch a Lord, that I ſhould be afeard to die, & therfore I put my ſelfe wholly into his handes: *His holy Will be done.*

S. Ambroſe was now at the point of death, and two deacons, that were in the ſame chamber (although a good way from him) talked to themſelues in a low voice, who ſhould be Biſhop after him. One of them ſaid: Simplician ſhould be Biſhop, for that he was a man of very good behauiour, and an Abbot of a monaſtery, vnto whom S. Auguſtine was a very deare friend. Whileſt they talked, S. Ambroſe ſaid aloud; He is old, but very good. The deacons were much aſtonied: ſeing him, to heare their ſpeeches: and after his death, by the relation the two Deacons made of thoſe his words, Simplician was elected Biſhop.

When the holy Saint was at the laſt point of death, there was in another roume Honoratus Biſhop of Vercella, who heard himſelfe called by one that ſaid to him; Runne, for it is now time: He hearing theſe words, went to the place, where

where the holy Saint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he his armes acroſſe, and ſaid his praiers; & in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of April, about the yeare of our Lord 400. in the raigne of the Emperors Valentinian and Theodoſius, after he had beene Biſhop 20. yeares. The Catholike Church celebrateth his feaſt, on the 7. day of December, which was the day he was conſecrated Biſhop, which is done becauſe thoſe other daies, for the moſt part, fall in the holy weeke, or elſe in Eaſter. His body was buried in the ſame Citty of Millan in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs all pray vnto God, that by the merits and interceſſion of S. Ambroſe, he would make vs partakers of his heauenly glory, Amen.

The immaculate Conception of the mother of God. *Decemb.* 8.

GReat was the indignation, that the potent King Aſſuerus had conceiued againſt the Ieᵂes, that were in his Realme: Whereupon he made a laᵂ by which he commanded all the Ieᵂes to be put to the ſᵂord. And to the end, none ſhould appeale from this, nor entreat for them, he made another laᵂ, by which he commaunded vnder paine of death, that for certaine dayes, none ſhould be ſo hardy, as to come and ſpeake vnto him, except he were by him called. The beautifull and Wiſe Queene Heſter, vnderſtanding what the king her husband had decreed, deſired to go and entreat for the people, yet feared to be the firſt to prooue the rigour of the laᵂ, if ſhe came to the kings preſence, before ſhee were called. But at the laſt, her pitty ouercame feare. She adorned her ſelfe in rich and coſtly apparell ſhee ſet on her head a royall Croᵂne, and accompanied ᵂith tᵂo Damoſells, one of the ᵂhich led her by the hand, and the other held vp her traine, ſhee came into the place, ᵂhere the King ᵂas: and lifting vp her eyes, ſhee ᵂas in great feare, ſo that ſhe ſounded, and fell vnto the ground. The king ſeing that ſtood vp, and ſuſtained her by the armes, that ſhe might not fall: and then touched her ᵂith the rodde of Gold, ᵂhich he had in his hand, in ſigne and token of clemency and pitty, and ſaid vnto her: Be not afraied my ſiſter, for the laᵂ ᵂas made for others, not for thee. Heſter ᵂas ſomeᵂhat comforted, ſeeing the king ſo mild and gratious toᵂard her, and craued pardon of him for her people, and obtained it.

This figure is very fit and agreable to our purpoſe, for the immaculate Conception of the moſt B. Virgin Mary. King Aſſuerus ſignifieth our Lord God, ᵂho publiſhed a laᵂ againſt all mankind, for the ſinne of the firſt man, and becauſe all men are borne in originall ſinne, the laᵂ ᵂould therfore, that they ſhould be deprined of his ſight & thruſt out of his preſence. This laᵂ being promulgated, God concealed himſelfe, and ᵂould not permit any humaine creature to ſee him, as Eſay the Prophet ſaid: Indeed thou art a hidden God, & there is no man that hath ſeene thee. *Queene Heſter, ᵂhich accompanied ᵂith tᵂo damoſells, ᵂent ᵂith ſuch*

feare vnto the king, ſignifieth the mother of God, whoſe chiefe attendants were chaſtity and humility. When therfore this Queene was to be in this world and her ſoule was infuſed in the body, organized and faſhioned in the wombe of her mother Anna, by little and little, it had fallen into originall ſinne, and there with bene diſtained, if the King Aſſuerus had not preuented it: God haſtned to it, and ſuſtained it with his armes, by preſeruing it from all ſpot of ſinne, and telling her, that the law was not made for her: whereby he would inferre, that he exempted her from the generall law, by the which all other are conceiued in ſinne. Then bowed he the rod of gold, and touched her therewith, which ſignifieth the perſon of the Word. The Virgin was touched with the rod of gold, when God was made man in her ſacred wombe, for to that end God preſerued her from ſinne, that ſhe might be the worthy mother of his only begotten ſonne. The King Aſſuerus bid her alſo to crane a grace and fauour, and ſhe was not ſlack therein, yea all mankind receiue eſpeciall fauours of God, by the merits and interceſſions of this moſt pure virgin. I alſo hope to receiue of her, one particuler grace, which ſhall be this, that by her meanes, her Sonne will graunt me grace, to entreat truly of the miſterie of the pure Conception of his mother. Wherfore, for the vnderſtanding therof, I ſay: That.

OVr Lord God hauing created our firſt fathers in his fauour & friendſhip, he enriched them with giftes and graces both naturall and ſupernaturall. He gaue vnto them the Lord-ſhip and dominion ouer all corporall and earthly creatures: he clothed them with originall iuſtice, which was a gift granted, not only vnto Adam, but alſo vnto all his poſterity: he gaue vnto him a moſt bleſſed houſe, which was the terreſtriall paradiſe, a place full of felicity and content. And becauſe Adam ſeing himſelfe ſo rich and honoured, ſhould not haue occaſion to grow inſolent and proud, he gaue a precept vnto him (as a paying or owing of and vaſſellage, by acknowledging God for his Lord) which was: he forbid them to eate of the fruit of one only tree in the garden. Adam broke the commandement, and offended him; for the which God did chaſtice him exemplary. There was a publick act, or arraignement made, in the which were preſent the three diuine perſons, Angels, and many other creatures. Before all theſe were Adam and Eue brought, as publick penitents, in body, with their heades vncouered, and in place of fetters, their guiltines (which the diuines call *Reatus*) which remained in their ſoule after they had ſinned, & was like a cord which tied them. In ſteed of a taper, which publicke doers of pennance carry in their hand, ſerued naturall reaſon, which notwithſtanding had loſt for the moſt part, its light by their ſinne.

In this manner were our firſt fathers produced, and accuſed before the iudgement ſeat of God: and being examined of their ſinne, Adam confeſſed it, yet he laid the fault vpon Eua; and Eua likewiſe excuſed her ſelfe by the ſerpent. The guilty perſons hauing confeſſed their offence, they were ſentenced ſo, that from that time they began to die. Their goods were confiſcated, & they thruſt

out

out of the terreſtriall paradiſe: their poſterity were proclaimed Traitors, their diſcendents that were borne of them, the children of wrath, and diſfauoured of God. And wholly to execute the ſentence againſt Adam, there was a degradation made of him; for he loſt (as we may ſay) the red or inflamed Veſtment of charity, the ſtole of immortality, the Maniple of originall Iuſtice, the Girdle with which reaſon reſtrained ſenſuality, the white Albe of innocency, and the Amice, which was as a helmet of fine temper, with which he defended himſelfe from the temptations of the deuill.

This degradation of the perſon of Adam being performed; holy writ ſaith, that God gaue vnto him and Eua, certaine ſhort garments, which was as the habite of publicke penitents; and from theſe, our garments fetch their originall. It were well that ſo great regard were not had of thoſe garments, and that men and women were not ſo proud and curious of them.

This was then the chaſtiſement which God inflicted on Adam, of the which ſome lighteth on his poſterity, as this vniuerſall law, that we be all conceiued in originall ſinne, and borne the children of wrath. This law was promulgated in the world three times; firſt in the law of nature; ſecondly in the lawe written; and thirdly in the law of grace. Iob was the trumpet of the law of nature: but firſt preceded the muſicke of the trumpet, conformable to the law: for the law was rigorous, and the muſicke rigorous, as thunder, ſtormes and thunderbolts, which fell on his flocks and heards of cattell, and killed and conſumed them all. The miſerable man being thus afflicted, and oppreſſed with infinite aduerſities and troubles, opened his mouth, and ſaid: *Let the day, wherein I was borne periſh; and ſo let the night alſo, wherein I was conceiued: let that night be turned into darkenes, and be filled with miſery and bitternes.* The holy Ghoſt ſaith, that Iob did not ſinne in ſaying theſe words, whereby it is euident, that Iob did not curſe the day, wherein he was borne, nor the night, wherein he was conceiued: but he curſed originall ſinne, for that he endured and ſuffered ſo many troubles and aduerſities, becauſe he was conceiued and borne in originall ſinne, which is the fountaine and ſpring of all euills. The trumpetter in the law written, was Dauid, who ſaith in one pſalme: *My mother hath conceiued me in ſinnes*, as if he had ſaid: That which I ſay of my ſelfe, I ſay alſo of all them that are borne, and ſhall be borne. S. Ierome in his tranſlation doth not ſay ſinnes, but ſinne, although it be all one, and the ſelfe ſame thing: for the originall ſinne in Adam was one ſinne only, and all men commit it in him. This ſinne is called in the plurall number, becauſe it is the occaſion of all the ſinnes comitted in the world. The denouncer of this law in the law of grace was S. Paule, who writing to the Romans ſaith: *All haue ſinned, and haue neede of the grace of God.*

Hitherto we haue ſhewed the publication of the law: now let vs ſee how it cõprehendeth the poſterity of Adam, and next if there be any exempt from it. To this

this I say, that although the soule of it selfe is not distained, because God created it; yet assoone as it is infused into the body, at that very instant that they be togeather body and soule, that creature is one of the posteritie of Adam, and *per consequens*, the child of wrath: and is in originall sinne. Of this Iesus Christ was free and cleare, for that he was the naturall sonne of God, and by the same reason, of nature impeccable. He was also free of this sinne, for he that contracteth this sinne, must descend from Adam by naturall propagation, as to be borne of a woman by the worke of man. And Christ though he was borne of a woman, yet was it not by the worke of man. So that he descended from Adam after the corporall substance, as the diuines say, which is the same we haue said, to wit: that Christ was borne of the virgin Mary, and was conceiued without originall sinne.

After Iesus Christ, I say the same of the B. Virgin his most holy mother, that she was conceiued without sinne: but not for the reasons spoken before of the sonne; but by grace, and especiall priuiledge, which it pleased God to grant vnto her. This is confessed in celebrating the feast of her conception, to wit, that there was not a moment nor instant, in which her soule was in the disfauor of God: but that assoone as she had her being, she was gratious in his eyes, she was faire, and without any spot. That this is so, may be prooued by many reasons and congruencies very efficacious. One is; that of, and from originall sinne, arise two dammages and losses, which be the effects thereof. The first is, the rebellion which we haue within our selues, making vs to be slow and negligent to doe good, and diligent to doe euill. This saith S. Paule, writing to the Romaines: *I feele a law within my selfe, an enemy, who hindereth me, and will not let me doe that, which reason willeth.* The other dammage is: that we are subiect to corruption, and to be turned to dust, after our death. This said God vnto Adam, assoone as he sinned: *Thou art dust, and to dust shalt thou returne.* So that, these being the effects of originall sinne, and not being found in the most B. virgin, as indeed they were not, it is a necessary Consequens, that there *was* no sinne in her. That these two defects were not found in her, of the first, it is a thing certaine, and the doctors confesse it, to wit; that in her, that biting dog, which is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore she had no inward tẽptations, but most assured peace & quiet, in such sort, that though she had appetite and sensuality, yet did they neuer annoy her, but were alwaies subiect vnto reason. And hereof it cometh, that she committed not any sinne, either mortall or veniall in all her life. She neuer spoke idle word, she neuer was wroth (out of reason) no not when she saw her sonne hang on the Crosse, & that the officers, and other souldiers who stood about him, scoffed at him, haled him, and vsed reuiling and opprobrious words to him. This would haue mooued any mans hart vnto indignation: yet the B. Virgin was not wroth with them,

them, nor gaue vnto them any euill language, whereby to commit ſinne; and this is the common opinion. We may then ſay, that in her was not that ſpot of originall ſinne. And that her body was exempt (on the other ſide) from being conuerted into duſt, it is the tradition of the Catholicke Church, that her body & ſoule was aſſumpted into heauen. Then if the effects of originall ſinne, which he found in them that are ſtained therewith, were not in the virgin; it followeth that ſhe had not that ſinne, and that her Conception was moſt pure.

The other reaſon is this; That either God was able to preſerue the B. Virgin from this defect, and would not doe it; or elſe, that he would haue done it, and could not. If you ſay, that he was able to doe it, and that he would not; herein you put want of will to be in God, that he would not do vnto his mother all the good, that he could: and this you may not ſay by any meanes. Then if we ſay, that he was willing, and coud not doe it, in ſaying ſo, great preiudice is done vnto his omnipotency, yea it is great blaſphemy. Let it be ſaid then, that he was able, and would doe it, and that really he did it. Moreouer, the greateſt dignity, that God could impart vnto a pure creature, was to make her his mother: and this ſo rare and ſinguler gift was beſtowed on the Virgin Mary. Why then hauing beſtowed ſo great a benefite on her, ſhould he deny her the grace of preſeruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned into duſt, which be generall lawes: was it not alſo reaſon that he ſhould exempt and ſet her free from originall ſinne? Eua, who was the cauſe and occaſion of all our euill (as S. Anſelme ſaith) was created in grace: is it meete then, that Mary by whom we haue had ſo great good, ſhould be thought to be conceiued in ſinne? Moreouer, they which be conceiued in originall ſinne, be called by the Apoſtle children of wrath, and ſlaues to the deuill: and to ſay ſo of the moſt B. Virgin, is a thing moſt inconuenient.

Further a good ſonne ought to doe to his mother all the honour, that he can: and in not doing of it, it ſeemeth, he doth not intirely fulfill the precept of God, to honour his father and mother. Our Lord Ieſus is the true Sonne of the glorious Virgin: and it is fit he ſhould do that for his mother, that any other good ſonne would doe to his mother. And though the B. Virgin was preſerued from it, therfore cannot we ſay that Chriſt was not her redeemer: for that in preſeruing of her, ſhe was more deepely redeemed: for there be two manners of redemptions, one preſeruatiue, and the other ſubleuatiue or reſtoring. The firſt is, more excellent then the ſecond, for it is euident, that one ſhall be more obliged and beholding to him that ſuſtaineth him, that he fall not into the durt, and mire, then vnto him, that lifteth him vp out of it, and then wipeth his cloths. Likewiſe if God cauſed a Temple to be builded, the moſt ſumptuous and ſtately, that euer any was in the world, wherein to ſet the Arke of the teſtament,

which (for that it was to conſerue the Manna, the table of the law, & the wand wherewith Moſes did the miracles) was to be couered with moſt fine Gold within, and without, and to be made of incorruptible wood: more iuſt it was that God ſhould giue rare, and ſoueraigne perfections vnto the bowells and wombe, wherin he would incloſe his ſonne, and where his diuinity ſhould inhabite in a manner ineffable. If God commanded the children of Iſrael to be ſanctified, when they deſired to come and talke with him; it ſhall be then very iuſt, that ſhe who was to be the mother of God, and was to cloth him with his humanity, ſhould be adorned with ſinguler purity.

God cõſerued the garments and ſhooes of the Hebrews in the deſert for the ſpace of 40. yeares, ſo that they were neuer torne; which thing he did for his honour: and much more fit was it, he ſhould preſerue the ſoule of his mother, to the end, ſhe ſhould neuer fal out of his fauour, or be without grace. Ioſeph made all the land of Egipt, tributary vnto King Pharao, except the lãd of the Prieſts: ſignifying, that our Lord and redeemer ought to exempt from the tribute of originall ſinne, the bleſſed virgin, with whoſe fleſh, the true Prieſt after the order of Melchizedech, ſhould be clothed. Our holy forefathers, though they vttered many great commendations and praiſes of the B. Virgin, yet ſaid they not that ſhe ſhould not be conceiued in originall ſinne; neither hath any anciẽt counſell made any decree, or deliuered their opinion in it. This came to paſſe, becauſe God hath not declared all things together at one time vnto his church, nor vnto the faithfull: neither was it conuenient to be ſo. Therfore he ſaid vnto his Apoſtles, after he had declared great matters vnto them at his laſt ſupper, as S. Iohn writeth: *I haue many thinges to ſay, but yet you are not capable of them*, your vnderſtanding is not able to conceiue them, the holy Ghoſt ſhall reueale them vnto you. This was true, for when the holy Ghoſt came, he declared all things, that were fit for that time, and continually doth declare, and manifeſt things. Thoſe which are now laid open, doe not contradict that which was diſcouered before, nor yet are all thinges which were before hidden and darkned with a cloud, diſcouered and opened all together; for ſome Counſells of our times doe declare ſome thinges belonging to faith, which our forefathers did not. And ſo the ſaying that the mother of God was conceiued without ſinne, was hidden and ſecret many yeares; which was a thing not without cauſe. The reaſon might be this. That the common people were ordinarily ſo deuoted to her, that if it had bene publiſhed and affirmed in former times, when things were not ſo well declared, and when that they which had erred, could not ſo well haue bene inſtructed and reformed, as it is fit they ſhould in ſuch a caſe, it might haue bene, that the B. Virgin ſhould haue bene adored almoſt for God.

To auoide this inconueince, it ſeemed good reaſon, that this ſecret ſhould be kept cloſe. But at this preſent time, the Church hath opened this ſecret in giuing

uing leaue that we may hold and beleeue, that the glorious Virgin was conceiued without ſinne. And when the Church graũteth this licence, is it not neceſſary for vs (which be ſo much obliged to her, and trauell to ſerue her) to ſeeke out the beſt reaſons and meanes how it ſhould be? And ſo much the more, for that beſide the former reaſons alleadged, there be many more, which ought to enforce any curious perſon, or man of an indifferent vnderſtanding. The firſt is, that though the ancient fathers ſay not in plaine words, that the B. Virgin, was conceiued without ſinne, but rather ſeeme to infer the contrary, for that it was conformable to their time: yet is it moſt ſure, that if they had written in our time, they would haue ſaid and written otherwiſe, then that they then wrote: for all that, I ſay, they all, and namely S. Bernard, giue a note touching the Virgin, ſaying: that whatſoeuer is honorable, and can be ſaid in praiſe of any Saint, ought to be attributed vnto her with ſurpluſage and aduantage. But being ſo, as it is ſaid, that many Saintes after baptiſme ſinned not mortally, as S. Nicholas, S. Bernard, S. Thomas Aquinas and others: If it be ſaid (which is an Arricle of the Catholicke faith) that S. Iohn Baptiſt and Ieremie were ſanctified in their mothers wombe, it is apparant by the rule giuen, that this, and much more may be ſaid and beleeued of the B. Virgin. Then ſhe was not only ſanctified in her mothers wombe, but alſo preſerued from all ſinne. He ſpoke not much from the purpoſe, that ſaid: That when Ieſus Chriſt ſaid by S. Iohn Baptiſt, that *among the ſonnes of Women, there was not a greater aroſe then Iohn Baptiſt*, though the Greeke text ſaith, *no prophet*, yet the Latine text (from which it is not lawfull to appeale) ſaith: *none borne of a Woman*: then the B. Virgin being greater and more holy then Iohn Baptiſt (as all confeſſe and graunt) when our Sauiour ſaith, none aroſe, ſhe is excepted; for ſhe neuer aroſe, becauſe ſhe neuer fel.

The other reaſon is, the holy Catholike Church celebrateth the feaſt of the Conception of the B. Virgin, not with the title and name of ſanctification, but of Conceptiõ, which was on the 8. day of Decẽber. And this is not inſtituted for particuler Churches to celebrate, but it is inſtituted to be kept generally in all Chriſtendome, ſince the breuiarie of Pius 5. which is receiued by all the Church. Finally I conclude, that among all the feaſts ſolemniſed of the B. Virgin, none is ſo ſolemnely celebrated by the faithfull, as this is, and that is done to ſhew her vertue and nobilitie the more therby, & in reſpect of the great good which beginneth this day for vs al. Let vs alſo conſider what a great maime we ſhould haue had, to haue wanted the glory that we ſhall receiue by her company in heauen. And though that the eſſentiall glory of the Saints proceed from God, yet receiue they alſo a very great accidentall glory from the company of the B. Virgin, for though the eſtate of the kingdome dependeth of the King; yet alwaies, or for the moſt part, particuler feaſts and triumphes, as iuſts, torneis, daunces, maskes, and other pleaſant ſhewes, are made for the honour of the

Queene, and of her Ladies and damoſells: ſo alſo it is in heauen, but in another manner; It is cleare then that there is accidentall glory, with ioies and triumphes, continually made, for the mother of God. But we wretches heere in the world, what ſhould we doe without the glorious Virgin? to whom ſhould we haue recourſe in our troubles and neceſſities? Who ſhould comfort vs? who ſhould giue vs helpe? who will ſhewe them ſelues ſo pittifull and mercifull, as this glorious Virgin, when we call vpon her deuoutlie? how great our loſſe and dammage ſhould be without this gratious mother, may be knowne by the great ioy we ought to make this day of her conception, in the which ſhe began to haue her beginning in this world. Let vs then reioice and ſolemnize this day, confeſſing our ſelues deuout to this B. mother, and her pure Conception; that, as many haue beene fauoured by her, that haue done ſo, ſome being deliuered from moſt dangerous perills, and others hauing obtained particuler fauours; ſo we alſo being deliuered by her meanes from our offences and faults, may merit to obtaine euerlaſting life. Amen. Spa: Ceſar Baronius ſaith in his martyrologe; that this feaſt was firſt celebrated in England, and after at Lyons, and then in other countries.

The life of S. Melchiades Pope and Martyr. *Decemb.* 10.

WE read in Leuiticus, that God commaunded; that ſalt ſhould be put in all their ſacrifices, and if that any offred ſacrifice, and did not put ſalt therin, it was not gratefull vnto him, neither did he accept it. In this our Lord would giue vs to vnderſtand, that in all our Workes, though they be good in themſelues, yet muſt they be done With prudence, for if they be done other Wiſe, in ſtead of ſeruing him, they ſhall offend him. Almes is a good thing, yet if one giue almes vnto a ſtranger, and let neceſſaries in his houſe and for his children be Wanting, this pleaſeth not God. Good and holy is prayer, but if one kneele on the ground to ſay his prayer, and ſhall leaue vndone ſome thing vnto Which he is bound, this his Worke ſhall not be altogether good. One cannot deny but the Communion is a very holy thing; neuertheles, if one, that is Wicked, and hath a conſcience clogged and burdened With mortall ſinne, Will yet communicate, he doth looſe more therby, then he gayneth. Faſting is a good thing, but he that Will faſt, as do the IeWes and the Moores, in ſtead of doing the action of a Chriſtian, he ſhall giue a ſigne to be a Painime. And therfore We ſhould do Well to put the ſalt of prudence in all our Works.

The holy Pope and Martyr Melchiades conſidering this, made a decree, by Which he commaunded; that the faithfull ſhould not faſt vpon the ſonday and thurſday, for that on one of thoſe dayes the Ieues faſted, and the Moores on the other, and a Chriſtian ought not only auoid to be a Moore or a Ieu, but alſo to make any ſhew to be ſuch a one. The not faſting the ſunday remaineth in generall vſe; but that of Thurſday is growne out of vſe. The Chriſtian

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when he faſteth ought to haue his intention pure, not to do inwardly as the Iewes and Moores doe, though he doth the ſame thing outwardly that they doe. The life of this holy Saint, was written in this maner by Damaſus and other Authors.

MElchiades the Pope was an African, and ſucceeded Euſebius in the papacy. From the time of S. Peter vnto his popedome, there had bene 30. Popes, which had bene martired for the faith of Ieſus Chriſt. There is extant an epiſtle of Melchiades, writtē vnto the Biſhops of Spaine, in the which he ſheweth himſelfe to be a godly and lerned man. In that epiſtle he ſaith: that all the Apoſtles acknowledged S. Peter to be the ſuperior: And becauſe thoſe Biſhops had moued a queſtion, which was the greater Sacrament, Baptiſme or Confirmation? he anſwered: ſaying, that Baptiſme is of greater neceſſity; for that without it, none can be ſaued: but that confirmation was of greater dignity, for that none giues it, but a Biſhop: And then he reciteth vnto them the effects of the one, and the other Sacrament. Moreouer he treateth of the great profit the Apoſtles receaued by the comming of the Holy Ghoſt, and how great the goods be, Chriſtians attaine, by receauing the Holy Ghoſt in Baptiſme, and then in Confirmation. In the ſame epiſtle, he ordeined that, which is already ſaid: viz: that Chriſtians ſhould not faſt on the ſunday and thurſday, to auoid the imitation of the Iewes and the paynims.

Melchiades found in Rome many heretiks of the Manichees, againſt whom, he ordeined many things apperteining to the offerings and other dueties to be done in the Church. Some Authors ſay, that in the time of this Pope was celebrated the prouinciall councell of Neoceſarea (which is at this day called Trapezunda) in which he ordeined ſome thinges perteining vnto the ſtate of the Church, conformable vnto that time. Laſtly Melchiades, hauing gouerned the Church as Damaſus ſaith 3. yeares, 7. months, and 8. daies, and hauing giuen holy orders one time in the month of December, and ordered 6. prieſts, 5. deacons, and 11. Biſhops, was martired in the time of the Emperour Maxentius, about the yeare of our Lord 304. Some ſay that Maximinus did put him to death: but in my opinion they are deceiued, for that Maximinus perſecuted the Chriſtians in Alexandria and Egipt, and not in Rome: for there Maxentius alwaies remained, and vſed intollerable cruelty, vntill the time that Conſtantine depriued him of his Empire, and of his life alſo. The Church celebrateth the feaſt of this Pope on the 10. day of December: and his body was buried in the Churchyard of Calliſtus in the Via Appia.

The life of S. Damasus Pope and Confessor. Decemb. 11.

THE Prophet Malachy said: The lippes of the priests ought to keep wisedom, and the law must be learned from their mouths: for he is the Angell of the Lord God of Hosts. *These be the properties of a good priest. And for that S. Damasus was really good, this sentence fitteth and agreeth vnto him. For the Prophet saying, that the lippes of the priests ought to keepe wisedome, he would inferre, that they should be wise, and so was S. Damasus. That the lawe must be learned from his mouth, this also agreeth to him, for that he expounded many important things of our faith, there being celebrated in his time diuers councells, in which many things apperteining to our faith were determined, which he approued. That the priest is the Angell of our Lord, agreeth most fitly vnto S. Damasus, for that his life was Angelicall, Chast, and Honest. The which taken out of the Pontificall, and other graue Authors, is as followeth.*

POpe Damasus was a Spaniard borne, the Sonne of one Antonius. It is hard to say for certeine, of what prouince thereof he was. Doctor Beuther in the history of Spaine, saith he was of Taragona. Marineus saith he was of Madrill, and that in the Church of S. Saluator of that citty, there is some letters that say so. Vaseus saith he was a Portugez, & borne in Guimaranes a place in the countrey, beyond Duero and Minio three leagues from Braga. There is no particuler knowledge of his life (and for what cause he came to Rome, and what he did there) vntill he was Pope: only it is said, that Liberius his Predecessor being banished from Rome, he neuer abandoned him: and he tooke such kindnes at his charity, and consolation at his words, that he told him he should be his successor in the chaire of S. Peter after his death. And that, which the good Pope Liberius said, came afterward to passe.

Assoone as Damasus was elected Pope, there fell great contention betweene those his electors, and the friends of Vrsicinus the deacon. They fell from words to blowes, in the cathedrall Church of Licinius, so that many were wounded, and some slaine, on both parts. The which (as we may well beleeue) happened against the will of Damasus. When the Emperour Valentinian was certified of this vprore and tumult, he tooke order to displace Vrsicinus: wherupon Damasus was confirmed peaceably in the Apostolike dignity. Of this schisme and of this broile, mention is made by S. Ierome, Ammianus, Marcellinus, Ruffinus, Theodoretus, Sozomenus, and other Authors of the ecclesiasticall histories.

After a few daies, the factiō of Vrsicinus seing they could not preuaile against Damasus this way, suborned two lewd men, that were deacons, the one was called Concordius, and the other Callistus, who accused the holy Pope of Adulterie.

terie. He was enforced to defend his cause publikly, which moued him to call a councell of 40. Bishops, to be kept at Rome, who treating of his cause, found him innocent, and without fault, and condemned his accusers, and cast them out of the bosome of the Church. In the same Councell, with consent of the fathers that were present therein, it was ordeined: that the punishment due vnto the accused (if he were not found guilty) should be inflicted vpon the accuser, if he failed in his proofe.

S. Damasus was a famous Pope, and did many thinges in the defence of the faith, and in the gouernement of the Church, for the which he is comended diuersly by all the writers of that time. Theodoretus saith, that Damasus was an admirable man, and worthy of souereigne praise, & adorned with the splendour of many vertues. S. Ierome, writing vnto Pammachius, among other praises of Damasus saith, he was a virgin, as a true Pope of the Church pure, & without spot. S. Ambrose saith, that Damasus was chosen to the papacy, by the ordinance of God. The fathers of the sixth Constantinopolitan Councell, call him, the Adamant of faith, for his firme constancy, against diuers heresies.

In the time of S. Damasus, was celebrated one of the foure Generall Councells (of the which S. Gregory saith: that he reuerenced them, as the foure Ghospells) and this was the first Councell of Constantinople, in the which were assembled. 150. Prelats in the time of the Emperour Theodosius: and they all with one consent, confessed the faith of the Nicene Councell and condemned Macedonius, and other heretikes, and Damasus confirmed all the decrees of that Councell. In his time was also celebrated another Councell at Aquilegia. This good Pastor laboured, not only to destroy all heretiks and heresies, but also to take away the abuses, which had crept into the Church: and this was one.

From the time of the primitiue Church, there was a kind of priests, who serued in the place, where was few people, as in the villages. These kept companie with the Bishops, and were called Chorepiscopi, and at that time, they were thought to be conuenient and fit to be there: for a principall charge of the Bishops was, to prouide things necessary for the poore, and to distribute among them the goods of the Church, in helping the sick and needy. And because the Bishop alone could not performe all things in his owne person, he had neede of some others to helpe him. These Chorepiscopi, though they had not a greater functiō or degree then other priests, yet they began to intrude themselues (vpon pride) into some things apperteining only to the office of a Bishop, as to consecrate deacons, subdeacons, nonnes, Churches and Crisme, wherefore it was fit to remedy and take away the abuse. And so the Church by a publick decree, ordeined: that the Chorepiscopi should be taken away, considering that our Lord Iesus had only Apostles, whom the Bishops represented; and disciples, represēted by the priests. And that there was neuer any such order in the church,

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different from others: wherfore the holy Pope Damasus in one epistle (among many which he wrote) saith: that in the Catholike Church there neither be, nor ought to be, any Chorepiscopi as needfull, yea rather the contrary is true, and the holy Canons are expressely against them.

By this diligence of the holy Pope, grew in the Church of God, a vniuersall peace and repose, the Emperour Theodosius helping thereto, who was in like maner a Spaniard, borne in Italica, a citty not far from Ciuill. This quiet repose of the Church gaue time and meanes to the good Pope Damasus, to build some Churches in Rome. As he builded one, to the most blessed martir S. Laurence, with a goodly pallace, which vntil our time serueth for the Popes Chauncery, and is called S. Laurence in Damaso, he builded another out of Rome, in the way to Ardea, at the Catacumbe, where he consecrated Platonia which was the sepulcher of S. Peter the Apostle, and there he offered many vessells of siluer and brasse. Also he beautified another Church of S. Laurence with rich guifts. S. Damasus wrote some works, of which are extant 5. decretall epistles, and a worke in verses at the sepulcher of the Apostles SS. Peter and Paule: and another worke, in the which he wrote the liues of the Popes, who were his predecessors. He also ordeined, that the psalmes of Dauid should be song, one part of the quier saying one verse, and the other part another verse, which is obserued vnto our time, through all the vniuersall Church, though it was vsed before, in some particuler Churches, by the notice of S. Ignatius, vnto whom it was reueiled, that the Angells in heauen song in this maner, as he saw it himselfe being in a traunce.

Also Damasus (councelled thereto by S. Ierome) commaunded there should be said at the end of euery psalme. *Gloria Patri & Filio & Spiritui Sancto, Sicut erat in principio & nunc & semper, & in secula seculorum. Amen.* He ordeined also that the priest before he began Masse, should say the generall confession. He also gaue authority and approbation to the translation of the holy Bible made by S. Ierome: for before, the translation of the 72. interpreters was commonly vsed. This good Pope ended this life on the 11. daie of December, in the yeare of our Lord 380. in the time of Theodosius, being 80. yeares old: of which he was Pope 18. yeares, 3. months, and 21. daies. He gaue holy orders 5. times, in the month of December; and ordered 32 priests, 11. deacons, and 62. Bishops. His body was buried in the Church of the Apostles (which he had builded) in the same, where his mother and sister were buried. He was afterward translated vnto another Church, which he had builded, called S. Laurence in Damaso.

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The life of S. Lucy Virgin and Martyr. Decemb. 13.

AT ſuch time as Gedeon was captaine of the people of God, they were in great danger and feare, becauſe their enemies were neere them, and very potent, and ſtrong, themſelues being but ſeelie in number and weake. God commaunded Gedeon to doe ſome enterpriſe; and the people truſting in God, hoped to atchieue victorie, yet they conceiued not any meanes, how it ſhould come to paſſe. For to fight hand to hand, they might ſeeme rash, and foolishly to run headlong on their owne deaths. The people remaining thus in doubt, God ſpake vnto Gedeon, and bid him to deuide his people which were 300. into three parts, and when night came, euery ſouldier ſhould haue in one hand a Trompet, and in the other hand a veſſell of earth, and within it a burning light. In this manner they ſhould aſſault their enemies on three ſides, and when they came neere them, they ſhould ſound the trompets, and breake the veſſells of earth, knocking one againſt the other, that the burning lampes might be ſeene on a ſodeine, and then all of them ſhould make a great shoute. As God apointed, ſo it was done. The ſouldiers ſounded the Trompets, which awaked the Madianites, who ſeing on a ſodeine ſo many lights, and hearing ſuch a noiſe, remained aſtonied, and full of dread, and knew not how to defend themſelues, or to offend their enemies: but, in ſteed of ſtriking the Hebrewes, they wounded one another. By this ſtratageme, the Madianites were ouerthrowne, and quite diſcomfited, and the Hebrewes obtained a notable victorie.

By this figure we learne; that when the veſſels of earth are broken, the lights are diſcouered, and the enemy ouerthrowne, which thing noteth: that in the warre which Ieſus Chriſt (figured in Gedeon) maketh againſt the Madianites (which are the diuels) veſſels of earth are vſed, hauing within them burning lampes, that shine moſt clearlie, when the veſſells of earth be broken. Theſe earthen veſſells, ſignifie the holy martyrs; for their bodies were of earth, which being broken (when they were diuerſly tormented) their burning and liuelie faith, did shine glorioufly. It is ſeene by experience, that holy men are moſt knowne, and reputed the light of the world, by the meanes of their death. Then is laid open their conſtancie, fortitude, and patience, their liuely faith and other vertues, where with they were adorned. Whileſt they liued, their vertues were couered (as the torch is) in the earthen veſſell: but when the veſſell is broken, that is to ſay, when the holy perſon dieth, the lighte is diſcouered, and their death weakneth the diuell vtterlie.

Though this figure may be appropriated to all the martyrs, yet in particuler it aggreeth verie fittlie vnto S. Lucy, who by her death showed the light, and diſcouered the brightnes of her liuelie faith, and other vertues, which were in her ſoule. Moreouer, she is the aduocate for the ſight, the obiect of which is the light. Yet we will not ſay, that she had her name Luce of the light. The life of this glorious Saint, was written by venerable Bede, Ado Archbishop of Vyeners, and other approoued Authors.

SAint Lucy was borne in the Citty of Syracusa in the isle of Sicilia, of honorable parents, and of a great familie. She was a Christian from her infancy, and so instructed in the faith, that shee perswaded her owne mother, to exercise her selfe in all vertuous workes, and especiallie, in giuing large almose, and relieuing the necessities of their neighbours. The holie damosell finding a fit opportunitie, distributed to the poore all her patrimonie, which was very great, to set her selfe free from a rich Nobleman, who by the consent of her mother & kinsfolkes, should haue bene her husband, though she neuer consented to it. An occasion fell out in this sort.

The mother of S. Lucy, called Eutitia, had bene sick foure yeares of the bloodie fluxe, and no worldly helpe could be had to cure her. At that time, there-port of S. Agatha was spread ouer all Sicilie, who a little before had beene martired; her bodie being in the Cittie of Catanea, where many miracles were done, and many sicke persons of sundry infirmities were cured, by visiting her sepulchre. Saint Lucy perswaded her mother, that they might goe together, and visite the reliques of the holie Saint, not doubting: but that by her meanes shee might be deliuered from her infirmitie. Eutitia was content, and went with her daughter vnto Catanea, attended in such manner, as was fit for their degree, and estate.

When they came vnto the sepulchre of S. Agatha. Lucy fell to prayer, requesting the glorious Martir, to obtaine of God by her intercession, health for her mother. Lucy being thus in praier, S. Agatha accompanied with many Angels appeared vnto her; and with a familiar pleasing countenance, said vnto her: Sister Lucy: wherefore doest thou demaund that of me, which thou thy selfe maiest giue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee also; and if he will heare my praiers, he will also heare thine: and where I haue giuen my life for his sake, so shalt thou also giue thy life for his loue. And if I be the cause that the cittie of Catanea be famous and renowned, for that it is washed, and bathed in my bloud, and possesseth my bodie; so shall the citty of Sirachsa, by the same meanes, be famous and renowned for thee, and thy sake.

After this, S. Lucy returning, came to her selfe (for the vision had caused her, to be in manner of a traunce or extasie) & found her mother exceeding ioifull, for that she felt her selfe cured; so both of them rendred thankes vnto God, & to the glorious S. Agatha. Then returned they home, and Lucy desired her mother, to permit her to bestow the dowrie she would giue her to her mariage, on the poore. Her mother answered: Good daughter, first close vp mine eyes, and then do euen as thou wilt. The holy damosell replied: most deare mother, I hartilie wish and desire, that the almose to be giuen, be not only profitable to me,

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but to you alſo; and that of the benefit comming thereby, you may haue chiefe part thereof. If almoſe be giuen after your death, and onely by my conſent, it will not do you ſo much good. If a man trauell by night in places where he may ſtumble, and dangerouſly fall; he ſheweth great indiſcretion, if he carrie a light behind him, when he may carrie it before him, if he will. This world is like a darke night, in which we all doe trauell, and wherein be many places, whereat we may ſtumble. The good workes we may do, and eſpeciallie almeſdeedes, be like burning torches, which enlighten vs to walke ſecurelie, without danger, or ſtumbling: we ought therefore to carry the light burning before vs, for though it be good to leaue almoſe for the poore after ones death, yet it is much better, to giue it in our life time. By theſe, and other like reaſons, S. Lucy obtained leaue of her mother, to beſtow her whole portion, and dowry on the poore.

When he that ſhould haue maried her, vnderſtood this: he was diſpleaſed, that he was diſapointed of ſo great ſtore of riches. And remembring (being a Pagan or Infidell) that Lucy did theſe good deedes as a Chriſtian, he accuſed her vnto the Gouernour of the Cittie called Paſchaſius, who cauſing her to be brought before him, vſed all milde perſwaſions he could to draw her to ſacrifice vnto the Gods. But S. Lucy anſwered: To relieue the poore in their neceſſities, is a ſacrifice very acceptable vnto God, and this ſacrifice I haue alreadie offred vnto him; not hauing any more goods to beſtowe, I doe here offer vp my ſelfe, and my life alſo vnto him, being all that I haue to giue him.

Then ſaid the Gouernor: Perhaps the God, whom thou ſpeakeſt of, is Chriſt, who was crucified by the Iewes in Ieruſalem. That ſame is he indeed, ſaid the holie Saint. The Gouernor ſaid: How ſtandeth this together? that he being God, ſhould die ſuch an opprobrious death? The bleſſed Virgin anſwered: It is not meete that your Iupiter, Apollo, Venus, or the reſt ſhould be called Gods: neither is it lawfull for any man to adore them, for they were of lewd and wicked life; ſome of them being adulterers, manquellours, and moſt cruell tyrantes. Theſe qualities beſeeme not a God: but to die as Ieſus Chriſt did (whom I confeſſe to be the true God) doth not gaine ſay that he is God, ſince he was made man, that he might die, and by his death it pleaſed him, to beſtowe life vpon men.

Thou talkeſt too much ſaid Paſchaſius, and art too ſaucy: being ſo young: who taught thee to prattle in this manner? The holie damoſell ſaid: The ſeruants of Chriſt ſhall neuer want anſweres, when they be brought before Iudges and Magiſtrates, for ſo much he promiſed vnto them ſaying: *It is not you that ſpeake, but the Holie Ghoſt that dwelleth in you.* The Gouernour ſaid: Then thou haſt the Holie Ghoſt. S. Lucy anſwered They that liue in chaſtitie and puritie, be the Temples of the Holie Ghoſt. If it be ſo, ſaid the Iudge, I will driue out the Holie Ghoſt, thou ſpeakeſt of, out of thee. For I will haue thee led vnto the

ſtewes, where when thou haſt loſt thy chaſtitie, thou ſhalt alſo looſe the Holie Ghoſt thou eſteemeſt ſo much.

Then ſaid the holy Virgin: O wretched man! thou art much deceiued: for if thou make me looſe my chaſtity by force, I ſhall gaine two crownes in heauen; the one of a chaſt woman, and the other, becauſe I haue beene forced, and for defending my chaſtity. Then the Iudge ſaid: leaue your words, for we will come to deedes; and then, inſtigated by the diuell, he commaunded, that ſhe ſhould be led vnto the brothel-houſe. Many people flocked thither, ſome intending to ſatisfie their luſt, laid violent hands vpon her, to draw her by force vnto their pleaſures. But God did helpe his handmaid, by making her to be immoueable. And though many endeauoured to pull her with their handes, yea, ſome with ropes, and laſtlie with many yoake of Oxen, yet could they not draw her one foote out of the place. Wherupō the Iudge ſaid: Be theſe thy witchcrafts? that being, as thou art, a ſorrie girle, many men, nor many yoake of Oxen cannot ſturre thee? Aſſuredly, the diuel thy familier helpeth thee, that thou maieſt ſcoffe, and delude vs. The young damoſell anſwered: this is no witchcraft, nor inchantment, much leſſe is it the diuell, that maketh me ſtand immoueable; the diuell rather deſireth, that I had beene led to the place by thee appointed, that there I might haue loſt my chaſtity: but it is the ſpirit of God, who, being omnipotent, and dwelling in my ſoule, is able, and doth giue me ſuch conſtancy, that all the world ſhall not be able to moue me from this place.

Then the iudge commaunded officers to bring ſtore of wood, and to place it about the holy damoſell; and that they ſhould powre thereon Oile, Pitch, and Roſin, & then ſet fire thereto, that ſhe might be conſumed to aſhes. The flame did her no hurt, and in the middeſt of the fire, ſhe ſaid: My moſt louing and gratious Lord hath graunted me a little ſpace in my martyrdome, that the faithfull beleeuers may be incouraged, and not to feare torments, which be not indeed ſo rigorous, as they ſeeme to be: and that Idolaters may be confounded, when they ſee how little they can doe, againſt the ſeruants of the moſt high God.

The Gouernour not knowing what to doe more, cauſed a ſword to be thruſt through her throat, which wounded her mortally: but before ſhe died, ſhe ſpoke to certaine Chriſtians preſent (who lamented to ſee her ſo wounded) & ſaid vnto them: Be of good comfort brethren: for the Church of God ſhall haue peace ere long; and the Emperours that haue done ſuch damage therto, ſhall ſhortly looſe the rule, and dominion that they haue. We read alſo, that the Bleſſed Sacrament was brought thither ſecretly by a prieſt; and that when ſhe had receiued the ſame, ſhe ended her life in peace. Her body was buried in the ſame citty of Siracuſa, where it remained many yeares; God ſhewing diuers fauours & graces to his faithfull ſeruants, by the merits, and interceſſion of the bleſſed virgin.

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In processe of time, her body was caried vnto Constantinople, and from thence vnto Venice, with great regard and estimation, as it well deserueth.

The Church (beside all her other merits) holdeth and accounteth her for aduocate of the eyes, and for the sight. It is therfore requisite that we all haue particuler deuotion, & recommend our selues vnto her; that God may by her merites and intercession, preserue our corporall sight, and graunt the light of our soules; that we may be able, and worthy, to see his diuine maiestie in heauen Amen. The Catholique Church celebrateth the feast of S. Lucy, on the day of her martirdome, which was on the 13. of December, in the yeare of our Lord 305. in the time of Maximinian and Diocleſian. Spanish: Her name is in the Canon of the Masse. One of the handes of S. Lucy, is shewed in the vestrie of the Church of Toledo. Of S. Lucy write Sigisbert, the Breuiarie, and the Romane Martirologe.

The life of S. Eusebius Bishop of Vercells, Decemb. 15. Taken forth of Father Ribadeniera.

THe life of S. Eusebius Bishop of Vercells a citty of Lombardy, is gathered forth of that which since Iohn Francis compiled, of the order of the Bonhomes, Bishop of the said place, and out of that which is related by Vincent of Beauuais in his historie, Surius in his 4. tome, and of that which Baronius writeth, in his annotations vpon the Roman martyrologe, and in the 3. and 4. tome of his Annales. In the time of the Pope Eusebius, a Greeke by nation, who entred into the holy seat the yeare of our Lord three hundred and nine, there came from Sardinia to Rome a woman of honor, named Restituta, who brought her sonne a long with her, whom she presented to the holie Pope Eusebius, and besought him to take him into his protection, and to cause him to be instructed in virtue. Eusebius accepted it gladly, baptised him, and gaue vnto him his owne name. Before he baptised him, he had a reuelation, that he should one day be a great man, and it is said, that the Angels themselues tooke him forth of the font of Baptisme. The holy Pope caused him to be brought vp, and to be instructed in wholsome learning, so that thorough the grace of our Lord, and the great spirit of Eusebius, he came in time to be the light of the Catholique Church, a most holy Religious man, an excellent prelat, a scourge and counterpoison of heretiques, of whom he endured most sharp persecutions for our holie religion. He so addicted himselfe vnto chastitie, that he remained perpetuallie a virgin; and to maintaine him selfe therein with more assurance, he would neuer kisse his owne mother on the face; And an im-

pudent woman, who would needes goe lie with him, the whole night long could neuer finde his chamber, for that the Angells put her out of the way: & on the morrow morning acknowledging her fault, she cast her selfe at his feet, and asked him forgiuenes.

After this he entred into religion, and was afterwards chosen to be Bishop of Vercelles (which was in those dayes a Church very renowned) and yet omitted not for all that, the holie exercises of the Monasterie: but contrariwise, as Saint Ambrose saith (who greatly praiseth him) he was the first of Italie, who knew how to enioyne religiously, the penance of Monks, with the dignitie and affaires of the cleargie, as S. Martin did the like in Fraunce, and S. Augustin in Affricke. At that time, the wicked heresie of Arrius sayling with a prosperous winde, thorough the fauor of the Emperor Constance, sonne of Constantin the great, like a fearefull flame burned all the prouinces of the East, and threatned also those of the West. The Arrian heretiques therefore, knowing that Eusebius was named Bishop of Vercells, they endeuoured to hinder his entraunce therinto, causing the dores of the cathedrall Church to be bard and shut vp: but the Saint opened them thorough his prayer, kneeling downe at the porch of the Church, and so tooke possession thereof. Pope Liberius for the present sate in Rome, who most desirous to quench the fire which augmented it selfe from day to day, he sent a solemne embassie vnto the Emperor Constance who had bene in France, praying him to hould it meete to assemble a councell at Millan, for the repose and tranquillitie of the Catholike Church, which was so tossed with the contrarie windes of sundry new and false opinions, which did arise more & more. And for as much as Eusebius was a man of great sanctitie and authoritie, Liberius wrote vnto him, and commanded him by letters, to make this embassie towards the Emperor with his Legats, & to procure the peace of the Catholique Church. Eusebius without excusing him selfe in regard of his age, emploied himselfe therin, and obtained what he would of the Emperor Constance.

The Councell was assembled at Millan, where at the Emperor himselfe was present in person, and the Arrian Bishops vnder the shelter of his fauor or fury, who caused S. Athanasius to be condemned (being their greatest enimie, & him whom they abhorred most) deceiued and peruerted certaine Catholique Bishops, yet they could neuer get our Eusebius, nor induce him to their will, whereupon they turned their rage against him, banishing and expelling him forth of his Church, together with Lucifer Bishop of Caillere in Sardinia, and Paulinus Bishop of Treuers, and Dionisius Bishop of Millan, who would not consent & subscribe to the condemnation of Athanasius. These Bishops being banished, the Catholiques who honored them were sorely afflicted: yet did they succour them with their goods, lodging and entertaining, euery whereas they passed, these holy Prelats and Confessors of Iesus Christ, who suffered for the Catho-

Catholique faith. But not to ſpeake of others (whoſe liues we write not in this place) our Euſebius arriued at Scitopolis, the place of his exile, and fell into the handes of an Arrian Biſhop named Patrofile, who was the moſt headſtrong and moſt obſtinate heretique of all other; and on the other ſide a man (if he be worthie of this name) the moſt inhuman and barbarous that could be found; who tooke Euſebius and put him in priſon, with ſo many euill entreatements, that he retayned him there ſundry dayes without giuing him ought to eate, to the end that he might die of hungar, or elſe eate ſuch meate as he preſented him: meaning in caſe he had eaten, to publiſh that Euſebius was become of his opinion, and by this ſubteltie deceiue the Catholiques: Againe, if he ſhould come to die for default of eating, he would giue out that he died of deſpaire. But Euſebius would not eate of the meates of heretiques, for feare to preiudice thoſe that were Catholiques, and wrote a letter vnto Patrofile (worthy of his ſanctitie and his conſtancie) aduertiſing him, that if he died for hungar in priſon, all the world would vnderſtand that he muſt be the cauſe thereof, and that Euſebius had not giuen him any cauſe. He likewiſe wrote a letter to his Church of Vercells, conforting his flock, exhorting and encouraging them to giue their liues for the Catholique faith, with a relation all at large, of that which they compelled him to endure, where amongſt other thinges he vſeth theſe wordes. *The heretiques ſay many things vnto me, and vaut themſelues of their great power, notwithſtanding I haue ſhewed them that they were nothing, and could doe leſſe, in abandoning my body vnto them, as vnto butchers, without ſpeaking a word: and during certaine dayes that they haue not ſpared me, I ſhewed with what courage I endured their iniuries, in not vouchſafing to ſpeake vnto thē.* Afterwards he diſcourſeth of that which he wrote vnto Patrofile, and yealdeth the reaſon, why he would not eate of that which he ſent vnto him, and of the crueltie which the Arrians had vſed towards him; and ſaith that they were more cruell towards him, then the very Gentills and Pagans, who had tirannized ouer the martyrs. For after they had proued his conſtancie, and laboured in vaine to perſwade him to yeald and conſent to their perfidiouſnes, ſeing that they could gaine nothing of him, they haled him by the heeles from the top of a paire of ſtaires vnto the feete, and importuning him without ceaſing vpon one and the ſame thing, he alwaies anſwered them after one and the ſame maner, they haled him and touſed him as many times (as ſaith S. Maximius in a ſermon) as he refuſed to obey them.

Afterwards as S. Hierom writteth, to torment him more and more, they ſent him from Scitopolis to Capadocia into exile: and there alſo is it ſaid that they baniſhed him into the high Thebaidis of Egipt: but yet by the death of Conſtance, he then remained free from the handes of the Arrians, and went into Alexandria, where S. Athanaſius (who was reſtabliſhed in his church) aſſembled a councell, and from thence at Antioche, to pacifie the contentions which were

amongſt

amongſt the church-men. And by the decree of the councell aſſembled in Alexandria, and of Pope Liberius, he went and viſited the churches of the Eaſt, which were fallen and ruined by the ſtormes and tempeſts of the Arrians, to the end to rectifie them and to eſtabliſh in them Catholique prieſtes, which might oppoſe themſelues againſt the heretiques. And hauing accompliſhed this comiſſion, with great zeale and vigilancie, he returned into Italie, where he was receiued like a worthy captaine and Confeſſor of Ieſus Chriſt; & the Catholiques, as S. Hierom ſaith, wiped away the durt where with he was beſpattered. He performed in Italie, the ſame office of Prieſt and phiſitian, which he had exerciſed in the eaſt, viſiting and conforting the Churches, with an incredible ioy and profit of the Catholiques, and to the great harts griefe of the hereriques, who in the end (as is mentioned in the laſt impreſſion of his life, and as Baronius reporteth) trayled him, and tormented him with ſundry torments, ſtoned him, and brake both his head and his bones in pieces. And thus he glorioufly finiſhed his courſe, being fourſcore yeare ould, the yeare of our Lord 371. vnder the Empire of Valentinian and Valens his brother. Behould here what is related in his life, which is the cauſe that he is called a martyr, and the Roman martyrologe doth giue him this qualitie, the 1. of Auguſt: and other ancient writers, and the epitaphe written vpon his tombe, and Clement the 8. in his reformed breuiarie. True it is, that S. Ambroſe and other Saints, doe not call him but Confeſſor, and make no mention of his maner of death which we haue related. S. Gregory of Touers, recounteth ſome miracles of S. Euſebius after his death, particularly in deliuering the poſeſſed, to quench fire, which he hindred to burne the houſe of the ſame S. Gregorie, becauſe there was within it a relike of S. Euſebius. The Romain martirologe placeth the day of his death vpon the 1. of Auguſt, and the other martirologes in like manner, albeit that the Breuiarie of Clement the 8. commands that we make the commemoration on the 15. of December, for which cauſe we haue placed it here.

The life of S. Thomas Apoſtle. *Decemb.* 21.

WHen it happeneth ſometimes that the predeſtinate and iuſt man falleth by negligence into a heinous ſinne, God vſeth the words of the Prophet Eſay vnto him, and ſaith. A little moment will I hide my face from thee; and in euerlaſting mercy will I remember thee, and haue pitty on thee. *Which is as if he had ſaid: I will turne my face from thee, becauſe thou haſt offended me: but for that thou didſt quickly acknowledge thy ſinne, and the vnhappie eſtate in which I found thee, and didſt not continue long in thy fault, but forthwith didſt crane pardon, I will turne my face toward thee, and will behold thee with the eyes of my mercy: I haue made peace with*

thee,

thee, and will take thee into my fauour, wherein thou shalt continue for euer.

This sentence fitteth, and agreeth with S. Thomas the Apostle: who offended God, in not beleeuing the article of his resurrection, wherefore God turned his face from him, yet he returned forth with, when he remembred his error, and touched with his hands, the wounds of his maister; which caused him to become as soft as waxe, and to say: My God, and my Lord, I confesse my sinnes; and I confesse, that thou art true God, and my Lord. I confesse thou art him, whom I saw dead, nailed on the Crosse: and I confesse, that thou art risen againe. For this cause God looked mildlie, and louinglie vpon him, renewed friendship with him, and tooke him againe into his fauour, in which he continued till his death. The life of this blessed Apostle, is gathered out of the Euangelistes, S. Isidore, Simeon Metaphrastes, and Gregorie of Toures in this sort.

SAint Thomas the Apostle was a Galilean: but it is not knowne how, or when he was called to the Apostle-ship. S. Iohn the Euangelist maketh of him particuler mention, when Mary Magdalene, and Martha sent to Iesus Christ to tell him that their brother was dead. And when he talking with his disciples told them that he would returne into Iudea, & the Apostles sought to stay his iourney, saying to him: Maister, they would latelie haue stoned thee, and wilt thou yet returne amongst them? he answered: there be twelue houres in the day. Giuing them to vnderstand, that so many times their harts might be changed, & altred from that they intended to doe. S. Thomas seing he was determined to goe, said to the other disciples with a stout resolution: Let vs go also, and die with him. S. Thomas in these words shewed himselfe to be of a good courage, and that he loued Iesus Christ sincerelie.

At the euening, after the last supper, which our Sauiour made with his disciples, S. Thomas was present also, and was made Priest, and communicated as others did. When our Sauiour made that sweet and louely sermon, saying among other things: that he went to prepare mansions for them, and that they knew whether he went; S. Thomas said to him: Lord, we do not know whether thou goest, how is it possible for vs to know the way? After the death of our Lord, and after his resurrection, yea the very same day he rose againe, late in the euening, the Apostles being assembled in the dining parlour, none being wãting but Iudas, that had hanged himselfe, and Thomas, who was gone forth vpon especiall busines; Iesus Christ appeared vnto them, and shewed them his woundes, letting them know: that he was the same, that had conuersed with them, and died for them, and that he was risen againe.

When Thomas was returned, the other Apostles said to him: O brother; whilest thou wert absent, we haue seene our Lord and Maister, the very same whom we saw taken in the garden; the same that was beaten, and crowned with thornes; nailed, and dead on the Crosse; whose side was opened with a speare; that

was taken downe from the Crosse, and laid in his sepulchre. This our Lord we haue seene risen againe, glorious and immortall. We haue seene the signes of his woundes, which seeme not (as they were before) all stained with bloud, but they being adorned wonderfullie, they shew as Diamonds, and Rubies set in Gold, and but euen now, he departed from vs. S. Thomas answered: It is assuredlie some fantasticall visiont and for my part, I tell you plainly: that before I shall see him with mine owne eyes, and put my hands into his woundes, and my fingers into his side; I will not beleeue that you haue not seene him, or yet that he is risen againe. Thus S. Thomas remained in his hardnes of heart eight daies, without relenting.

We may piously beleeue, that the Apostles, the Maries, & perhaps the Mother of God also, said thus vnto him: As it is the signe of a light-headed person, to credit and beleeue all things he heareth; so is it the signe of a stubborne, & peruerse mind, not to beleeue that, which so many affirme, especially, such people as these be. How shall the Iewes (which be enemies to my Sonne) beleeue, that he is risen againe, if thou, which art an Apostle, wilt not beleeue? Doest thou not remember, that he said oftentimes with his owne mouth, that he must suffer? yea, he named some of the torments, which he was to endure: and withall he said, that he should arise againe the third day.

Now: if thou hast had triall that he said truth in these things, why shouldest thou thinke that he lied in the other? If thou thinkest that the Apostles and the Maries be deceiued, and that he whom they saw is another: be assured, that at least I am not deceiued, but that I know him perfectly well. For I haue brought him forth; I haue attended, and borne him companie, this thirtie and three yeares. Although the rest should be mistaken, yet I cannot be deceiued. And I tell thee againe: that my Sonne and thy Maister is raised to life: and I beseech thee, not to be obstinate, or incredulous any more. These and the like words, we may well suppose, that the glorious Virgin said to S. Thomas, who neuertheles remained in his hardnes, and vnbeliefe, saying: If I do not see him, I do not beleeue it.

I know not the reason why S. Cyrill taketh part and defendeth S. Thomas. Other Doctors who be of his opinion (as Albertus Magnus) say: that S. Thomas did not sinne mortallie, in not beleeuing it, alleadging some reasons thus: that although he had told them before, yet they interpreted his wordes otherwise, and vnderstood the meaning of them to be: that he should be made King of the Hebrewes, to deliuer them from the subiection of the Romaines; and S. Thomas desired to see Christ risen againe to that effect. Which as a thing much desired, he could not beleeue, if he saw it not, and touched him with his hands. They say moreouer, that the other Apostles said to Thomas, that Iesus had his wounds, and he iudged it a thing impossible, that a man so grieuously wounded could

could liue. Of ſmall force be theſe excuſes (as Theophilactus ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo it is a ſigne of ruſticitie, and blockiſhnes, not to beleeue things auouched by credible witneſſes. Chriſt had ſaid, that he muſt riſe againe: and although they did not vnderſtand it well, when he ſpoke it, yet hauing afterward vnderſtood it, & vpon ſuch teſtimonies as auouched it credible vnto Thomas, that they had ſeen him riſen againe, it was iuſt, and reaſonable, that he ſhould beleeue it, and therfore it ſeemeth, that he cannot be excuſed, but muſt needes be in a fault.

God permitted him to fall into this error, for the good of many men. For the articles of the reſurrection being ſo high and miſticall, and withall ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine, and cleare; and that in it ſhould remaine no doubt, which all came to paſſe, by the doubt of S. Thomas. Wherefore S. Gregory ſaith: that the obſtinate dubitation of Thomas, did vs more good, then the readie beliefe of Magdalene. The holy Ghoſt foreſaw, that there ſhould ariſe the hereſy of Manichees, who ſhould ſay: that Ieſus Chriſt had a fantaſticall body; vnto which S. Thomas anſwered by his doubting; that he lied like a falſe heretike, ſince he made experimẽt with his owne hands and ſaw, and acknowledged, that he had a body as we haue; yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verily and indeed. S. Thomas may ſhut, and ſtop his mouth quicklie and ſay: This doubt I haue already cleared; I alſo doubted, and trying, touched his wounds with mine owne hands. Now that I haue taken away all doubts therof, let no man make any more queſtion of this matter.

Eight daies being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, Thomas being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarilie vſed after his reſurrection: then he turned toward S. Thomas, not with a diſpleaſant countenance, but chearefullie, and peaceablie, and ſaid vnto him: Come hither Thomas, reach forth thy hand; and if thou haſt a deſire to touch my wounds, behold my hands and feet; ſee heere my ſide; put in thy hand or finger at thy pleaſure, & be no more incredulous, but a beleeuer.

S. Thomas ſeing his Lord, and hauing touched his wounds, being now aſſured, that he was not a Phantaſma (or hauing a fantaſticall body) & hearing him ſay, that he ſhould be no more incredulous (wherby he perceiued, that his Maiſter know right well, what he had ſaid and done, although he was abſent, and by this alſo ſhewed, that he was very God) yeelded, as being ouercome, and ſaid: My Lord, and my God. As if he would ſay: I my Lord do confeſſe, that I am ouercome, and do acknowledge; that not only I will beleeue, that thou art he, whom I ſaw to die, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: Thomas, becauſe thou haſt ſeene, thou

haſt beleeued: thou haſt touched my body, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, and neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet haue neuer ſeene nor touched me.

There is mention made of S. Thomas another time in the Goſpel of S. Iohn, when S. Peter tooke certaine of the Apoſtles to fiſh with him, one of the which was S. Thomas. They laboured all night without taking any fiſh, & in the morning our Sauiour appeared to them on the banke, and bid them caſt their nets on the right ſide of the boat: which when they had done, they tooke a great multitude of fiſhes, and brought them to the lande, where they ſaw our Lord Ieſus; who in that place, gaue the authoritie of higheſt Biſhop vnto S. Peter. Although there be no more particuler mẽtion made of S. Thomas in the Ghoſpell, yet it is very certaine, that he was preſent at all thoſe things, at which the Euangeliſts report all the Apoſtles of Chriſt, to haue bene preſent. He was preſent therefore, when Chriſt aſcended into heauen: before, and at his laſt ſupper, and at the comming of the Holy Ghoſt. When the Apoſtles made the diuiſion of prouinces wherein they ſhould preach, the country of India fell to the lotte of S. Thomas: but before he went thither, he preached to the Parthians, Medians, Perſians, Brachmans, Hircanians, and Bartrians: in all theſe places he reaped much fruit, many receauing the holy faith of Chriſt.

S. Iohn Chriſoſtome ſaith: that S. Thomas Baptiſed the three Kings or wiſe men, which came to Bethlehem, to adore Ieſus Chriſt: & that then he went into India, into which countrie he entred verie poore and humble, with his haire long, and curled vp, a pale face, a weake and feeble bodie, that he ſeemed to be but the ſhadow, or pictnre of a man; and that he wore a garment all to torne. In this manner the holie Apoſtle came among the Indians, preaching to them Ieſus Chriſt in their owne language, diſgracing the Gods, which they adored, the principall whereof was the Sunne. Then did he ſome miracles; and, by little and little, the people drew to him, and forſooke their falſe Gods, and were Baptiſed.

Then he came to the Citty of Calamina, where the King of that barbarous nation kept his Court. And although the Apoſtle did ſome miracles in his preſence, in confirmation of the doctrine he preached: The king, in ſtead of receauing his doctrine, & to be enflamed with the loue of Ieſus Chriſt, as others, and many of his ſubiects had done, was mooued to fierce indignation againſt the Apoſtle, for that he ſaid the Sunne was not God, but the workemanſhip of God: and that a man was of more dignitie, then the Sunne, a man hauing the vſe of reaſon, which the Sunne had not. The king cauſed many torments to be giuen him, among other this was one: they put many plates of Iron vpon his naked skinne, and then caſt him into a burning ouen.

But ſeing this did him no hurt all, he comanded he ſhould be led to a Tem-

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ple of the Sunne, where was the ſtatue of braſſe, and he willed him to adore it. The Apoſtle fell on his knees, and beſought God to breake that ſtatue, that the people (ſeing the ſmall force of their God) might be aſhamed, and forſake the errors, wherein they were enwrapped. The Apoſtle hauing finiſhed his prayer, the ſtatue fell on the earth, into diuers pieces. The miniſters of the Idolls being preſent, and ſeing all this; enraged with furie, they ran the Apoſtle through with Launces, and killed him. His body was buried in the ſame Citty of Calamina, and was after tranſlated to the Citty of Edeſſa, in Syria, where (as S. Gregory of Toures ſaith) was built a ſumptuous Church, in which God ſhewed many miracles, by the merits of his holy Apoſtle.

The death of S. Thomas was on the 21. of December, and on the ſame day the Church celebrateth his feaſt. This was in the yeare of our Lord 75. in the raigne of Veſpaſian. Beſide the afore-rehearſed things, there are recounted of S. Thomas many other, which be taken for vaine, and Apocripha, and this is one: that he was brought from Ceſarea euen to India, to build a Pallace, and that great ſtore of treaſure was giuen him to build it. The king departing from thence for two whole yeares, and the Apoſtle giuing al the mony to the poore, the king at his returne, put him in priſon, that he might get againe the mony of him.

It is ſaid alſo, that S. Thomas being inuited to a mariage, whileſt he dined, an Hebrew woman ſong certaine verſes in the praiſe of God; and the holy Saint ſtayed, contemplating the words which ſhe ſaid: Wherefore one of them that waited at the table, ſeing he eate not, but ſate muſing, gaue him a buffet on the face, wherat the Apoſtle being wroth, ſaid to them: I will not depart from this table, vntill I ſee the hand that ſtrooke me, in a dogges mouth: which came ſo to paſſe, for the fellow going for water vnto a ſpring, was deuoured of dogges, and one of them came in with his hand in his mouth.

Theſe things thus reported, giue teſtimony what they be, as hauing no great foundation, nor good authoritie for them. Yea, this eſpecially, of the hand and the dogge, was inuented by hereriks, who mingled this tale, in the life of this Saint, and holy Apoſtle, to the end, reuenge, curſing, and wiſhing euill vnto our neighbour, ſhould be reputed a thing lawfull. And if any ſhould iudge this to be euil, that then the Apoſtle ſhould be accounted ſo alſo: & by this meanes, he ſhould looſe his credit, and authoritie. I maruaile, that of this holy Saint, who was ſo ſlow in beliefe, ſuch vnlikely, and vnprobable tales ſhould ſo readily be beleeued of him.

Alſo, I do not know of what credit it is, that is ſaid in ſome Cronicles of him, as of his being preſent with the Lord of the country, that is now called Preter Iohn, where they ſay, his body is kept till this day. We read alſo of a thorne, that beareth grapes on S. Thomas day, of which is made muſt, or ſweet wine, and that they celebrate Maſſe therewith. I thinke, he that will auouch this for

rrue, had neede to haue greater authorities, then the places where they be written. Howſoeuer theſe things be, this which I now ſay, is moſt certaine: that S. Thomas was carried to the paſſage, and death of the glorious Virgin Marie, aſwell as the other Apoſtles. And for that when he came thither it was the third day, after the death of the bleſſed mother of God, and that her bodie was alreadie buried (God willing it ſhould be ſo) he was deſirous to ſee it. The Sepulchre being opened, the bodie was not found therein, for that it was raiſed againe, and was aſſumpted into heauen, as is ſaid in the ſollemnity of the feaſt of her Aſſumption.

The Natiuitie of our Lord and Sauiour Ieſus Chriſt. *Decemb.* 25.

AMong the other marueilous hiſteries of the ſacred ſcripture, We read one moſt notable in the booke of kings, of the Woman Sunamite, the hoſteſſe of the Prophet Eliſeus. Of her it is ſaid: that ſhe had a little child, an infant, Which ſhe loued tenderlie. This child being one day abroad in the field With his father, complained of a great paine in his head: Whereupon, his father cauſed him, to be carried home vnto his mother, in Whoſe preſence the child died. The Woman felt as great griefe, as might be, for the death of her child: and going to the Prophet Eliſeus, fell at his feet, bitterly Weeping and lamenting; ſhewing by outward ſignes, the inward ſorrow of her hart. The Prophet hauing compaſſion on her, ſent With her his ſeruant Giezie, and gaue vnto him his ſtaffe, to laie it on the dead bodie of the child, Which Was cold as Ice. The ſeruant did as he Was apointed: but the child by that meanes Was not raiſed to life. The afflicted mother returned vnto the Prophet, and ſo much her praiers, and ſuit preuailed, that ſhe brought him in perſon vnto her houſe. The Prophet entred into the roome Where the child laie, and ſhut the dore cloſe; and after he lay flat on the bodie of the litle infant, vſing this dilligence: he laid his face on the face, his handes on the handes, and his feete on the feete thereof. Then he cried aloud ſeuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holy Prophet reſtored him vnto his mother, Who receaued him With more ioye and gladnes, then can eaſilie be expreſſed.

Though (as is ſaid before) that this indeed be a true hiſtorie, Which happened really; yet Was it a liuelie patterne of the high and maruailous miſterie, that God wrought, in being made man. For the Woman Sunamite, is a figure of the Church: Who hauing a little ſonne Which is mankind; aſoone as he Was created, and put into the pleaſant field of terreſtriall paradiſe, felt a paine in his head; for from thence iſſued fumes of deſire, to be like vnto God. This Was our foreſather Adam, Who died of this infirmitie, When he eate the fruit of the forbidden tree, Whereby mankind became cold, froſen and Without the grace of God. The miſerable afflicted Sunamite went for helpe vnto the Prophet, for the holie Church did continuallie beſeech God, to giue remedie for this great loſſe. The diuine maieſtie had compaſſion on her, and ſent Giezi

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With his staffe, which were the two lawes, the law of nature, being figured in Giezi, and the law written, figured in the staffe of the Prophet. This yet raised not againe the dead child to life, nor gaue remedie vnto the losse, the world had: as S. Paul saith, writing vnto the Hebrewes of the law written, that the law reduced not things vnto perfection, nor gaue not full remedie vnto our losses. Yet the Church ceased not to desire God more instantly, vntill he came in person into the world, and was inclosed in the secret chamber, of the bowells of the most blessed virgin. He entred in, and shut the dore fast, leauing it sealed, with the virginall seale. There that venerable Prophet, that Gyant, that could not be comprehended, neither in heauen nor on earth, lay flat on the humanitie, tooke it on him, conioyning face with face, hand with hand, and feet with feet.

All this God did, in conioyning vnto him humane nature, in hipostaticall vnion. He cryed aloud seuen times, when he infused in it the seuen giftes of the holy Ghost. Then mankind began to waxe warme, to open the eyes, and to be restored to life; and so holy Church remained glad and well content to see that she had so long praied for, and desired. The glorious virgin was replenished with great ioye, seing her sonne, and the sonne of God also in her armes, as she saw him, this day of his birth. This historie is recuonted by the Euangelist S. Luke.

THere was a proclamation and decree made by the Emperor Cæsar Augustus (called Octauianus) where in comandement was giuen, that al the subiects of his Empire, should goe vnto that citty, which was the head of the places, where they dwelt, and there they should register their name, and pay a certaine piece of mony; confessing therby their subiection vnto the Romane Empire. This Octauianus being Lord of almost all the world, he was thus curious, desiring to know exactly, how many people were vnder his subiection; peace being thē generally ouer all, which lasted sixe yeares before the birth of Christ, and sixe yeares after. This decree was published in Nazareth, where S. Ioseph, with his blessed spouse the mother of God did then dwell; and this happened in the last month of her being with child. And for that Ioseph was of the house, and familie of Dauid, he was to goe to Bethleem, both to pay the mony, and to be inrolled; to which place also all other of that lignage went.

The deliuery of the blessed Virgin being neere at hand, although she was not boūd to go thither (for the decree did not oblige any but mē) yet would he haue her with him. God hauing giuē to him in charge that most pretious treasure; & he thought it not fit, to trust any other person with her; nay, loth he was, to be depriued of so great a good, as to be present at the birth of the Sonne of God, not only to adore the Sonne, but also to attend the mother. All this came to passe by the apointment of God, to the end, Iesus Christ should be borne in Bethleem, and so the propheſies of him be fulfilled.

If we consider this well, we shall see, that the birth of our blessed Sauiour in Bethleem, came not so to passe, because the Prophets had foretold it (though it

was

was conuenient, their propheſies ſhould be accompliſhed) but rather they ſaid ſo, becauſe God had determined he ſhould be borne there. This moued almightie God, to chooſe ſo poore & abiect a place, for the birth of his ſonne, agreeable to that he ſaith by the mouth of the Prophet Eſay: *My waies be not as yours be; my waies be of one ſort, and yours be of another*. Men ſtriue and deſire, to be honored, and eſteemed, and they ſeeke all meanes that may bring them to eſtimation in the ſight of men; and auoid all things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth all, and euery one ſeeketh it; but God doth the contrarie. He came to manifeſt his glorie to the world; and when he ſhould be borne, he choſe not to that purpoſe the glorious Citty of Rome, much leſſe the royall Citty of Ieruſalē, but the little village of Bethlehē.

He was not pleaſed to be borne in the houſe of men, but in the ſtall of beaſts. And his birth being ſo honored by the Angels, and his death ſo ignominious in the companie of theeues; he couered his honors in the cottage of Bethlehem, & publiſhed his reproaches in the Citty of Ieruſalem; giuing vnto vs hereby a notable example of humility. O happy Bethlehem! O fortunate ſtal, that pleaſed the Lord of heauen more, then the ſtatelie Capitoll of Rome, or the rich pallaces of Ieruſalem. Thus we ſee, how God choſe Bethleem, to giue vs an example of true humilitie, and therefore the Prophets wrote it, and they hauing written it, it was conuenient that it ſhould be fulfilled.

Holy Ioſeph (as is ſaid) went vnto Bethlehem, and tooke with him the moſt bleſſed Virgin. It cannot be expreſſed, what troubles the holy damoſell endured by the way: not for her being with child (which annoied her not, as it doth other women) but becauſe it was mid winter, when there be ſnowes, Ice, winds, & tempeſts. If men in their houſes doe often feele them, much more muſt a young and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may well be preſumed; her husband Ioſeph and ſhe being but poore. If in their iourney on the way they had toile & trouble, whē they came vnto Bethlehem, they had little refreſhing: for the chambers were taken vp, and filled with the great concourſe of people, that came vnto that towne for the ſame purpoſe.

The good Ioſeph demaunding for a lodging, was anſwered, that they were all full; ſo he ſeeking, and enquiring further, the ſame anſwer was made him as before. Hereupon the good old man with the holy Virgin, ſeing they could haue no lodging, got them vnder a ſhead, or penthouſe, where alſo was a ſtal for beaſtes. We may well thinke this good couple ſhed teares, to ſee themſelues in ſuch a miſerable ſtraite plight. Ioſeph had with him two beaſts, as is gathered out of the Prophet Abacūc, after the tranſlation of the 72. interpreters, which ſaith: *Our Lord ſhall appeare in the middeſt of two beaſts*. Holy Church ſingeth the ſame in a Reſponſory of this ſollemnity at Matins; and of this the vſage is, to paint the Natiuitie of our Lord with an Aſſe, and an Oxe by him. Ioſeph tooke the Oxe

with

with him to sell: aswell to pay the tribute, as for the expences of the voyage: & on the Asse was our B. Lady, the mother of God to ryde.

At that time was the solstice of winter, when the Sunne beginneth to rise vpō our hemisphere and maketh the day to increase. And if at this time, the solstice cometh before Christmas day, it happeneth by reason of the day, that is added in the leap yeare, which yet lacketh 8. minutes, being about the 7. part of an houre; and these be so increased, that they haue made as many daies, as be from the day of the solstice, vnto Christmas day. It was on the 25. of December, on the saterday, and in the night, as Peter Comestor the Maister of Histories, prooueth by the computation of that yeare, saying that then, it was midnight. The glorious Virgin knew that the houre of her deliuerie was at hand: but not as other women do, who perceiued it by the afore-coming paines, which be as reuengers of the delight in their lustfull conception. The holy Virgin (as S. Augustine affirmeth) had not that delight, in her conception of the redeemer of the world; and therefore she had not sorrow, and paines. Moreouer, it was not fitting that she should suffer paine, that brought forth the ioy & comfort both of heauen and earth.

The sacred Virgin was aduised of that houre, by a new ioy which she felt in her soule, euen as her virginitie, and puritie deserued: and it being now midnight, all creatures, after their trauaile, were at their rest, and vsuall repose. The Moone shewed clearlie (the Sunne enuying her, him selfe being absent) & she attended on that mistery, with her bright beames. The starres that strayed in the mideſt of heauen, desired to stay, to see that great, and new maruaile. Those starres, that were passed, desired to turne back againe: and those, that were behind, desired to hasten their iourney, to be present at this happie and fortunate houre. All things created, yea nature it selfe stood astonied and amazed, beholding this strange manner of deliuerie.

The happy houre being come, the blessed Virgin lifted vp her hands and eies vnto heauen, and said: Behold O father eternall, the time is come, that thy only begotten Sonne is borne, and the pretious treasure is giuen vnto the world, to pay the debit it oweth thee. I offer also vnto thee, that art the giuer of all good things, this fruit of life, gathered from the tree of my bowels. I offer also vnto thee this pretious pledge, which thou gaueſt me, & which vntill this time I haue faithfully kept. The blessed Virgin speaking these or the like words, she felt in her soule an vnspeakable content, & casting downe her eyes, she saw the Sonne of God, and her Sonne also, newly borne. Forthwith she kneeled downe before him, and shedding teares for tendernes and ioy, adored him, & rendered thanks to him, that he was made man, and that he had elected her to be his mother, yet kept her a most pure Virgin, as she was before her deliuerie.

Then tooke she him in her armes, and said vnto him: Oh the most tender, &

deare Sonne of my bowels; how may I now cherish thee? With what shall I couer thee, to keepe thee from cold, which is thy first torment? Thou didst determine to be made man, wherefore didst thou choose so poore a mother? Were there not in the world many great Ladies and Queenes, that could better haue bene able to haue clothed thee in silke and gold, as thou doest deserue, being God as thou art? I can giue thee but meane, and course clothes. But since it was thy pleasure to choose so poore a mother, why wouldest thou be borne, in so base, and abiect a place? If thou hadst bene borne in Nazareth, where thou wast conceiued, I could yet something better haue attended, and serued thee in my poore house: but what can I do heere my deareſt Sonne? Thou my God hast deliuered me, from the pangs and throwes, that other mothers endure in childbirth, why wouldest thou permit me, to feele now this torment? I meane, to see this heauenly visage (on which the Angells, and all the Court of heauen desire to gaze, as in a mirrour) to looke so sorrowfully with the cold.

Oh my Sonne! how is the ioy that I haue to haue brought thee forth, and to see my selfe thy mother, mingled with griefe, that I haue not where withall to attend, and cherish thee as I would? If not as thou deseruest, yet at least as thou hast need. I beseech thee therefore my deere Sonne, that since it is thy will to choose me for thy mother, that thou wilt supplie our wants: so that, to my will, which to thee is best knowne, and manifest, there may be no want, which may be for thy seruice. We may imagine the blessed Virgin said such like words, either outwardly & openly, or at least inwardly in her soule. Then againe adored she the infant as her God, and kissing his face as of her sonne, and his feet, as of her creator, lapped him in those clothes, which she had.

Although the Euangelist had not said as he did, yet we might well beleeue, that the holy Virgin was prouided according to her abillity, and was not negligent in that case, especially she knowing the time of her deliuery to be at hand. Hauing then wrapped, & swathed him, she laid him vpon a little hay in a manger, as the Euangelist saith in these words: *She brought forth her first begotten Sonne, and wrapped him in clothes, and laid him in a manger, for there was no other place for him in the Inne.* And if, when the Sonne of God was borne, there was not present any humaine creature, but the B. Virgin, and her beloued Ioseph (yea some are of opinion, that he was gone to prouide victuals for himselfe, and the B. Virgin) there wanted not thousands of Angels, who discended from heauen, apparailed in the liuery of their king (that is, in the shape of men) and began to make triumph with musicke, singing with sweet, delectable, and very true Angelicall voices.

Very fit it was, that those blessed spirits should accommodate and apply themselues vnto the vsage of the world; wherein, at the rising of the morning Sunne, the little birds sing sweetly, as it were saluting it, and reioysing, for the cõming

of

of the ſame. So alſo, when the Sunne of Iuſtice was borne in the world, it was fit, that the birds of heauen (which be the Angells) ſhould ſhew their ioy by their ſweet ſinging. Some Authors ſay, that the ſong of the Angels, was begun by the bleſſed Virgin, and that therof began the vſage, that at Maſſe, the prieſt that celebrateth, beginneth the *Gloria in excelſis*, and the Quier followeth. So the glorious Virgin hauing laid her Sonne in the Manger, and againe adored him, began to ſay with a loud voice. *Glory be to God in the higheſt.* The Angells forthwith anſwered: *And in earth peace vntoo men of good will*, with the reſt which followeth. And that which was ſong in that ſtall, the Angels ſong likewiſe throughout the places, where they carried tydings of the birth of Ieſus Chriſt.

The Euangeliſt S. Luke ſaith: At that time there were ſhepheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authors) the Angell Gabriell appeared, accompanied with many other Angels, and vnto them he told the newes of the birth of the Sauiour of the world. S. Iohn Chriſoſtome ſaith: he went not vnto Ieruſalem to tell the Scribes and Phariſes, much leſſe vnto king Herod, becauſe they were proud, and drowned in vices, and deſerued not, that God ſhould do them that fauour; but he went vnto the ſhepheards, which were meane, and humble. And although at the firſt they were afraid, yet the Angell ſecured them, and told them the Meſſias was borne. And to the end, that they deſiring to go and adore him, might find him, he gaue vnto them ſure tokens, ſaying: you ſhall find the infant wrapped in clothes, and laid in a manger.

O thou bleſſed Angell, theſe ſignes, that thou giueſt, are more like to make one miſſe God, then to find him. What; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou ſaieſt (thou glorious Angell) for all theſe things denote and ſhew baſenes, contrary to the ſtate, and maieſtie of God. The Angell replied; beleeue me, it is as I haue ſaid. God, without being changed, hath made a wonderfull mutation. He, being eternall, is now a little infant newly borne. He, whom the earth cannot containe, and for whom the heauens are too little, is now in a poore ſmall chamber wrapped in courſe clothes. God, who hath his ſeat aboue the Cherubins, at this preſent is laid to reſt in a manger of beaſts.

O great miſtery! O ſtrange wonder! All yee that be full of curioſitie, and loue to heare things the like were neuer heard, and to ſee ſtrange maruailes, the like were neuer ſeene; ſee, and conſider this maruaile. Go to the ſtall of Bethleem with the ſhepheards, to ſee God a litle infant newly borne: to ſee the Virgin Mother, that hath brought-forth a child, and that in ſo ſtrange, and admirable a place. Let me aduiſe and counſel you, that you goe not thither with emptie hands, ſince the poore ſhapheards, brought preſents vnto him. Let vs carrie that, which is moſt agreable, and for our profit. He was found in a baſe pla-

ce, let vs bring vnto him humillitie. He lamented, let vs come vnto him ſhedding teares, for what we haue offended him. Let vs beſeech him to vſe vs fauourablie, and to ſhew his mercy toward vs, ſince he was borne for that end, and purpoſe. And in eſpeciall, let vs beſeech him, that among all others, he will do vs this fauour, that is: to giue vs that grace, that we may be worthy to enioy his glorie. Amen.

Nicephorus Calliſtus ſaith: that the Emperour Iuſtinian commaunded, that the feaſt of the Nativity of our Lord ſhould be celebrated. Before the time of this Emperor, this feſtiuall day was celebrated in ſome particuler churches. But he hauing (as we may aſſuredly thinke) conferred the matter with the Pope, the Biſhops of Rome, ordained it to be celebrated vniuerſallie, through all Chriſtendome on the 25. of December, and on the ſame manner, as it is kept at this preſent; accompanying the ſame, with other feſtiuall daies, as of S. Stephen, S. Iohn, and of the holy Innocents. The aboue named Iuſtinian gouerned the Empire, in the yeare of our Lord 565. The Nativitie of our Sauiour Chriſt was in the yeare of the world 3962. by the moſt common receaued opinion.

The life of S. Anaſtaſia Martyr. Decemb. 25.

KIng Dauid talking with God in the perſon of the martyrs ſaith: We haue paſſed by fire and water, and thou haſt brought vs into a place of refreſhing. *This may be well applyed, to the glorious martyr S. Anaſtaſia, who after a long impriſonmẽt, ſuffred two martyrdomes, the one of water, the other of fire, & being deliuered frõ the one, by meanes of the other, her bleſſed ſoule obtained the place of refreſhing, which ſhe enioyeth at this preſent in heauen. The life of this holie Saint, thus deſcribed in the maner that enſueth, by Venerable Bede, and Ado Archbiſhop of Trauers.*

SAint Anaſtaſia was borne in Rome, & was maried vnto Publius a noble man of great account, but yet a pagan. He hauing knowledge that his wife gaue much almoſe vnto the Chriſtians which were in priſon, iudged that ſhe was a Chriſtian alſo. And fearing to looſe his goods (though he had the greater part therof, in mariage with her) he determined to accuſe her; the perſecutiõ of Diocleſian, and Maximian being at that ſeaſon very ſharp, and rigorous. And leaſt any other ſhould accuſe her, & ſo get his goods, he determined to do it firſt himſelfe. This cruell man ſhut her vp in a chamber, where he kept her many daies, giuing her meat, by ſtint and meaſure, and entending to famiſh her, he did euerie day diminiſh it. Whileſt the holy Saint remained thus in priſon, ſhe wrote certaine letters to a holy martyr called Chriſogonus, who was likewiſe in priſon, and returned her anſweres, whereat ſhe receiued great conſolation.

Shortly

Shortly after, Anastasia was freed of her imprisonment, but she fell into other troubles, for she was taken by a gouernour, who kept her two monthes in prison; where she was relieued by a good & vertuous woman called Theodora, who was martired also afterwards. The two months being expired, the gouernour put her in a Bark, together with 270. Christians men and women, that they might be cast into the sea. The officers performed the decree of the gouernour, yet the water pardoned, and did not drowne them, but cast them on the shore in safetie, in the Iles called Palmaria. To that place came the gouernour of Illiria, or Sclauonia, with his souldiers, who had [illegible] charge also, to put the Christians to death. He put them againe in prison, and tormented them after diuers manners. S. Anastasia was bound to foure postes, somewhat high from the ground: and when they had racked her by the hands and feet, in most cruell sort, they kindled a fire vnder her, which, by litle and litle, depriued her of her mortall life, whereby she obtained life euerlasting.

Among these holy Martirs, there was one called Entitianus, a man very rich, plaine, and void of mallice. From this man they tooke all his goods, of which he seemed to make no regard; and if any thing had bene spoken to him thereof, he would answere thus: Take from me what you will, yea, all that I euer haue to lose, but you shal take my head before you take Christ from me. The body of S. Anastasia halfe consumed, was buried by a matrone called Appolonia, after she had dressed it with costly ointments. And when she had many times embraced and kissed it, she wrapped it in most pure white linnen, and buried it in a garden she had, where shortly after she caused a Church to be builded, after the name of the Saint. This glorious martyr, is one of the Saints named in the Canon of the masse, which is no small priuiledge. Her martyrdome was about the yeare of our Lord 300. (Diocletian, and Maximinian being Emperours) on the 25. of December. And because on that day the Natiuitie of Christ is celebrated, the commemoration of this Saint is only made in the second Masse of the three, which are said on that day.

Some write; that Pope Telesphorus ordeined, that three Masses should be said on that day. And some Authors say; that the first Masse signifieth the Gentiles, who were in a maner blind in their Idollatry; & therfore it is said at midnight. The second is said at the breake of day, when the light is seene, although but a litle; and this signifieth the Hebrewes, who had some light from God, which was but litle; for they had all thinges in figures, and shadowes. The third Masse which is said at the cleare day, signifieth the Christias, who haue the cleare light of God, because they haue most cleare knowledge of him. Other Authors say; that in these three Masses, are represented three states. By that which is said at midnight, is vnderstood the darksome state, full of obscuritie and confusion, of those that be in hell. By the other, that is said at the break of day, whe the light

beginneth to be seene, are vnderstood those that liue in the world; who be in the middle, betweene the light and darknes; and doe not know, what shalbe their end. By the third, which is said at cleare day, is vnderstood the state of the happie, which be in eternall clearenes, and possesse the ioyfull, and blessed vision of God. This is the signification of the three Masses, which are commonly said on Christmas day, as the doctors generally say.

The occasion that mooued Pope Telesphorus to make this ordinance, was: The first Masse is called *ad Galli cantum*, which is at midnight, or a litle after, because at that houre Iesus Christ was borne. The secõd is called at the day break, because at that houre he was visited, and adored by the shepheards. The third is said at the ordinary houre, as on other daies, and is called the high Masse. (The spanish saith:) of these three Masses writeth Innocent 3. in the third sermon of the birth of Christ. Galfridus, lib. de reb. Eccles. cap. 21. Alcuinus de diuin. offic: cap. 1. Ricardus Cremonens. and others.

The life of S. Stephen the first Martyr. *Decemb.* 26.

ROboam the king of Israell, succeeding his father Salomon in the kingdome, made some lawes and ordinances, to be obserued of his subiects, who esteemed them to be too rigorous: which caused them to assemble together, with intent, to rebell against the king Roboam, saying, and professing openly, that they would not obey him, nor acknowledge him for king. Those which did thus rebell, were ten tribes of the twelue, into which all the Hebrewes were diuided. The king being certified of this commotion, called one Aduram, his faithfull seruant, and one of great account in his court, comaunding him, to go and speake peaceably to these rebellious people, therby to quiet, and appease them. Aduram caused the ten tribes to be warned to appeare: and choosing out the most principall of them, he shewed them some reasons, whereby he might reduce them to the seruice of the king: but they hearing him named, with great indignation tooke vp stones, and stoned Aduram to death.

In Roboam, in asmuch as he is king of Israell, is a figure of Iesus Christ, vnto whom the father eternall gaue the lordship and power ouer all flesh, and especiallie ouer that people, vnto whom he was sent for guide and captaine, and for king also, as the Prophet Zacharie calleth him. This king made his ordinances, when ascending gloriously into heauen, he commaunded his holy Apostles, and disciples, to publish the Euangelicall lawe, and make knowne vnto all men, that the old lawe was abrogated. Many of the Iewes thought this to be verie strange, and rigorous, and therefore they tooke counsell together and determined, that they would not acknowledge Iesus Christ, nor yet receaue his Ghospell, and doctrine. He vnderstanding their consultation, and intent, sent a principall man of his court vnto them, which was S. Stephen, figured by Aduram. Whilest he talked to the principall of them, to persuade them to acknowledge Christ for the Messias, and that they would obey him, and receaue his

doctrine;

doctrine; they on the contrary part, being obstinate, and rebelliously bent, tooke vp stones against S. Stephen, and with extreame furie, led him forth of the citty, and there stoned him to death; the martir remaining victorious, being crowned in his owne bloud. The life of this glorious martyr, written by S. Luke the Euangelist, in the Acts of the Apostles, and other good approoued Authors, is in this manner.

THe Apostles preaching, & doing many miracles in Ierusalem, the people of the citty, and the countries there abouts came, and brought their sick in great aboundance, & they were all healed. This was the cause, that the number of the disciples encreased daily, for all those that were Baptised, were called by that name. It befell, that amongst them arose a little controuersie, mooued by the Greeks against the Hebrewes. They were all Hebrewes, but some of them were borne in Greece, and others in Palestine, and these were called Hebrewes, and the other Grecians. These Grecians seemed agreeued, that their widowes were not admitted into the publike ministery, and affaires; because in those times they that were conuerted, brought all their goods vnto the Apostles, and they prouided for them, their diet, apparrell, and all other things necessary. And to the end, that all thinges might be done in order, they appointed to euerie one a particuler office: and to the widowes (that were honest and deuout women) they gaue in charge to dresse the meat, and to attend the table. The Grecians requested, that the widowes of their nation might be admitted vnto that seruice: for euery one desired to be employed in some office, and to do the best seruice they could.

The Apostles assembled together to stay this matter, least it might grow to discord. And, hauing called all the disciples, said vnto them: It is not fit, that we should be busied in matters of such small importance; therefore let vs find out, and make choise of some quiet men, of honest fame, who may haue authoritie to prouide persons, which shall haue care of the prouision of dyet, without aggrieuance of any nation, one or other: and out of both nations may be chosen widowes diligent, and apt to dresse meate for the multitude. And when in this matter there may happen any occasion of disagreement, they may resort to those that be elected, who may quiet all dissentions, if any arise, and that we may attend to preaching, and prayer.

This resolution pleased them all, and out of the disciples were chosen seuen; and as the head, & chiefe of others, Stephen a faithfull man, and full of the holie Ghost was chosen. S. Augustine out of this gathereth: that S. Stephen was a man of great continencie, and gouernement; since vnto him was giuen an office, in which he should haue so great dealings amongst women. The Holie Ghost saith also of him; that he was repleniſhed with grace and fortitude, and that he did many signes and miracles. He shewed himselfe to be very valiant,

and

and couragious, preaching Iesus Christ to the Hebrewes, perswading them to forsake the law of Moises (which now was of no force) and that they would receaue the Ghospell and be Baptised. The matter was brought to that passe, that S. Stephen was more famous, then any other of the disciples; because he disputed face to face with the maisters of the Sinagogues, in which were congregated the Grecians of sundry Prouinces, as of Cyrene, of Alexandria, of Cecilia, and of Asia the lesse, who altogether could not make resistance vnto the words of Stephen. For he propounded his reasons with such a spirit and wisedome, and resolued their arguments so cleerlie, that they remained ashamed, & vtterly confounded. Where they should haue taken profit by the same, they (contrariewise) tooke such indignation against him, that they hyred certaine false witnesses, to accuse him vnto the high priest.

Hereupon S. Srephen was taken, and the witnesses accused him, that they heard him speake blasphemy against God, the Law, and the Temple. And they added also, that he said: that Iesus of Nazareth should destroy that sacred place, and change the traditions, and ordinances giuen by Moyses. This was an apparant slaunder; for this last they had not heard S. Srephen say, but the priests said to themselues that it must be so, since Iesus Christ had said so; yet they vnderstood him wrong, when he said vnto them: *Destroy yee this Temple, and in three daies I will build it vp againe*. In these words our Sauiour spoke of the Temple of his body, as the Euangelist saith: that they should put him to death, & on the third day he would rise againe. Whereupon the false witnesses (incited thereunto by the Scribes and Pharisies, the enemies of S. Stephen) deposed, that he affirmed the ruine of the Temple, and the change of the traditions, and ordinances giuen by Moyses.

This accusation being laid, all they that sate in Counsell, looked stedfastly vpon S. Stephen, and they saw his face, as the face of an Angell, glistering out of measure. The high priest demaunded if this were true which they affirmed to him? The glorious Saint (hauing craued audience) reduced to their memories all the accidents that had happened to that people, and the graces, and fauours, that they had receiued from God; beginning at Abraham, euen vntill that present time. He made relation how Iacob going into Egipt, with all his sonnes, in the time of Ioseph (flying from the great dearth, which was in the land of Canaan) remained there, and inhabited in that country. And how Ioseph being then dead, the Egiptians dealt cuilly with them; wherefore God sent Moises to bring them out of that country, and to deliuer them from the hands of Pharao, that kept them as slaues, and made them to passe the red sea on the drie land, hauing drowned all their enemies therein.

He told them also, how God gaue them the law, by the hand of Moises, who propheſied and said: that God would raise a Prophet of the people of the Iewes,

and

and that they ſhould & muſt, heare and obey him, euen as they had done Moiſes. He alſo charged them, with their vnthankfullnes toward God, they hauing receaued of him ſo many great benefits and graces; how they left to worſhip him and fell to adore Idols, made with their owne hands; how they had perſecuted the Prophets, and killed many of them, and finally he ſaid vnto them: You indeed do ſhew your ſelues to be their children, for they were obſtinate, and ſtifnecked, againſt the commaundements of Gods lawe; and you be alſo like to them, reſiſting the Holie Ghoſt.

They perſecuted the Prophets, that ſpoke of the comming of that iuſt & Holie Prophet, of whom Moiſes ſpoke likewiſe; but you haue impriſoned that ſame iuſt, and holy Propher, who was the true Meſſias, & the Chriſt promiſed in the lawe, and you neuer ceaſed perſecuting him, vntill you had put him vnto the death of the Croſſe. The Scribes and Phariſies which ſat in Counſell were ſo mooued, that they gnaſhed their teeth againſt him, ſhewing thereby their indignation; and offring withall to lay violent hands vpon him.

S. Stephen lifting vp his eies to heauen, ſaw the glory of God, & Ieſus Chriſt ſtanding at his right hand; as it were, to ſhew him his power, and fauour to help him in this ſharp conflict, which he vndertooke for his ſake. The glorious ſaint could not conceale nor hide it, but certified them of the great glory, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diueliſh, and hard-harted people (who awaited to find any occaſion againſt the holy man, that they might wreake and diſcharge vpon him all their mallice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming it to be blaſphemie, lifted vp their voices and ſaid: Let the blaſphemer die, let vs put him to death; and herein they fained to ſhew their zeale vnto the lawe, and ſhut their eares, as if they had heard ſome abſurd ſpeech againſt God, or againſt his honour.

But this was not all. For as though S. Stephen had beene indeed a blaſphemer (whom the lawe commaunded to be led out of the cittie, and there to be ſtoned) they laid violent hands on that holy Deacon, & with a furious vproare and noiſe, they led him out of the cittie, where the witneſſes that had giuen in euidence againſt him, gaue their garmẽts to be kept by a yong man called Saul (who ſeemed to be very ioyfull that S. Stephen was to be put to death) and then they begã to ſtone him with ſtones. The holy ſaint ſeing that his death approached, lifted vp his eyes vnto heauen; and ſaid: *Lord Ieſus receiue my ſpirit*. This prayer he made for himſelfe, ſtanding on his feet: but when he would pray for his enemies (to the end they might ſee he praied for thẽ from his hart) he kneeled on the ground, and with a loud voice ſaid: *O Lord pardon them this ſinne, for they know not what they doe*. Little did this pious act mollifie the obſtinate, and hard harts of his aduerſaries: yea they rather threw downe ſtones vpõ him, like a

ſhower of haile. Some miſſed him, ſome hitte him, ſome hurt him, others returned back, and ſome ſtuck faſt in his ſacred head. In this torment, the bleſſed Martir ended his life. His holy body was buried by ſome vertuous people, ſhedding ouer him many ſorrowfull teares.

Of this holy Martir are read great matters in particuler treatiſes, which S. Auguſtine, S. Gregory Niſſen, S. Fulgentius, S. Peter Chriſologus, Euſebius, Emiſſenus, Nicetas, and many other Authors write of him. All this and much more S. Stephen meriteth, aſwell for his many vertues, as for the great zeale, wherewith he preached Ieſus Chriſt, and his honour: and alſo, for the great charitie he ſhewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his praier was heard, and was ſo acceptable to God: for as S. Auguſtine, and S. Iohn Chriſoſtome affirme, the Catholique Church doth at this day, by him enioy S. Paul, who was one of the furtherers of his death. It is truly ſaid, that S. Stephen was a deacon, ordained together with ſixe others by the Apoſtles, when they gaue them the charge of the ordinarie ſeruices, that daily occurred among the diſciples. Moreouer, S. Auguſtine writeth many miracles which God did by the merits of S. Stephen: but for that the greater part happened at ſuch time, as his bleſſed body was found; I refer you vnto the feaſt of his Inuention, which holy Church keepeth on the third of Auguſt, in which place you may read ſome more of them.

At this time, we will ſpeake only this: That ſeing this Saint made praier for them that ſtoned him: we, which deſire to honour him, in celebrating his feaſt, may hope, that he will be a good meanes, to obtaine mercy for vs of the heauenly Maieſty: and that, by his eſpeciall fauour, we may haue the guift of perſeuerance in his ſeruice vnto our death, that afterward we may be worthy to ſee him in his glory. Amen. Euſebius ſaith: the death of S. Stephen was in the yeare of Chriſt 34. in the raigne of Tiberius Ceſar. Durandus in his Rationall ſaith: the death of S. Stephen was on the third of Auguſt, when his Inuention is celebrated, which (as he ſaith in the ſame booke) was on the 26. of December, being the day, whereon his principall feaſt is kept. The Church changeth it (as the ſame Gulielmus ſaith) to haue the Martyrdome more feſtiuall, adioining that, rather then the Inuention, vnto the birth of Chriſt.

The life of S. Iohn the Euangeliſt. Decemb. 27.

THE holy and valiant man Mardocheus (the faithfull Chronicler of the King Aſſuerus and Eſther) recounteth: that he being aduiſed and attent, and hauing continuall regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King had made a conſpiracy for to kill him, and reſolued to put it ſpeedily in effect.

fect. Mardocheus noteth the words, and taking knowledge of the men, made a memoriall, wherein he wrote all their conspiracy, and brought so, that it came to the Kings hands, who caused the offendors to be imprisoned, and after they had confessed their offence, to be punished according to their deserts. There was no reward giuen to Mardocheus, for discouering this treason: but there was made only a note in the Annales of the King of Persia. Some daies after it happened, that the King commaunded that booke to be read vnto him, that he might reward the seruices done vnto him, whereof in that booke the memory was conserued: And when he came to that place, where mention was made of Mardocheus, the King perceiuing, that he had bene the cause of a great and manifest deliuery from a danger of his life, studied what reward to bestow on him: At last he determined that Mardocheus should be arraied gorgeously, and led thorough the Citty vpon a goodly Horse, and that before him should go trumpets sounding, and declare, that it was the Kings will and pleasure, that Mardocheus should be honoured, and euery man was charged to do him honour.

This history agreeth and fitteth well S. Iohn Euangelist figured in Mardocheus. For as he was Chronicler to the King of Persia, so S. Iohn was a faithfull Chronicler of Iesus Christ: The one was holy, the other most holy. Mardocheus discouered the conspiracy made against the King, whereby he auoided a grieuous hurt; S. Iohn hauing notice also of another conspiracy, that the Ebyonite heretikes plotted against Iesus Christ (denying, that he was God) wrote his Ghospell against them; whereby their iniquity was disclosed, the damage preuented, and they confounded. This writting was written in the memoriall of God, and then came the day, wherein the memorials are read, and seing what S. Iohn had done for Iesus Christs sake; not only for this seruice, but for diuers others worthy of reward, it pleased his Lord to honour him, euen as it happened to Mardocheus. To this end, was giuen vnto him a gorgeous & rich vesture, the like whereof is hardly to be found: for the titles that do agree vnto this holy Saint, do not ordinarily concurre in any other, at one time.

He was set vpon a horse, which was the speciall fauour bestowed on him by God: The horse was, that which Dauid meaneth in a Psalme saying: O Lord, thou shalt saue both men and beasts: In some sence, you may vnderstand by beasts, the bodies, as by the names of men, we may vnderstand the soules as if he had said: that at the day of iudgement, the holy Saints shall goe to heauen both in body and soule. Vpon this Horse, viz. his owne body, it pleased God, that S. Iohn Euangelist not staying for the day of iudgement, should rise againe, assoone as he died, and go vp into heauen, as many great Authors hold, who yeelded many strong arguments to proue, that S. Iohn Euangelist is in heauen both in body and soule, whereunto he entred like another Mardocheus triumphantly with trumpetters before him, who proclaime, all his heroicall acts, and declaring that God will so honour him, and that he would haue him honored of all. The life of this holy Apostle and Euangelist ensuing, is collected partly out of the Ghospell, and partly out of diuers good and graue Authors.

SAint Iohn the Euangelist was the sonne of Zebedee and brother of S. Iames the greater, who was beheaded by Herode. S. Iohn (after Onuphrius) was

borne in the third yeare of Christ. He was of a noble house as Nicephorus and S. Ierome say. And they be of that opiniõ, for that S. Iohn was familier in the house of the high priest, as appeareth in the night that Christ was taken, for S. Peter was suffered to come in by meanes of Saint Iohn, as one whom they respected. Though he was a gentleman, yet for to auoid idlenes (the nurse of many vices) he vsed the trade of fishing, iointly with his father and brothers: and the rather, because their house was nere the sea of Galile. This sheweth, they were not so poore as some make thẽ, in that they had a barke of their owne, wherewith they fished. They being then one time busy at their fishing, Christ called them, and bid them follow him, and be his disciples. They knowing him to be their kinsman (& reputing it happy that he would accept them into his schoole) forsooke their father, the barks and the nets, and went to Iesus Christ.

S. Iohn was now about 28. yeares old, and a virgin (as he was all his life) of a good nature, beautifull in countenance, very amiable, and wise. Whereupon the sonne of God tooke an especiall affection vnto him, and made him his fauorite, among all the Apostles. This same Euangelist esteemed this prerogatiue so highly, that when he recounteth any thing in the Gospel, where he is to name himselfe, in stead thereof he vseth this phrase. *The disciple, whom Iesus loued.* Iesus Christ shewed often to him particuler kindnes; of the which one was, that when he was to be trãsfigured vpon mount Thabor in the presence of three Apostles, one of them was S. Iohn. He was one of them, that was present, when our Sauiour raised the daughter of the prince of the Sinagogue in the presence of two other Apostles, he being the third.

S. Iohn gaue notice to his mother of the great affection Christ bore to him: who guided by motherly affection, or perswaded with the opinion, that all, or the most part of them had, that cõuersed with Iesus Christ, to wit; that he should raigne temporally, it seemed to her an easy matter to obtaine of him, that the two brethren her sonnes, should haue the highest place of dignity in his kingdome: so she besought him, to bestow on them that fauour. But he entending to make her know, how they had deceiued themselues in this demaund, for that his kingdome should not be in this world, but in heauen, where if they would haue a peculier place, they must (he said) if they would obtaine it, both drinke the same cuppe, and suffer troubles for Gods sake, and that therein they must also looke for his helpe.

The night of his last supper, our Sauiour shewed especial fauours vnto Saint Iohn: for when he said that one of them that sate at the table, should sell and betray him, though S. Peter was fauoured much of Christ, yet it appeareth, that Christ would not disclose this secret to him, but to S. Iohn: yea S. Peter requested S. Iohn, to aske that question. S. Iohn might do it fitly, as sitting by our Lord; who answered that he was the traitor vnto whom he gaue a morsell of bread

bread dipped in the platter; and then he gaue it to Iudas. In the same supper S. Iohn leaned vpon the breast of our Lord, and there slept; in the which sleepe, he saw many high and secret misteries, which he afterward wrote in his Ghospell. When our Sauiour went to pray in the garden, S. Iohn was one of the three disciples, that he tooke with him, and willed them to watch in praier. At the time the Iewes apprehended him, S. Iohn fled as the other Apostles did, but incontinent he returned, and iointly with S. Peter followed him to the house of the high priest, where he saw how S. Peter denied him, and our Sauiour, to looke vpon him; and how S. Peter repentant for his fault, went forth and wept bitterlie for his sinne. After this Saint Iohn departed from thence, and brought newes vnto the mother of God of that which had befallen. She was at that time in Bethanie, or else, as others will, in the same house, where Christ supped with his disciples, though she was not present thereat, but was withdrawne in some other lodging or roome. S. Iohn accompanied the holy Virgin with grief (as we may well imagine) aswell to see her in that heauines, as to thinke what torments his deare maister had and did suffer, and endure.

This same disciple stood with the blessed Virgin, at the foote of the Crosse, when our Lord did him that fauour aboue al fauours, neuer sufficiently praised & magnified: since, in such a time & such circumstances, our Redeemer looked with his eyes vpon two such persons, as were his mother and his disciple, & studied in what maner he should shew the bond he owed vnto his mother, and how she should satisfie the loue he bore toward his disciple, he resolued to giue the disciple for sonne vnto his mother, & the B. Virgin for mother vnto his disciple, whereupon he said vnto her: woman behold thy sonne: It was not forgetfulnes of Iesus Christ, that he called the B. Virgin, woman, and not mother, for the name of mother, is a word of great tendernes, & it would haue caused the B. virgin to haue shed aboundance of teares, who had before powred teares like raine from her eyes, therefore he called her woman, and not mother. Then he said to the disciple; Behold thy mother, as if he had said, Iohn take her to thy mother, for I leaue her vnto thee: She is a Virgin, and thou also art a Virgin, it is very meete, that she hold thee for her sonne, and as a sonne loue thee, and that thou hold her for thy mother, and as a mother loue and honour her.

S. Iohn stood at the foote of the Crosse, all the time our Lord remained theron, learning of him, as of a man reading from a chaire, things wonderfull and admirable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderfull lesson of loue, that ought to be borne not only to ones frieds, but also to his enemies. Christ had said it before vnto them by word of mouth, but on the Crosse, he confirmed it by deeds; to the end, they might better learne their lesson. At the time our Sauiour called for drink, & that vineger was giuen him, S. Iohn felt incredible grief, to see his Lord and maister

(by him so much loued) to endure such torments: lastly Iesus being dead, when his side was pierced with the speare, S. Iohn with the sharpe eyes of an Eagle, saw water and bloud to issue from the wound, and noted the same in his Ghospell. When our Lord was taken from the Crosse, S. Iohn tooke him in his armes, and gaue him to the pensiue and discomforted mother, and with her, and with the other that were present, and that came to take him from the Crosse, carried him to his sepulcher. And hauing heard the third day after by the Maries, that our Lord was risen againe, S. Peter and he returned thither, yea he ran before Peter, and came first, but staied at the doore, and did not enter in, vntill S. Peter came.

Then late in the euening he saw our Lord risen againe, iointly with the other Apostles excepting S. Thomas and Iudas. He saw him also another time, being with S. Peter & the other Apostles fishing in the riuer Tiberias, when they being in the bark, and our Lord on the shore, S. Iohn was the first that knew him. And for that the disciples said to our Lord, that they had fished all night, & had taken nothing, our Lord apointed them to cast the nett on the right side of the bark, at which time, they tooke so many fishes, that it was a great wonder the nets were not broken, which S. Peter seeing, swamme to him, and the other came to him (being vpon the land) by bark.

There our Lord gaue vnto S. Peter the Papacy, which he had promised vnto him, and did not giue it vnto S. Iohn, for certain reasons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a seruant of his an office, which was worth yearly 1000. ducats, but paid out of it a pension of 800. ducats, & if to another he gaue an office worth yearly 500. ducats without pension out of the same, it would appeare, that the second man should be thought to be in the greatest fauour. So also was it a great fauour to giue the Papacy & charge of the Church vnto S. Peter, but this benefit paid a great pension out of it, for the many cares and troubles adioyning vnto it. It was also a benefit to appoint and assigne vnto S. Iohn the mother of God, for his mother; which thing was without trouble or charge, and therfore greater was the honor done herein vnto S. Iohn.

It is also very cleare, that he who is to be head of others, must haue both hony and gall, for he must (at one time) be affable and milde to the lowly and humble, and must shew himselfe sterne and rigorous to the prowd and haury: S. Peter had these conditions, he was not altogether milde, for when occasion serued, he knew how to fight with his sword, and to wound men: but S. Iohn he was peaceable and mild at all times. Moreouer, S. Iohn was the kinsman of Christ after the flesh, and if he had giuen him the Papacy, it would haue bene thought (and he should haue giuen occasion so to thinke) that such a dignity might haue bene bestowed vpon their friends and kindred: he gaue it then to S. Peter with whom

whom he had no kindred. S. Thomas ſaith alſo, that our Lord gaue the Papacy to S. Peter for that he loued him more then any other, as it is collected out of the ſame Ghoſpell, and therfore it was good reaſon he ſhould be preferred vnto that high dignity.

Chriſt hauing giuen that function vnto S. Peter, and ſaid to him obſcurely, that he ſhould die on the Croſſe, as he did; S. Peter, who loued S. Iohn dearly, asked our Lord, what ſhould become of him, as if he had ſaid: *Shall Iohn alſo die on the Croſſe?* the Sonne of God anſwereth him: what if it pleaſe me, that Iohn ſtay ſtill I come to iudge both the quick and the dead, to thee (ô Peter) what importeth it to know it? The ſame S. Iohn alſo recounteth, that the brethrē talked amongſt themſelues, that the diſciple ſhould not die, but they marked not, that Chriſt ſaid not, that he ſhould not die: but if it pleaſed him, that he ſhould liue vntill his ſecond comming, what had S. Peter to do to know the ſame?

This ſpeech S. Iohn made of himſelfe is not ſo ſufficiēt, but that ſome make a doubt: for there be many that ſay, that he liueth yet, & is to come and preach againſt Antechriſt in the company of Enoch and Elias, whom God keepeth aliue for that entent: and that S. Iohn is to be martired with them. Some againe be of a contrary opinion, and ſay, that the ſame S. Iohn who treateth of the comming of Enoch and Elias in the Apocalipſe, ſaith they ſhalbe two, ſo that if he ſhould haue him ioined vnto them, he would not haue concealed it. And to the end it may appeare which of theſe two opinions is of greateſt authority, I will in this place name them that be of thoſe opinions: this I ſay, if it be lawfull to put this matter in opinion, for that (conſidering the words of S. Iohn of himſelfe againſt the other Apoſtles, that douted of his death) it ſeemeth not ſecure to ſay, that the Apoſtle did not die.

They that affirme, that he died not, be Abbo Ioachim, and George of Trapezunt a grammariā, who made a treatiſe of this matter, and Francis Mairon read this treatiſe, and ſaith alſo that S. Iohn is yet aliue. He was a Franciſcan frier, and was the firſt that determinately ſaith; that the mother of God was conceiued without originall ſinne: for though that Scotus, who was a frier minor alſo, moued the queſtion, yet he did not reſolue the matter clearly, though he ſeemeth to be of that opinion as Mairon is, who affirmeth and determineth it to be ſo. Theſe three Authours I haue ſeene, and I know not, if any other be of that opinion: for that Theophilactus and Euthimius, who be graue and ancient Authors (if you mark their words well) ſay only; that in their time, it was the opinion of ſome, that S. Iohn was not dead, and the ſame ſaith Symeon Metaphraſtes alſo.

But other holy Doctors be of a contrary opinion, S. Ierome ſaith plainely in many places, that S. Iohn died; and the ſame is auouched by S. Iohn Chriſoſtome: Tertullian, who wrote the martyrdome of S. Iohn, when he was put into

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the boyling oyle, ſaith; that then he was deliuered from death, but he afterward dyed: and the ſame ſaith venerable Bede, Euſebius of Ceſarea in his eccleſiaſticall hiſtorie; Polycrates B. of Epheſus ſaith, that S. Iohn dyed: Nicephorus Calliſtus not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule: and S. Thomas Aquinas is of that opinion: alſo S. Ierome and venerable Bede ſeeme to infer, that S. Iohn is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authors who ſay S. Iohn did not die, be not of any great account, and againſt them is the opinion of many and auncient doctors. Iudge then, whom we ſhall beleeue. But in my opinion there is no dout, but that S. Iohn did die.

After that Ieſus Chriſt aſcended into heauen, and after the comming of the Holy Ghoſt, at the which S. Iohn was preſent with the other Apoſtles, and diſciples, S. Luke recounteth in the Acts of the Apoſtles, that S. Peter and S. Iohn going into the Temple to pray at the ninth houre, healed a lame man, to the great wonder of all the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtantly profeſſed the faith of Ieſus Chriſt. They were alſo put in priſon and beaten, wherof they much reioiced, & thought they had receiued a ſingular benefite, in that they had ſuffered perſecution for the name of Ieſus Chriſt. In this conſiſtory was preſent Gamaliel a diſciple of Chriſt, who laboured to ſet the Apoſtles free without puniſhment, but he could not effect it.

S. Iohn remained in Ieruſalem certaine yeares, and that was (as ſome thinke) as long as the B. Virgin liued after the Aſcenſion of our Sauiour into heauen. He had a great regard and care of her, he ſtaied ordinarily in her company. He ſaid maſſe vnto her: and ſhe did often times receaue the B. Sacrament at his hand, as S. Bonauenture ſaith. The communication, that theſe two bleſſed creatures had together, was queſtionles euen Seraphicall, being both of them ſo inflamed with the loue of God, as they were. After the death of the B. Virgin, S. Iohn went to preach in Aſia, which country fell vnto his lotte, in the diuiſion of prouinces. This glorious Apoſtle preached with great zeale, and founded ſeuen churches in ſeue principal Cities: viz. Epheſus, Smirna, Pergamus, Thyatira, Philadelphia, Sardis, and Laodicea. In all theſe places, he ordained prieſts to adminiſter the Sacraments to the Chriſtians, which were many in euery one of theſe Cities.

It befell that Domitian a moſt cruell tyrant, was made Emperour of Rome, who perſecuted the Chriſtians in all the lands ſubiect to the Empire. In this perſecution S. Iohn was taken in Epheſus, and brought to Rome, and was there put into a veſſell of boyling oyle (as Tertullian and S. Ierome ſay) out of the which he came without any hurt, and then he was baniſhed into an Iſle called Pathmos,

Pathmos, which is one of the Iſlands called Cyclades, & is not farre from Rhodes. There the Apoſtle ſtaid a whole yeare, and on a Sunday he had a viſion and reuelation, in the which was diſcouered the ſucceſſes of the Catholike Church, that ſhould happen vntill the day of the generall iudgement: and all that, he wrot in a booke, which he called the Apocalipſe or reuelation. Whileſt that S. Iohn remained in that Iſland, he conuerted vnto the faith of Chriſt almoſt all inhabitants thereof, and ſuch was their loue toward him, that (as Simeon Metaphraſtes ſaith) when he was to depart from them backe vnto Epheſus, they were like to die with ſorrow. He was releaſed from his exile, after the death of Domitian and ſucceſſion of Nerua, who did by the aduiſe of the Senate, reuoke and abrogate all the lawes his predeceſſor had made.

The Iſlanders vnderſtanding that S. Iohn would depart from them, went all vnto him lamenting and wailing: ſome called him father, others Lord, and all ſaid with one voice he was their ioy, and comfort. They beſought him with great affection, ſaying: Oh Iohn, thou holy and admirable man, wherfore cameſt thou into this Iſland, if thou art to depart hence ſo ſoone? Why was the knowledge of thee beſtowed on vs, if we were to looſe thy company ſo ſoone? Whither wilt thou go to be beloued, as thou art of vs? Where ſhalt thou be obeyed, as thou art heere? Where ſhall thy words be ſo eſteemed, ſince we liſten to them, as if they came from God, and do beleeue that God ſpeaketh in thee? Then ô father haue pitty on vs thy children: behold that without thee, we are left in danger and perill to looſe our ſelues: Oh Emperour Domitian thou haſt done to none ſuch euill, as thou haſt done good vnto vs: thou haſt ſent hither the elect diſciple of God, whom we haue knowen, and receiued Baptiſme by his meanes. Thou haſt done right well: but for that, to do good was far from thee, of this good ariſeth this preſent euill, that now we muſt looſe him, whom before thou madeſt vs to know. They all came to the holy Euangeliſt, and kneeled at his feete, tooke his garments in their hands, kiſſed his hands with great humbleneſſe and reuerent behauiour, for that they thought to make him ſtay there, more by prayers and entreaties, then by force or violence. The holy Euangeliſt ſaw the griefe of theſe Iſlanders for his departure, but he promiſing not to forget them, and to ſend them ſome that ſhould take charge of them, they remained ſome what pleaſed and ſatisfied: And ſo he embarked and returned to Epheſus, where he was receiued with great and incredible ioy.

As the holy Saint was to enter the citty, they carried out to buryall a noble Matrone called Druſiana who had loued S. Iohn very dearely. He vnderſtãding the ſame by many perſons that followed the corps lamenting & mourning, for the loſſe of ſo vertuous a woman, that was charitable and had done many good workes of piety toward all kind of perſons, and he remembring the ſame, prayed for her, and God at his requeſt raiſed againe the dead woman to life,

and the holy Apostle went to lodge at her house. Then he began to gouerne that prouince againe: and he vnderstood that two young men in a Citty had distributed much riches vnto the poore, desiring to serue God in pouerty (which life Saint Iohn had commended and praised much in his sermons) but after perceiuing themselues in great want of necessary things, they repented of what they had done. S. Iohn talked with them, and bid them bring him, two great branches of trees from a Hill he named, and some stones; and the young men did so. Then the Apostle by the power of God turned the stones into most precious Iewels, and the branches into Gold, and said to the two young men; Behold now, see, you may be as rich, as you were before: but consider well, that the riches of the world doe puffe men vp, and doe not satisfy them. Thinke also that there is but one paradise, and he that will haue it in this life, and enioy and possesse worldly riches, delights, and pleasures, cannot haue it also in the other world.

The Apostle did also in their sight raise to life, a young man, sonne to a poore widow, who with many teares besought him, to haue compassion on her, as he had on Drusiana. The two young men hauing seene this strange miracle, determined to continue still in poore life, and besought the Apostle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he praied vnto God for them, and they led a holy life euer after. S. Iohn had a great controuersie and variance with a priest of the Goddesse Diana, called Aristodemus, who said, that the miracles, the Apostle did, were not by the power of God, but of the deuill, and if he would haue him to beleeue it was by the worke of God, let him drinke a cuppe of poison, (that he would temper for him) without any detriment or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apostles life, and to repaire the losse his false gods sustained thereby. S. Iohn accepted of the match, and tooke the impoysoned cup in his hand, and made thereon the signe of the Crosse, and drunke it off, without receiuing any hurt.

Some Authors say, for this cause, S. Iohn is painted with a cup in his hand, out of which commeth a serpent, and he seemeth to blesse it, which signifieth, that he destroyed the force of the venime. Others say, this is not the cause, but that he is painted so, vpon the words Christ said vnto him, when his mother requested, that he and his brother might haue the next place vnto him, the one on the right hand, and the other on the left, and the words of Christ were these: *Can you drinke the cup, which I must drinke?* and they answered; *We can*: and our Sauiour replyed: *I say vnto you in verity, that you shall drinke my cup*; This cup (as some say) is signified by the cup, which is painted in the hand of S. Iohn, and it may be, it is painted there for both the causes.

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S. Clement of Alexandria, S. Iohn Chriſoſtome, and other Authors, recounte alſo a ſtory which befell betwene S. Iohn and a diſciple of his, being a beautifull young man. And it was this: S. Iohn kept the young man very ſtrait, and would haue brought him to a ſtrict and a mortified life: And hauing on a time occaſion to viſite one of his Churches, he commended him vnto the care and gouernement of a Biſhop, deſiring him to haue a great care of him: In the abſence of S. Iohn, the young man began by a little and little to fall vnto lewdnes: and at the laſt, to be a Captaine of robbers and murderers by the high way: S. Iohn being returned, and vnderſtanding what was become of the young man, was grieued for the ſame, and went vnto the deſert, where the young man kept and haunted: in fine, he met him. He at the ſight of the Apoſtle, began to fly, and S. Iohn followed him, ſaying: My ſonne, why doeſt thou flie? behold I am weary, and euen tired in comming to ſeeke thee in this deſert, and vnhabited place: doeſt not thou perceiue, that it is euill done of thee a young man, to fly from me an old man? If thou doeſt it for feare of the account, thou haſt to render vnto God for thy ſinnes, I offer my ſelfe to anſwer for thee, at the day of iudgement. The hart of the young man relented at the words of S. Iohn, and at the teares he ſaw to fall on his white beard; ſo he fell at his feete, bewayling his ſinnes. S. Iohn tooke him home, and the young man amended his life, and ſerued God with great feruour after that time.

Sometime this ſeruant of God ſhewed indignation againſt them, whom he knew would not amend their faults. S. Policarpe (his diſciple) writeth of him, that being one time in a bathe, Cerinthus the heretike came in, & then he made haſt to get out, ſaying with indignation; Let vs get hence quickly, leſt the filthy and corrupt water of Cerinthus infect vs: meaning by the water, the falſe doctrine of the heretik. His diſciples importuned him to write that which he preached, that they might haue it in continuall remembrance: The Apoſtle condiſcended to their requeſt, and commaunded a generall faſt, and continuall prayers to be kept by all the people: Then went he vpon a mountaine, and tooke only with him his diſciple Procurus: Meraphraſtes ſaith, they heard thunders and thunderclaps with whirlewinds, which put Procurus in great feare and dread: but theſe tempeſts being alayed, S. Iohn began to ſay: *In principio erat verbum*, and ſo Procurus wrot and continued the Ghoſpell after his enditing, wherin he laboureth to deſtroy the errour of the heretiks called Ebionites, who held that Chriſt was not God, and the principall entent of S. Iohn was, to ſhew and proue that Chriſt is true God. And becauſe he flew ſo high, the figure of an Eagle (which is a foule that ſoareth aloft) is attributed vnto him.

The holy Euangeliſt was now farre in yeares, and when he talked with his diſciples, he had alwaies in his mouth theſe wordes? *My ſonnes, loue one another*: and they ſaid; Maiſter, let vs heare ſome other wordes, for we haue heard this

very often; And he answered them: I say this thing vnto you, for that this is sufficient, and he that doth this, doth all. Hauing then had reuelation of his death, being 99. yeares old, he assembled all his disciples, and led them vpon a high mountaine, where a Church stood: In that place he caused his sepulcher to be opened, and stripped himselfe of part of his cloths and put off his shoes, and so aliue he went into his sepulcher (his disciples making great lamentation) and then there came from heauen a brightnes vpon that place, enuironing the body and the holy place; And they that were present remained in a traunce, as it seemed, for great dread: and being come to themselues, they saw S. Iohn no more, but the graue couered with earth, which seemed to boile vp a pretious liquor that cured many infirmities.

This was the passage of S. Iohn, and as S. Ierome and venerable Bede affirme, his death was without any griefe, and his body neuer felt corruption. Of which words, S. Thomas, Nicephorus, Callistus, and many other Authors take occasion to say; that S. Iohn was raised againe, and ascended into heauen, both in body and soule, where he hath an eminent place, since her titles he had in the world were so honorable. He had the title of Virgin, Apostle, of Euangelist and of martyr, at lest in will and desire: yea S. Augustine, S. Iohn Chrisostome, and Ruffinus call him martyr, for when he was put into the vessell of oile, he should haue died, if God had not miraculously deliuered him: and his will was alwaies prompt and readie to die for the loue of Iesus Christ.

Beside the said titles, he had another rare and singular name of the *Disciple Beloued of Christ, of his brother, and sonnes of the same mother*, by the will and appointment of the same God. This glorious Apostle did spend 70. yeares in preaching and conuerting of soules, all which time he continued busy in the seruice of God, alwaies louing him, and alwaies perswading others to serue him. But all this, which we haue said, is but little to equallize the great glory, that he enioyeth in heauen: although that which he hath, and what place he possesseth there, God and he best knoweth. Let it suffice vs, to recommend vs to him by taking him to our Aduocate, and imitating his life, asmuch as lieth in vs: And so aided by him, we may be rewarded by God, and see S. Iohn in heauen, yea God himselfe, enioying him in his glory for euer. Amen. The Catholike church celebrateth the feast of S. Iohn Euangelist on the 27. day of December: And his death was in the yeare of our Lord 100. or there about, in the time of Traian the Emperour.

The

The feast of the holie Innocents. Decemb. 28.

THere is mention made in the booke of Kings of a most cruell woman, called Athalia, who was the mother of king Ochozias. This woman (her sonne being dead) vpon ambition and desire to raigne, got into her hands the children, which were of the bloud royall, and put them all to death. One only escaped her hands, who was called Ioas. This child was saued by the care, and diligence of the nurse that brought him vp, and of Ioiada the high priest, who hid him, so that Athalia could not get him into her possession and power, and in processe of time Ioas was king of Israell. This cruell Athalia, was a figure of Herod, who holding the kingdome of Israel by violence (for that he was a forreiner, and of a strange country) to assure himselfe of that kingdome, he killed many innocent children, as Athalia had done before; out of whose hands escaped Ioas, by the industrie of his nurse, and of Ioiada, which kept him secret.

So Iesus Christ figured in Ioas, fled from Herod, by the care and industrie of his most B. mother, and of S. Ioseph, who deliuered and kept him free out of Herods fury, when they carried him into Egipt. Ioas was afterward king of Israell; Iesus Christ was, and is King of heauen and earth, and the vniuersall redeemer of all mankind. The historie of these holy innocent infants, was written by S. Matthew the Euangelist in this manner.

AFter the birth of the sonne of God into the world, and after his circumcision on the eight day. After he had bene visited, and adored by the three kings, on the thirteenth day, and after he had bene presented on the 40. day in the Temple of Ierusalem. S. Ioseph and the B. Virgin, with their little child, being returned vnto Nazareth; the Euangelist S. Matthew saith: that an Angell of our Lord appeared to S. Ioseph in his sleepe, and said vnto him. *Arise and take the child with his mother, and flie into Egipt, and stay there vntill I bring thee word, for Herod will seeke to kill the child.* God hath great care of his friends, vnto whom he sheweth the remedy, before the hurt.

God (being omnipotent) was able to haue made Ioseph and the Virgin, with the litle child, to haue remained safe in Nazareth by miracle; but he doth not alwaies miracles, where prouision may be made by mans helpe. This you may perceiue in Abraham, who feared to be murthred in Egipt, for his wiues sake, who was very beautifull (for the Egiptians if they had knowne she had beene his wife, would haue killed him, and taken her away) bid her say, that she was not his wife, but his sister. He might well say she was his sister, for the neere kinred that was betwene them. The holy man Ioseph did not stay long to execute the commaundement of God, but gaue notice of his reuelation vnto the blessed Virgin, and without stay, they trauelled with their infant, into Egipe,

and there they ſtayed in ſecret manner, vnto the time of Herods death.

The old Adam broke the commaundement of God, and fled from him, but the new Adam to fulfill the commaundement of God, went to hide himſelfe, and lay hid as a ſtranger, for certaine yeeres in Egipt. This was done for the conſolation of the Saints, that they ſhould not wonder if they were forced ſometimes to flie, and if at any time they lie hidden or ſecret, it is no great matter, ſince they be in a ſtrange land. But if they will be in all places happie, and ſecure, let them haue the child Ieſus in their companie, thought it be in the land of Egipt, as Ioſeph and Mary had, who were well entertained, and much made of by that barbarous nation, for the child Ieſus ſake, whō they had with them.

A delinquent, or offender, flieth often vnto the Church for ſuccour, & ſometimes he will take a litle child if he can, and get with him vpon ſome ſteeple, or tower. The people will ſhoot no harquebuze or arrow at him, leaſt they might kill the child, but they will rather giue him victuals to eate, leaſt the innocent child, ſhould die for hunger. So alſo, if a iuſt man ſeing himſelf perſecuted, take Ieſus Chriſt (which is the child) with him in this life he ſhalbe ſecure and ſafe; but if he ſtay to take him in the other life, then he ſhalbe potent and ſtrong, and then it will litle help, to ſeeke to take him vp, as it is to ſmall purpoſe, for them which be in hell, to pray vnto God. Chriſt in this life may be taken vp as a litle child, and he that ſhall haue him in his companie, may be ſecure and aſſured, to haue meanes and remedies, to be deliuered out of all dangers and perills, that can come vnto any man, though all the men on earth and diuells in hell, make warre againſt him.

Ioſephus ſaith in his booke of Antiquities, that Herod had bene buſied with controuerſies, that he had againſt his owne ſonnes, for the ſucceſſion of his kingdome; and had bene enforced to go to Rome, to defend his allegations before the Emperour Cæſar Auguſtus. And when he had ended that variance, he began another, with the children of the citizens and inhabitants, of the territorie of Bethleem. Herod called then to his remembrance the three kings, which came to ſeeke the new borne king of the Iewes. If they had ſaid he had bene in a ſtable, and laid vpon a litle hay, it might be, he would not haue regarded it, but the wiſemen told him, that they ſought the king of the Iewes, who was lately borne. Herod kept that kingdome by tiranny and force, not coming to it by kinred or bloud, for he was a ſtranger borne; yet he had receiued the religion of the Iewes, and obſerued their lawe.

He knew that people looked for the Meſſias and king, which ſhould ſet them at liberty, & deliuer them from all oppreſſion, which he vnderſtood temporallie. When he heard the three wiſe men ſay, that this king was borne, he grew into a great ſuſpition, and ſought by all meanes to know by the law, where this king ſhould be borne; and he being told by them, that he ſhould be borne in

Bethleem,

Bethleem, he sent the kings thither, apointing them to returne vnto Ierusalem and to certifie him where the new king was to be found, because he also would go to adore him. The cursed wretch said this in deceit, because he would haue murthered him: but the mallice of man cannot preuaile against the wisedome of God, for he was so blinded, that he had not the reason to send a messenger of his owne with them, to certifie him of their doings. It happened after, that the kings warned by God, returned vnto their owne countries by another way.

Herod seing that the kings had mocked him, and douting vtterly to loose his kingdomes, he called all his captaines and men of warre, and (as Basil Bishop of Seleucia saith, who is alleadged by Simeon Metaphrastes) he spake to them in this manner: I haue oftentimes had experience (my louing seruants & friends) of your courage, and valiant harts, in the affaires which haue happened in my kingdome, though they haue bene many, and of great difficultie, in which you haue not refused to aduenture your liues in my seruice. At this time is fallen out a most important busines, vnto which, if I giue not remedie, I shall (remediles) loose this my kingdome, & you your king, who hath alwaies shewed you many fauours, and graced you, and studieth still, to do you many more. Now it shall appeere if you be as desirous to serue me; and if you account your selues, valiant souldiers, now is the time to shew your valour, for euen in mine owne house is a great mischief readie to oppresse me.

Know then, that my royall estate is secretly threatned, yea, the vtter subuersion, and ouerthrow thereof. There is no open warre proclaimed, or made against me, neither am I assailed, by any publike enemie; but a child, who is not yet two yeeres old, threateneth to depriue me of my crowne, and of the scepter of the kingdome of Israell. He is borne in the cittie of Bethleem, and there he remaineth at this present time; and of this child haue the Prophets said, that he shalbe king of Israell, and that he shall set my crowne on his head, and shall take the scepter of the kingdome out of my hand. I feare the Prophets, because I haue not seene their words fulfild as yet. Do not you remeber the three kings that came from the East, who plainly reported that this king was borne, & that they came to worship him, and to yeld him obedience?

If these kings so farre distant, stood in awe of him, much more cause haue I to feare, that am so neere vnto him. I appointed these kings, that they should giue me notice when they found him, because I would haue gone to see him; and then I would haue beene freed from this danger. But they (I know not for what cause) haue mocked me, and be returned into their countries, and kingdomes by another way, and haue giuen me no notice. I feare, I doubt, I faint, and consume with sorrow, when I studie on the successe of this busines. I haue no remedie, and I know not vnto whom to resort, but vnto you.

My will therefore is this: I would haue you go vnto Bethleem, and inquire all

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the territorie thereof, and the country there about, and with your naked weapons, rush into the houses, pardon the old men, touch not the yong men, spare the women, only kill all the children, all of them, from two yeeres old, vnto a day old. My will is, that you kill them all, spare none of them, for if one of them remaine aliue, that same one shall depriue me of my kingdome. Take no regard, nor pittie the teares of the mothers; yea, in their armes, I would haue you search out mine enemies. And if any woman will defend her child, kill her also with him. Feare not to be accused for this fact, for it is by my commaund that you do it. Go into the citty like Lyons, search it through diligentlie, least any remaine hidden, & perchance it may be that child, that the kings came to adore.

The captaines vnderstanding the kings mind, and intention, gathered al the armie, reciting vnto them the same reasons, that the king had alleadged before. They all accorded and agreed, to performe this mischieuous act, and so to Bethleem they went, and he seemed the best and worthiest fellowe, that trauelled thither with most speed. So comming to Bethleem, they began the massacre; the cruell butchers slaughtering the quiet lambes. All the houses were repleat with the outcries of the afflicted mothers, the waies streamed with riuers of blood, and the streets were filled with bodies of the holy Innocents. Herod desired to slay Iesus Christ in the person of euerie one of them; and so euery of them died for Christ, who being in Egipt, had yet compassion on them, seeing they died for his sake.

Truly Herod did vnto them herin more good then harme, and more proffit then damage, since they be all saued. If these children had not bene put to death at that age, and by such occasion, it might haue come to passe, that many of them might haue bene damned. But Iesus Christ our blessed Sauiour, and of all mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, should be condemned. The slaughter, and butcherie continewed, the waies were all stained with blood, and the number of dead bodies increased, but the rage, & cruell furie of these barbarous ruffians, was no whit diminished. The most secret roomes could not defend the holy infants from the slaughter, neither was the Temple, where God was honored, a sufficient refuge, or safetie for their liues. In that their Temple, they assembled to make their praiers, but they offred no sacrifice therein, for that was to be done only in the Temple of Ierusalem.

They began now to make sacrifices in the Temple of Bethleem, not of brute beasts, but of Innocent children. Euery thing was stained with bloud: graues, and ditches were filled with children, and their dead bodies were lying in euery place. And if perhaps any mother did hide her sonne frō the souldiers, the child manifested himselfe, seeming with his crying to call those butchers to kill him,

because

because he would not be depriued of so happy, and blessed death. Some mothers that were more bold, thrust forward on the executioners, desirous rather to receaue the blow themselues, then it should light on their children; but this was to no purpose, for themselues were wounded, and their children slaine. Some other mothers held them so hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, so that one part of the child remained in the hands of the mother, and the other in the hand of the souldier. Some women ran to and froe, with their children in their armes, to get out of the place where the slaughter was, and stumbling on the dead bodies, killed their owne children themselues:

Some other turning vnto these bloodie fellowes, said vnto them: How is it that you become so senceles, and void of pittie? Haue none of you a mother? haue you not wiues and children? Do none of you know how great the loue of parents is, toward their children. How sauage and beastlie is this your crueltie? If in this cittie had bene committed any offence, these whom you kill, haue not done it. Slay vs that deserue death, the rather, for that we haue liued in companie with such men as you be, and brought them children. The souldiers hearing these words, were mooued vnto compassion and shed teares, but remembring the commaundement of king Herod, they became more fierce, and entaged then before, killing a fresh the children in their mothers armes.

S. Augustine, who also wrote hereof, saith in a sermon: When our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angels in heauen reioyced, and the mothers which were in earth lamented. God was borne a litle child, and his will was, that vnto him should be offred a sacrifice of children. He that was to be sacrificed like a lambe, on the Altar of the Crosse, would haue the Innocent children sacrificed vnto him. It was a lamentable spectacle, to see souldiers, with naked swords in their hands, to kill so many litle infants, and not to know the cause, seing none of them could commit such an offence, as might merit so vntimely a death. It was euident therefore, that enuy was the only cause.

Their poore mothers tore their haire, stroke their breasts, and made pittifull outcries, their eyes running like fountaines of water. The more they laboured to hide their litle infants, the sooner they were discouered; they not hauing the sense to hold their peace, for they had not learned to feare such butcherly ruffians. The mother & the souldier strugled together, the one to deliuer her sonne, the other to take him away. The mother said: why wil you pul from me, him that was borne of me? Ah my prettie tender infant, I haue not brought thee so carefully vp, that thou shouldest be thus rudelie hādled. If any fault or offence hath bene committed, I haue done it; let this babe liue, and kill me. Others said: If you looke for one alone, why murder you so many? Oh come now Sauiour of

the world, let these souldiers see thee, without any perill or danger vnto thee, since the power to liue and die, is at thy pleasure; so shalt thou deliuer vs from this great sorrow, and our children from death.

S. Gregory Nissen saith: It was pittifull, to see the mothers of the innocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them shortly bathed in their owne blood. The cruell edict of Herod hauing bene brought to Bethleem, and the cruell souldiers being come, they assailed the litle infants so furiously, that they wounded the mothers also, & mingled the blood of the mother, and the infant together. Some mothers saw the sword to come, and pierce the body of her infant, as she gaue it suck, so that at one time, the mother gaue milke vnto the child, and the child restored as much blood vnto the mother.

There was one sorrowfull mother, that had two sonnes at one birth. She saw the sword drawen against them both, and she knew not which to defend first, from the blow; she looked on the one, and held it fast to her brest, and left the other further from her. Then seing the blow come, she pulled it closs to her, & thrust out the other. The poore distressed mother, had not much time to deliberate, which of their liues she should longest saue, for no sooner was the one wounded to death, but the sword was thrust quite through the other: and this was the case of many wofull mothers, that had two children in their armes. It happened also in this massacre, that two butcherly villaines came vnto a mother, that had two sonnes; they seuered themselues to kill them, and withall seuered the hart of the afflicted mother. The one infant wailed, & the other cried also. The wofull mother knew not which to answere first, with the like musick. Lastly, she could but lament, and sodeinly she saw them dead at her feete.

S. Basill Bishop of Seleucia (cited before) saith: that in all the citty of Bethleem, nothing could be heard, for the confused noise, which endured as long as the slaughter of the innocents continewed; because the Infants that were killed cried pittifully, the elder brothers and sisters lamented, and so did the fathers; but the outcries of the mothers exceeded all the rest. The old men said: that there was neuer committed such a crueltie in any place, no not in a long susteined warre; for though all were put to the sword, yet infants were spared. Complaints were generally made, yea, of the sunne it selfe, that staied so long, to keepe back the darknes of the night, whereby the furie of these enraged people might cease. When these Ruffians found no more infats in the citty to murther, they departed into the villages there about, to do as they had done in Bethleem. Then the lamentable outeries of the wofull mothers was renewed, when they went to seeke out the bodies of their dead infants. Some, that found them cut in pieces, laid their seuered members together; vsing pittifull, & compassionat complaints.

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Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough; ſhake off this heauie drowſines, which the crueltie of Herod had cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often ſucked; Ah wilt thou not ſpeake? doeſt thou ſlumber ſtill? Alas, alas, too long laſteth this heauie ſleep, that thus oppreſſeth thee, would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents. When Herod vnderſtood that his commaundement was performed, he made ſhew of great ioy, and adorned himſelfe with a crowne of victorie, as if he had triumphed ouer ſome dangerous enemie. Neither did the cruell tyrant care, though his owne child (that was nurſed in a place neere Bethleem) was murthered among the reſidue.

Macrobius reporteth, that this came vnto the eare of Octauius Auguſtus, and that he ſaid: that it were better to be a hogge in the houſe of Herod, then his ſonne. By which ſpeach he ment, that Herod being a Iew, the hogge had bene ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. Herod could not haue deuiſed a better meanes then this, to diuulge, and ſpread abroad, the birth of Chriſt. For hereby it came to the knowledge of all, that a child was borne, who was a king, and had bene adored of the kings, and of whom he was afeard, that his kingdome ſhould be taken from him. But he ſtaied not ſo long; for before Chriſt was of age, Herod was depriued of his kingdome, by looſing of his life, killing himſelfe with thoſe hands, with which he had perſecuted our Sauiour Chriſt.

It is often ſeene, that God doth puniſh, and chaſtice men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him. Saul deſired to kill Dauid with his owne hands, and with the ſame he killed himſelfe. Iudas ſinned by ſelling Ieſus Chriſt, and the wretch hanged himſelfe with his owne hands. Some thinke that the number of the ſlaine children, was the ſame, which S. Iohn nameth in the Apocaliſe, when he ſaith: that 144000. follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of Bethleem, ſhould be ſo many children, of two yeeres old and downewards.

The Euangeliſt S. Matthew ſaith: that then was fulfilled the words of the Prophet Ieremie: *A loud voice was heard, weeping and lamentation, Rachell weeping for her children, and would not be comforted, becauſe they were not.* In this place, Bethleem is called Rachell, becauſe the faire Rachell, who was wife to the Patriarch Iacob, was buried neere to the citty of Bethleem. The holy Innocents were the firſt martyrs that dyed for Chriſt, & he being come into the world, offred them

to his eternall father, as the first fruites of the garden of his Church. He did them also an especiall fauour, for that they were all saued.

Their parents also had no cause to be grieued: for if they were depriued of their liues (which he had before giuen vnto them) for his sake, we may also belieue, that he bestowed others on them, in their place; as it happened to Iob, who being depriued of seuen sonnes, & two daughters, God gaue vnto him as many more, when he returned vnto his former prosperitie. Lastly, we may know by the euent hereof, that as when the people of Israell departed from Egipt, one may well say that God departed out of that country, in the company of his people, and that the Egiptians remained in lamentation (for one, and the last of the plagues that he sent vpon them was, when he slew all their first borne) so also, when Iesus Christ departed from Bethleem, the Bethleemits remained also in lamentation. For a sure thing it is, that in the place, from whence God departeth, there remaineth nothing, but sorrow and wayling.

Let vs pray vnto his diuine maiesty, that he alwaies remaine in our company, that we may alwaies be glad and ioyfull in him, and that our ioy may be true & perfect, enioying it in this world by grace, and after in heauen by glory. Amen. The Catholike Church celebrateth the feast of the holy Innocents, on the 28. of December, and their Martyrdome was in the time of Octauian Augustus, in the beginning of the second yeere of Christ, according to Ioannes Lucidus.

The life of S. Thomas, Archbishop of Canterbury and Martyr. Decemb. 29.

THe life of this holy Prelat and famous martyr, collected out of foure Historiographers of his time, Gulielmus Cantuariensis, Ioannes Carnotensis or Sarisburiensis, Alanus Abbot of Tenkesburie, Herbert of Hoscam clerke, Petrus Blessensis, Archedeacon of Bathe, and many epistles of Popes, Kinges, and Bishops, is in this manner.

SAint Thomas, vsually called of Canterbury, bishop & martyr, was borne in London, the head cittie, and royall seate of great Britanie. His father was one Gilbert surnamed Becket, a man inferiour to none of his cittizens for kindred and riches, and superiour to most, for singular good carriage, and holy conuersation. This Gilbert being in the flower of his youth, and voluntarily, receaued the holy crosse, an ensigne of such as enrolled their names to serue against Infidels, and trauailed into the holy land: where, as he returned from visiting those sacred places of Hierusalem, he, together with others, was taken by his enemies, that lay in ambush, and made prisoner to an Admirall, a Prince

of

of great account amongst the Infidels. There he remained in captiuitie, the ſpace of one yeare and a halfe; wherein, the only daughter of the aforeſaid Admirall was ſo wonne with the carriage, and excellent good parts and qualities of Gilbert, with his diſcreet & weighty reaſoning of matters that concerned Chriſtian religion, and alſo with his noble and ſtoute reſolution to die for Gods honour, that he afterwards by flight hauing obteined his libertie) ſhe, wounded with his loue, and led with deſire of being a Chriſtian, forſooke all her wealth, abandoned her fathers houſe, and her country, and followed him ſecretly into England. There being firſt well inſtructed in Chriſtian religion, and baptized in the Church of S. Paule by the Biſhop of London with great ſolemnitie, in the preſence of ſixe Prelats, ſhe was married to Gilbert: all, but eſpecially the Biſhop of Chicheſter wondring at this heauenly vocation, and admirable prouidence of God; and prophecying that her wombe ſhould beare a child, whoſe ſanctitie and holie labours would make Gods Church renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in all good manners and exerciſes. But he learned of her eſpecially the feare and loue of almightie God, with a great deuotion to the B. Virgin his mother Marie, next after Chriſt repoſing in her his greateſt confidence, and making her, Patron and Protectrice of all the waies & ſteppes of his life. He was firſt brought vp in a religious houſe of Merton; after inſtructed in liberall ſciences; then ſent to ſtudie in the vniuerſitie of Paris: from whence returning home, he diſcharged with honour and great good ſatisfaction, ſome publicke offices of the cittie of London. And hauing now for the ſpace of three yeares, attended vnto temporall affaires, and followed courte buſineſſes, ſhewing himſelfe therein quicke, diſcreet, and well aduiſed, and thereby attained great credit, & learned much prudence and experience: hauing alſo beene carryed with affection to youthfull ſportes of hawking and hunting, yet euer without ſtaining or blemiſhing his good name with any vice or imperfection; led by the inſtinct of the holie Ghoſt, more then by any friends perſuaſiō, he retired and weaned himſelfe from ſecular affaires, and betooke himſelfe to Theobald Archbiſhop of Canterburie, where his induſtrie, diligence, and well aduiſed managing of matters, wonne him a chiefe place and great reputation amongſt the Archbiſhops moſt familiar and truſtie friends. After his admittance into the companie of Theobalds counſelors and chiefeſt followers, he ſtudied at Bologna and at Altiſiodorum: was greatly imployed in Church affaires of greateſt importance: oftentimes ſent, for deciſion of weightie controuerſies to Rome; from whence he euermore returned with good diſpatch in his buſines: laſtly he was made Archdeacon of Canterburie, a place in thoſe dayes of higheſt degree in the Engliſh cleargie, next vnto the Lord Abbots and the Biſhops.

Much about that time Henry duke of Aquitane & Normādy, ſucceeded king

Stephen in the crowne of England. Theobald fearing leaſt the kings good nature might be abuſed by ſome of his craftie counſelours, and by ſuch as vnder cloake and pretence of publicke authoritie thirſted after the Churches reuenues, and the commons ſpoile, drawen to ſome ouer ſharpe courſe and rough proceeding: deſirous alſo, that the bond of loue and amitie might encreaſe betweene the Prince and his Prelats, and the kings gracious fauour ſhine vpon his cleargie, a thing moſt neceſſarie, for the good and wellfare of all the kingdome, and well aſſured of his Archdeacons ſufficiencie to doe all faithfull ſeruice to the king, and good offices to all manner of people, brought him to the courte, and wrought him into the fauour of his Maieſtie, from whom he receaued the office of high Chancelour of England. It might ſeeme in outward ſhew and apparance, that Thomas had now forgotten quite, that euer he was an Archdeacon. His retinue was great; his followers men of good account; his houſe keeping ſuch as might compare with, if not ſurpaſſe, the greateſt Earles of all the kingdome; his ſtuffe verie coſtlie and full of brauerie, to farre forth as his bridles were of beaten ſiluer; his principall care to retaine his Princes fauour, and winne all mens good will; which care did alſo compell him ſometimes to ſhew himſelfe pliant to his Maieſty in his fare, his diſcourſe, in hauking, in hunting and ſporting, aſwell as in his ſerious affaires: A table, that daily and honorably intertained Barons and Earles: a houſe, that welcomed all needie and afflicted perſons: a hand, that bountifully beſtowed large gifts in houſehold ſtuffe, apparail, prouiſion, plate and coine. Finally, fortune did ſeeme to haue made him her darling; and all thinges ſo flowed according to his wiſh and his deſire, that one would haue iudged him, to haue laid cleane aſide the verie thought of a cleargie man. But this was only the outſide of Thomas: for inwardly, he was humble and abiect in his owne eyes: much addicted to praier & deuotion; a great tamer and curber of his owne body; in ſo much, that many times he would chaſtize himſelfe with a cruell diſcipline, laſhing him ſelfe vpon the bare backe: his zeale was great for the good of the Church, and reliefe & ſuccour of the commons; vndergoing for this cauſe many encounters and afflictions; many calumniations, ſlaunders, and ſnares, made to entrap him, by ſuch as in court know not how to riſe but by others ruines. Nay ſometimes, as farre as modeſtie and duetie would permit it, he gently, and with great reſpect and reuerence, withſtood euen his Prince; who liked therein his conſtancy, & tooke it in good part, and not as proceeding of any diſloyaltie, for why? he did finde him moſt faithfull in all his proceedings: aduiſed and diſcreete in counſaile: prouident and vnappalled in doubtfull buſineſſe: & in aduerſitie valiant and magnanimous: in puritie of mind and chaſtitie of bodie, euermore vnſported and vndefiled: many great trialls hauing bene made to proue his honeſtie. And, for moſt of that which we haue rehearſed, let this one thing ſerue as a ſufficient

ficient witneſſe. There was in Strafforde a beautifull young woman, whom the Prince greatly fauoured. She, as often as the Chancelour came that way, did ſend him many tokens and fauours. His guardian, miſdouting that all this kindneſſe proceeded from ſome lewd intention; and, ſeing the yong, freſh, beautifull yeares of Thomas, and the neereneſſe of their lodgings, did encreaſe his ſuſpicion, he needes would be acertained thereof. In the dead of the night, by a ſecret way, and with a cloſe lanterne, in he goeth to his chamber; & finding his bed without any print of his body, or once being touched, was ſtrongly confirmed in his ſuſpicion: but lifting vp his lanterne, and looking ſomewhat further, he found, that after long kneeling vpon his bare knees in prayer, he was fallen faſt aſleepe vpon the ground, in a very incommodious manner: wherupon altering his opinion, he verily deemed him a ſaincte, whom before he ſuſpected to be diſhoneſt and a ſinner.

Not only in this of Chancelour, but alſo in many other offices Thomas did the king good ſeruice: for, being made tutor to the yong Prince Henry, his care was great to bring him vp with the ſonnes of many Lords of the court, in learning and ciuility, and in all manner of courtly and Princely knowledge and behauiour. Moreouer he ſerued the kings Maieſtie in his warres of France with a choyce band of ſeuen hundred ſouldiours of his owne familie, beſides many others, with whom alone after the kings departure, he obtained a worthy victorie, yea another time, he himſelfe in perſon vnhorſed a Frenchman called Enguerranus de Creya, a moſt hardie ſouldiour, and moſt renouned in all feates of armes and chiualry. And with his good example he ſo encouraged all his followers, that in all the kings army the Chancellours ſouldiours were eſteemed the very flower and the valianteſt. Theſe and many other vertues, made him honoured euen amongſt his foes, the Peeres and Princes of France, and greatlye beloued amongſt his friendes. Eſpeciallye the kings Maieſty of England ſometimes after hunting, ſometime after riding, would, vpon a ſoddaine and without any bidding, come to the Chancelours houſe when they were at dinner, and ſome whiles dine with him, other whiles ſitte by him to ſee the order, and heare the diſcourſe which was at his table; whereof many things were ſpoken with admiration.

It fell out that Theobald Arch B. of Canterbury died; and newes thereof came beyond ſea to the kinge: who weighing well the great ſufficiencie of his Chancelour, whom euen then he had in his companie, after ſome deliberation turning about, comaunded him to prepare himſelfe to goe on a iourney: and hauing now receaued his inſtructions, concerning many other affaires, & comming to take leaue of his Maieſty, and to goe forward on his iourney; Nay ſoft, quoth the king, you know not fully yet what you muſt goe about: My pleaſure is to haue you Archbiſhop of Canterbury. The Chancelour firſt ſtarting

and

and afterwards ſmiling vpon the king, and ſhewing him his riding ſuite, full vnfitt and vncomely for ſuch a calling, ſaid: Oh! and loe heere how religious and how Saint-like a man, your Maieſty will place in ſo holy a ſeate, and in the conuent of ſo many bleſſed Monkes! If euer I haue done your Maieſty any ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that if I vndergoe it, you will quickly withdraw your fauour from me, and turne it into deadly hatred, enuious people will neuer be wanting, who vpon ſome exactions of your Maieſty in Eccleſiaſticall affaires, and ſome reſiſtance, which I muſt of dutie and neceſſitie make, as a Primate of England, will wholy alienate your royall harte and affection from me, and extinguiſhing all the former grace, enkindle ſuch flames of enimitie, as neuer will be any more alaied.

Theſe words of the Chancelour, ſo litle taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the kinges deſire. Wherefore ioyning others in his company to effect his purpoſe, he called to the cheefeſt of them Richard Lucie, commaunding him to effect as diligently the promotion of the Chancelour to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the kinge himſelfe were deceaſed. To the ſame effect he likewiſe ſpake to Henricus Pitanus Cardinall, and legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at Weſtminiſter in London, by the whole conſent of all the Biſhops of the Realme, only London excepted, and by the voice of Canterburie monkes; and after was preſented vnto Prince Henry, who, by the authoritie of his Father, comitted vnto him for this effect, freed the Chancelour from all former debts, accounts, and obligations of court or exchequer, and in his full libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpirituall canticles. After his election at London, he went to Canterburie; where in Whiteſon-weeke he was made prieſt vpon the ſatterday (for hitherto he was but Deacon) and conſecrated Biſhop vpon Trinitie ſunday, Prince Henry heire apparant of the crowne, fourteene Biſhops, and many other great Peeres of the realme being preſent at the ſolemnitie. Streightwaies after, Alexander the 3. Pope of Rome did ſend him the Palle: which he receaued with vnaccuſtomed deuotiõ, going barefoote, and lying proſtrate on the ground.

Hauing now receaued that ſacred vnction, he was changed into an other man. He gaue not himſelfe to a vaine, looſe, ſtately, wide and free manner of liuing, as many accuſtome after dignities obtained, but rather obſerued greater abſtinence; watched more; praied more; preached often vnto his flocke; iudged, he neuer could rule well others, if firſt he did not well rule and maiſter himſelfe. His outward apparaill was of a Biſhop; vnder, a friers weede; next to his skinne, a courſe rough heire-cloth, like an Hermit. Hauing done his office

fice ſtreight after the cocke-crowing, he ſerued thirteene poore men at the table, waiting on them in perſon, waſhing alſo their feete, not only with water, but with his owne teares, crauing moſt earneſtly their praiers, and giuing each of them foure pence in mony: in the morning, very early, twelue more were ſerued by the Archbiſhops almoner; and about nine of the clocke a hundred poore men called Prebends, on whom two monkes of the conuent attended. The Biſhop, hauing diſcharged his part, and repoſed a litle to refreſh his ſenſes, beſtowed all the time he could ſteale from his reſt, without great diſparagement of his health, in praying, weeping, and holy meditation. When he was to celebrate the moſt dreadfull oblatiõ, then he did ſeeme to poure out his hart with teares, ſighes and ſobbes, that came as often as his wordes. He was ſomewhat ſpeedie in diſcharging this office, fearing diſtractions; yet alwaies attent, & recollected, without vaine adding of more then the Church appointed; performing the communion with ſuch deuotion and teares, as if he did viſibly behold the wounds of our Sauiour Ieſus Chriſt.

Not only his owne, but alſo the hands of all his houſehold, were ſo free from receauing bribes, that an Abbot comming to his court with important buſines, and deſiring to winne his officers good will with gold, and not finding anie that would receaue it, he himſelfe notwithſtanding receauing great ſatisfaction in his ſuite, cryed out at his departure: I haue found a court more golden, then euer I could haue belieued or imagined: for not only it walketh not after gold, but ſcorneth, deſpiſeth, and flyeth from gold. Semblable to theſe were all his other holy vertues: ſo vpright a Iudge, that no might nor meanes could withdrawe him from right: ſo good a father to the poore, that none departed from him without reliefe: ſo bountifull in giuing almes, that he twice doubled the vſuall allowance giuen to the poore, by all his Predeceſſours: ſo zealous a Prelate, that no vice, eſpecially ſchiſme or errour could take roote within his Iuriſdiction: ſo addicted to learning, that his conuerſation at table and vpon the way, was allway of learning: ſo prouident in giuing orders, that he neuer impoſed his hands vpon any, without mature and diligent examen, whither he had ſufficiencie enough in meanes, in learning, and vertue; leaſt any of theſe three being wanting, prieſthood ſhould turne into ſcandall, deriſion, and beggerie: ſo great a fauourer and Patron of learned men, that his moſt eſpeciallie befriended followers, were the moſt eſpeciall learned men of thoſe daies: of Engliſh men Ioannes Salesburienſis, afterward B. of Carnotum; Robert Foliot, afterward B. of Hereford: William Glauile, afterwards B. of Rocheſter; Gerard Maide, afterwards B. of Couentry: of ſtrangers, Hughe Dantinant a Norman, Archdeacon of Oxeford, afterwards Biſhop of Couentrie; Herbert of Woſcham, afterwards Cardinall of Rome, and Archbiſhop of Beneuentum; Humbert of Lumbardie, afterwards Archbiſhop of Milan his na-

tiue country, and lastly Pope of Rome by name of Vrbanus tertius, these were his followers of greatest name, besides many others of a lower ranke in dignity, though inferiour to none in learning and vertue.

Finally his watching in meditation, his teares in praying, his purity of life, his modestie in speeche, his vprighnes in his workes, his truth in his word, his compassion of the poore, and care of the commons good and wellfare did spread his fame so wide, that it made the Kings Maiestie hartilie to reioice for the good election he made of so holy a prelate. Moreouer he was renowned in forraine countries, where comming to the Councell of Towers in Fraunce, he was so ioifully receaued by Pope Alexander the third, and all the Cardinalls & Prelates, that all of them, sauing the Pope and two Cardinalls who staied to accompanie his Holines, went out of the towne to meete and wellcome the Archbishop.

Hitherto he might seeme to haue had a prosperous course and nauigation, but God would haue him also tryed in aduersitie, and therefore suffered a storme of persecution to be raised against him. First certaine men of great account, out of whose hands he had wrested church-liuings, which they had wrongfullie vsurped, began to calumniate him with his Maiestie, alleadging that his royall fauour emboldned the Archbishop to such attempts and wrongs, which he had, and did offer vnto many: yet they could not impaire the good opinion, which the king entertained of the Archbishop. Then followed his renouncing the office of Chancelour, which somewhat exasperated the King: next some resistance in a matter belōging to the Exchequer. But lastly that which enkindled his Maiesties indignation, was in this maner. The friends of a certaine man that was slaine, accused a priest for committing the murder: he, being apprehended, and brought before his Bishop, so denied the facte, that his aduersaries could not sufficiently conuince him, by reason their information was weake, neither he Canonically cleare himselfe. He therfore remaining thus infamous, and branded with suspicion, his cause was referred to the Archbishop, who depriued him of all Ecclesiasticall benefice, and shut him vp in a Monastery, commaunding that he should be perpetually included, and made to doe hard penance all daies of his life. About the same time one Philip de Lidrois a Canon, had contumeliously abused one of the Kings Iustices of peace: the complaint being brought to the Archbishop, he comaunded the Canon should be publiquely whipped, and for certaine yeares depriued of all Ecclesiasticall benefice and office. These punishments, esteemed rigorous enough, could not quiet the rage of some of the laitie: for laying some few mens faults vpon all the cleargie, and pleading, that priests and clearks (presuming on their priuiledges, and that they were not put to death) committed many outrages, offences and villanies, they made a great vproare and commotion in all the country.

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The Kings Maiesty, as zealous of the peace & quiet of the common wealth, as the Archbishop of the Churches liberties; and being informed by some of the cleargies enemies, how their manifold offences daily encreased, presuming vpon their priuiledges; he made an assembly of all the Bishops of the Realme, and cleargy of London, demaunding, that all such Priests as committed any offence, should enioy no priuiledge of the Church; but, deliuered ouer to secular Iustice, should be punished with corporall paine; the only meanes as he said, to stop the course of their wickednesse, who building too much vpon their order, stained and shamefully debased the renowne and glory of their order. For the higher one is seated in dignity, the fouler is his crime and more exorbitant; the more scandalous his example, & of greater consequence, to draw meaner people into sinne: and therefore such delinquents ought to feele the smart of more heauie punishments. To this demannd the holy Prelate mildly and constantly made reply: That sacred Canons, and Generall Councells, and holy Popes, and glorious Kings and Emperours had so ordained, that cleargie men should be iudged and chastized by none other, but only by their owne superiours & Prelates. And that when crimes were such as deserued death, the Church did not winke at her ministers faults, nor foster enormous offeces with priuiledges; but first degrading them from their order, abandone and forsake them as none of hers, and then turne them ouer to the secular power and Magistrates, to giue their wickednesse its due reuenge and recompence. That seeing this had bene the auncient practize of the primitiue Church in her glorious daies, and now we had no new Christ, nor new Church, he besought the royall clemency of his Maiesty, not to bring in this new manner of proceeding, so contrary to the statutes of all Antiquity: neither so to be led with a zeale of Iustice, as to raze the very foũdations of Iustice, which could not stand firme, without conseruing the bounds & limits prescribed vnto each power and authority. But the king esteeming this so round and resolute an answer, to be a disloialty in his Bishops, & open withstanding his soueraigne authority, did presse them further to make him a promise of keeping his ancient prerogatiues and roiall customes.

The Archbishop with the assent of his brethren answered, they would; so far forth as they were not contrarie to the priuiledges and prerogatiues of the Church, so firmely established. Now amongst those royall prerogatiues these sixe were included amongst many others. 1. That vpon no cause whatsoeuer, any appeale should be made to the Sea Apostolique, without hauing obtained licence of his Maiesty. 2. That it should neuer be lawfull for any Bishop or Archbishop to depart out of the kingdome, or come at the commaund of the Pope, without licence of the King. 3. That it should not be lawfull for any Bishop to excommunicate any person, that holdeth *in Capite* of the King, nor graunt any interdict against his lands, nor the lands of any his officers. 4. That it should

not be lawfull for any Biſhop to puniſh periurers nor falſe witneſſes. 5. That Cleargie men ſhould be bound to anſwer, and haue their triall and puniſhmẽt in ſecular Tribunals. 6. That the King and his ſecular Iuſtices and other officers, ſhould bee Iudges in matters of Tithes, and other like cauſes Eccleſiaſticall. Theſe were contained amongſt many other articles, drawne by his Maieſties officers, as auncient prerogatiues of the Crowne: and notwithſtanding they were ſo cõtrarie and preiudiciall to the practize of the Primitiue Church, and priuiledges of great Kings and Monarchs, yet his Maieſtie (moued thereunto by his officers, and eſteeming it a great diſparagement of his Princely authoritie to be ſubiect to the Church, and want of Iuſtice, not to chaſtize the offences of cleargie men) moſt earneſtly inſiſted to haue all the Biſhops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues, contained as he ſaid, in their temporall allegeance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Biſhops, and riſing in a great wroth and indignation, went forth of the place, where the aſſembly was, and next day very earely (without giuing audience to any of the cleargie) out of London. All the courte was in a tumult and vproare; and of the Biſhops, ſome began to ſhrinke, and ſeeke by all meanes (though with ſhipwracke of their cõſcience) how to recouer the fauour of their Prince, & remaine aſſured of their temporal goods, though with euident hazard of looſing thoſe which are euerlaſting. Amongſt the Prelates, ſome that ſhould haue aduaunced the vnitie of the Church, gaue the King counſaile to ſet the Prelates at variance amongſt themſelues. Others laboured to make the Archbiſhop more plyant to his Maieſties will; with promiſes, with menaces, with rehearſing benefits receaued, daungers iminent to the whole cleargie, the fruites of peace, the bad ſequeles of diſunion betwixt the Prince and cleargie: That rigour was not fit for all times: that ſometimes yeelding, though with ſome inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then ſome liberties of the Church: that his Maieſtie proteſted his deſire neuer was to preiudice the Church, but only to be honoured before the Peeres of his realme: and that a bare promiſe and conſent would giue him ſatisfaction. Wherefore oppreſſed with the weight of manie Noblemen and Prelates perſuaſions, and with the teares of many, that bitterly wept the vtter ruine and deſtructiõ of the cleargie, he yeelded to the will and pleaſure of his Maieſtie, and in a generall Parlament holden at Claringdon, promiſed in the word of Trueth, and without any reſtriction or limitation, to keepe the aforenamed Prerogatiues, and ſo did likewiſe all the other Biſhops.

The King was not yet contented heerewith: but, hauing drawne a writing of thoſe prerogatiues, would, for the greater euidence and ſtrength thereof,

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haue it ſigned with all the Prelates ſeales. The Archbiſhop, crauing ſome litle reſpitte to conſider of ſo weighty a matter, tooke one coppie of the writing with himſelfe, and gaue one to the Archbiſhop of Yorke, leauing the third in his Maieſties hand: & ſo, being licenced by the King, departed from the Courte, and went towards Winton.

And now being retired, and alone by himſelfe, and reflecting vpon all his former actions, and duely poiſing the ſequele of all this buſineſſe, how preiudicious it would be to all the Church of God, what a breach and confuſion of Eccleſiaſticall libertie; how great a ſlauerie to men, that were the particular lot of Ieſus Chriſt, and how bad a preſident to all the world, and ſcandall to all other Princes and Prelates; ſorrow, griefe, teares, ſighes. and ſobbes proceeding from a repentant heart, did make him conſume and melt away. Neither was he contēt to doe rigorous penance in faſting and ſackcloth, but he alſo ſuſpended himſelfe from the Altar, and from the cōmunion of the bodie and bloud of our Sauiour Chriſt; vntill he was reſtored thereunto by the abſolution, and ſpirituall conſolation of the Biſhop of Rome.

The King vnderſtood of the Archbiſhops change and alteration: and all his proceedings were aggrauated and miſconſtrued by his calumniators and aduerſaries. His auſteritie of life, was ſuperſtition: his zeale of Iuſtice, nothing but crueltie: the care of his Churches reuenues, was attributed vnto couetouſneſſe; his contempt of worldly fauours, was deſire of vaine glorie: following the will of God, a proud conceit of himſelfe: inſiſting in his Auncеſtours ſteppes in defending right, and much more care thereof, then ſome of his later ſlacke temporizing Predeceſſours, raſhneſſe and ouermuch wilfulneſſe: finally ſome made no ſcruple to ſay, that, if the Archbiſhops power went on in that manner, the Kings Maieſties royall dignitie would quite decay: and Princes ſhould hereafter reigne, ſuch and ſo long, and with only that power and authoritie, as the Archbiſhop with his cleargie would pleaſe to permit.

Hereupon the Archbiſhop was cited to appeare before his Maieſtie at Northhampton. Firſt he was iudged both by Noblemen and Prelates to haue all his moueables confiſcated, for not appearing perſonally vpon a citation of the King: and yet his anſwer to their obiection was verie ſufficient. Now in the verie firſt entrance and beginning, heere were two ſtrange things (as the Archbiſhop pleaded) and neuer heard of before in the world; An Archbiſhop of Canterbury, Primate of England, ſpirituall father both of Prince and people, iudged by the Peeres that were his children: and ſuffragans pronouncing ſentence of cōdemnation againſt their Metropolitain, ouer whom they had no iuriſdiction. He was further called in queſtion about 500. pound receaued of the King, during the time of his Chancelourſhip. He acknowledged the receite, but pleaded that it was a guift; and yet was the money adiudged to the King; and he

ſtraightwaies enforced to giue ſecuritie for the paiment thereof: or in plaine tearmes eommanded to his face to remaine there as priſoner. When ſome perceauing the Archbiſhop quite forſaken of his brethren, and in daunger of ſhipwrack, offered themſelues of their owne accord to enter bond, for the paiment of the mony, and ſo this daunger was eſchewed. Many other controuerſies of old forgotten Exchequer matters were maliciouſly enforced againſt him by his aduerſaries, only of purpoſe as men talked then, to ouerwhelme the Biſhop. But Henry Biſhop of Wincheſter, a man renowned for nobilitie of birth and a ſainctlike life, found a way to free him from all further troubles in this kinde; by auouching: That when, being Archdeacon and Chancelour, he was choſen for to be Archbiſhop, he was by the Kings Authoritie freed and acquitted, of all debts and obligations of Courte and Exchequer, and ſo deliuered ouer to the Church of England. Which teſtimonie, being ſo euidently true, none could withſtand it. Now remained the laſt and the fierceſt aſſault, concerning thoſe royall Prerogatiues.

The Archbiſhop hoping thereby to moue his Maieſty the ſooner to compaſſion and clemency towards the Church, reſolued the laſt day to goe to Court in his ſacred roabes, and barefooted with his Croſſe in his hand, and kneeling on his knees, to entreate his Maieſtie for peace. Herein alſo his aduerſaries depraued his good intention, and informed the King, that he was come all armed to court. His Maieſty hearing the bruite of armes, & not informed, nor reflecting of what ſort and condition they were, withdrew himſelfe into an inner roome: and there, calling vnto him the Noblemen and Biſhops, made a greeuous complaint and narration, how the Archbiſhop was come, not as into the Courte and Pallace of a King, but the houſe of a Traitour; in ſo odious and deſpitefull a manner, as neuer was heard of before in the Courte of any Chriſtian King.

There wanted not others that ſeconded and amplified his Maieſties ſpeech: alleadging that his pride had now drawne him ſo farre, as to make him fal into open Treaſon and Periurie of himſelfe; and with his manner of proceeding, to caſt vpon the King and all his kingdome an aſperſion, and infamous note of Treaſon. All the chamber rebounded with Periurie and Treaſon, and the officers of the Courte came forth, & with enraged lookes pointed at the Biſhop, that was left all alone with his croſſe in his handes; the banner vnder which he was to fight, the portraiture of him, that he was to follow, only ſome few of his Captaines about him; and euen thoſe were not permitted by the officers to ſpeake vnto him. Proclamations were made, that none ſhould declare himſelfe of the Archbiſhops ſide, vnder paine of being accounted an enemy to the ſtate. The Biſhops they appealed againſt their Primate, as one that was periured; not obſeruing the allegiance he had ſworne to his Maieſtie. The Earles and Barons were now come forth to giue iudgment againſt him. To all whom, but

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especially to the Earle of Leister, that had spoken in the behalfe of the rest, the Archbishop made this answer: Iudgement against me, my Lord and my Sonne? neither law nor reason doth permit, that children should iudge and condemne their Father. My ordinary Iudge is the Bishop of Rome: to him I appeale from your Iudgement. And likewise I summon these my brethren, to appeare and decide all matters and controuersies in his Tribunall. Hauing said these words, and fearing with his stay to giue them occasion of heinous sacriledge, he forthwith departed from the Courte, many of his aduersaries, and some others of the Courtiers following after, and reuiling and calling him a haughtie, proud, and periured Traitour.

All his traine and followers were fled, and only some cleargy men attended on him, with a great number of sicke folkes and poore men, that hartily reioyced and praised God; who had deliuered his seruaunt from the hands of his enemies. How glorious a procession, quoth the Bishop, doth accompanie our returne from the face of tribulation! Sithence they haue shared in our afflictiõ, let them all come in, that we may all feast together in our Lord. After prayer some mention was made of the bitternesse and dreadfullnesse of that day: Vnspeakably more bitter, quoth the Bishop, and more dreadfull will the latter day be. And I charge you all, that each man demeane himselfe modestly and quietly, and that none be so bold as to vtter any rough or distastfull words. In such traunces as these, a patient and milde suffering is most gratefull to God, and most auaileable to worke good in all men, whether inferiours or superiors. In the dead of the night two Noblemen of great renowne in the kingdome, and his faithfull friends, came vnto him, and with ruefull lookes, and teares in their eyes, and knocking their breast, protested by the dreadfull iudgement of God almighty, how they certainly knew, that some debauched and wicked people had conspired together, and with mutuall oathes bound themselues to kill him. Wherefore, greatly fearing, least the cause of the Church, which was not fully made knowen to the world, should be not only endamaged, but vtterly ouerthrowen with his death, he resolued to depart out of the kingdome. He desguised himselfe, and trauailed by night, went strange and vncouth waies, lay secret and hidden euen in his owne Lordships, hearing seruice from out of a little hoale, and finally apparailed in a white monkes weede, and going barefooted, and calling himselfe brother Christian, got safely in a little boate out of the Realme: and with great labour, penurie, affliction, difficulties, and daunger, sometimes trauailing twelue leagues in a winters day barefooted, arriued at last at Sens in France, where Alexander 3. Pope, driuen out of Italie by a schisme, resided. The King had sent, before his coming thither, an honorable Embassage by the Archbishop of Yorke, and 4. other Bishops, the Earle of Arundell and other Noblemen, to certifie the Pope and complaine against the Archbishop,

biſhop, and obtaine that he might be ſent backe into England, with a Legat which they call *a latere*, to haue his cauſe decided there. And although they obtained not their ſuite, by reaſon of the Archbiſhops abſence, who according to law, ſhould firſt be heard in his appeale, before any courſe were taken againſt him, yet ſo had they alienated the affections of the Cardinals from him, that verily eſteeming him a raſh, preſumptuous, ſtiffe-necked man, and one that for matters of no importance, had made an vproare in the kingdome, & broaken that vnity and bond of peace, which before was betweene the king and the cleargy, none of them would ſhew him any countenance. The day next enſuing, wherein the Archbiſhop in the preſence of the Pope & Cardinals was to deliuer the ſtate of all the controuerſie; hauing firſt related the glory wherein he liued before, the exceeding great fauours which his Maieſty had ſhewed him, the reſpect which all the kingdome did beare vnto him, how all thinges flowed euen according to his will, vntill the time of his Maieſties indignation: hauing furthermore declared, how eaſily he might yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, & that without any bodies mediation, in caſe he would ſwarue from his conſtant reſolution, and ſubſcribe to that, which the king demaunded: Hauing alſo ſhewed, how, although he abounded not in witte, yet he was not ſo deſtitute of common ſence, as to leeſe matters of ſuch weight for only trifles; Laſtly hauing told thē, how that for the ſame cauſe for which he had loſt all other temporal goods, he would moſt willingly ſacrifice the very laſt drop of his bloud; But whether, quoth he, raſhly and vnaduiſedly led by curioſity and ambition, or diſcreetly and vertuouſly, moued thereunto by a well grounded reſolution, let theſe ſerue for witneſſe and euidence. And with that he drew forth the originall coppie of thoſe Articles, which his Maieſtie would haue eſtabliſhed, as auncient & royall prerogatiues. Which Articles being read, not only the Pope, but alſo thoſe Cardinalls, who before were offended with the Archbiſhop, did now with teares thanke almightie God, for giuing him grace and conſtancie, to withſtand ſuch pernicious conſtitutions, ſo oftentimes reprooued, and condemned by Generall Councells and ſacred Canons. And all of them with one aſſent concluded, that, to helpe the Archbiſhop, was, in his perſon, to ſuccour the vniuerſall Church of God.

There Thomas would haue reſigned his dignity; & drawing to that purpoſe his ring from his finger, & offering it vp, moſt humbly beſought his holineſſe, to prouide a more fit and worthy Paſtour to rule his flocke. It ſeemed not conuenient to the Pope, to condeſcend vnto his requeſt: nay rather he confirmed him in his dignity, to the end other Prelats ſhould not in like caſes ſlacken in their duetie, and feare in future times to withſtand Princes willes, in matters that were damageable to the catholike church, ſeing one that had ſo valiātly fought

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in her defence, depriued of the dignitie of Archbishop. And promising him to doe his best endeuour to reconcile him vnto his king, he commended him to an Abbot of a monasterie called Pontiniacum, of the order called Cistercienſis, which flouriſhed with renoune of ſanctitie. There S. Thomas liued with an admirable peace and quietneſſe of minde, amidſt his troubles, giuing himſelfe wholely to reading, to praier and meditation: chaſtizing his body with extraordinary rigour and penance. His diet was certaine vnſauourie rootes, and herbes, and other groſſe meates, which he himſelfe eate though priuately, beſtowing all other daintier diſhes vpon the ſicke & the needy. Next to his skinne, he euermore did weare a long rough haire-ſhirt, that couered all his body from the necke to the knees. His diſciplines were vſuall and very cruell; & ſomtimes for a greater mortification, he would ſtand naked in a cold ycie riuer, vntill ſuch time as he was almoſt frozen. And accordingly, to this, his life did ſeeme a continuall death. All which auſterities, though he did couragiouſly vndergoe them, with a cheerefull countenãce, yet at length did caſt him into ſuch a ſicknes, that he was euen at the point of death.

But none of theſe things did afflict him at all, in compariſon of the griefe, which he receaued by the baniſhment of his friends. For the king, firſt confiſcating all the goods of the Archbiſhop, proceeded in like manner againſt all his kinred, and ſuch as by familiaritie, or any other title had dependance of him: and afterwards, neither ſparing age, nor ſexe, nor qualitie, nor condition, baniſhed them from out of all his dominions, compelling ſuch, as might for age, to ſweare they would goe vnto the Archbiſhop whereſoeuer he was, and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamity of ſo many innocent people, baniſhed for his ſake, yet without his fault, did greatly grieue the good Archbiſhop: he offered vp theſe troubles and comended their cauſe to God and his friends, who ſo bountifully prouided for the baniſhed; that, in a ſhort time, none did feele any want, and many found that plenty in forraine countries, which they had loſt for Gods ſake in their owne.

The king, moued thereunto by his officers, did not deſiſt to further moleſt the Archbiſhop. For writing to the Generall Chapter of the Ciſtercienſes he threatned all their order with grieuous puniſhments, if they kept his enemie any longer in their monaſterie. S. Thomas vnderſtanding this, leſt thoſe good religious men ſhould ſuffer any damage for his ſake, departed from thence of his owne accord, and with Licence of Lewes King of Fraunce, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboad in the citty of Sens, where he was moſt ioyfully and honorably welcomed by Hughe Archbiſhop of that cittie, and all his cleargie.

The Kings Maieſty of England endeuoured alſo to caſt him out of France, &

to that purpoſe did ſend an Embaſſage, and writte his letters complayning a-gainſt Thomas, ſometimes Archbiſhop of Canterbury, who like a Traitour had fled out of his countrey, deſiring King Lewes not to relieue him, nor permit him to abide any longer in his countrey. Thomas ſometimes Archbiſhop of Canterbury, quoth the king! And who, I pray you, hath depoſed him? Certes I account my ſelfe as abſolute a king with as full authoritie, as the king of England; yet neither may I, nor can I depoſe the meaneſt prieſt of all my kingdome. Tell your king that he will not ſuffer thoſe, which he calleth auncient prerogatiues, to be abrogated, nor any wayes impaired, although, as men ſay, they be not ſo conformable to the law of God, much, leſſe reaſon then haue I, to ouerthrow this auncient cuſtome, hereditarie to the crowne of Fraunce; which euen from time out of memorie, hath vſed to cheriſh, relieue, and defend all, that are diſtreſſed, and exiled, eſpecially for iuſtice. Wherefore, following herein my aunceſtoures moſt royall ſteppes, and truſting to the protection of God, I will not diminiſh one iotte of this accuſtomed fauour to my Lord of Canterbury, at the intreaty or ſuggeſtion of any perſon. Many ſtrange meanes were vſed alſo to withdraw the Popes affection from S. Thomas, and winne his good will to fauour the king againſt the Archbiſhop, & with cunning diſſimulatiõ cloſe vp the matter, ſo that the king ſhould admitte the Archbiſhop into his fauour, and reſtore him peaceably to his Sea, but with this addition, *Sauing the dignitie of his kingdome*, and Thomas ſhould promiſe to obſerue the royall prerogatiues without adding this clauſe, *Sauing the liberties of the Church*. And ſurely ſome of the Cardinals had condeſcended to the kings requeſt, but that S. Thomas, alwayes cryed out; The Church of God ought not to be ruled and directed with hypocritycall diſſembling, and worldly crafte and pollicie, but with Iuſtice and Trueth, which freeth her followers from all dangers. At length the king of Fraunce with entreaty, and the Pope with the terrour of the Churches cenſures, made a full attonement and reconciliation betweene his Maieſtie of England and the Archbiſhop: the king not only recalling him and all his friẽds from his baniſhment, but alſo writing into England, that peacably, well, and honorably he and his might be reſtored to all, which they enioyed three moneths before his departure out of England. He led him alſo aſide, & talked with him ſo long, and ſo familliarlie, as if no diſagreement had euer bin betweene them: he gaue him leaue to proceed againſt ſuch of his ſuffragans, as had offended during his abſence: and at his departure willed him to forget all former hatred, & reſtore vnto each other their auncient loue & affection: and ſo the Archbiſhop hũbling himſelfe at his Maieſties feete, tooke his leaue and departed towards England, after ſeauen yeares of baniſhment. And, although he vnderſtood by the Earle of Bullen and manie others comming out of England, that no other preparation was made there to receaue him, but of priſons and bonds,

bonds, and treacherous proceedings, and thirsting after his bloud and his life; yet would he not stay his iourney, but answered. Allthough I should be torne in pieces, I will not break of my intented iourney: no feare, no force, no torment shall stay me any longer: let it suffice that the flocke of Christ hath, for seauen yeares space, bewailed the absence of her shepherd. At his returne into his church he was receaued with great ioy and deuotion by the cleargy and all well affected people; though some others, guilty of their owne wickednesse, repined therat, and endeuoured to haue hindered his landing with armed men. Wheresoeuer the Archbishop went, there was exceeding great ioy and triumph, each Parish, with their crosses and Parish priests, wellcoming him with a solemne processiō, and iointly singing and weeping for ioy, and praising God, that had sent them home their Father againe. Within some few daies after, at his coming to London, there was the like publike ioy and triumphing. For all the cleargie and poore-schollers of the cittie, to the number of three thousand men, went forth to meete him without the cittie. So did likewise the flower of the citty, with an innumerable number of people: and all together, singing *Te Deum laudamus*, accompanied him into his lodging.

But this reioycing and gladnesse lasted not long: for some Bishops and other men of great account, that were excommunicated by the Pope, resorted vnto the Archbishop, and earnestly required to receaue their absolution at his hands. He answered, that, notwithstanding their excommunication & suspension was from the Pope, yet he would presume so farre, as to absolue them, in case they would make him a Canonicall caution or assurance, of standing to the Iudgement of the Church in those thinges, for which they were excommunicated. They esteeming it to much pride in the Archbishop, to tie them to any such cōditions, went ouer to the King in Normandie, and complained vnto him, that Thomas was rather more haughtie, proud, and imperious after his banishmēt, then before: that he went vp and downe with great troupes of men, both horse and foote, that attended on him, as vpon the Kings owne royall person: that, to be a King indeed, he wanted but the name, and setting the Crowne vpon his head, and saying that he would be King. That such, as were most loiall to his Maiestie, were most oppressed with frequent exactions and excommunications by the Archbishop: and many other aggreeuances and calumniations to the same purpose, which so much enraged and enflamed the Kinges indignation, that, with an anxietie of minde, he burst forth into these impatient words. *And is it possible, that I cannot peaceably enioy neither kingdome, dignitie, nor life; and all this for one only Priest? Cursed be all such as eate my bread, since none will reuenge me of this fellow.* Vpon these words some principall gentlemen of the Kings chamber, cōspired together, and with oathes and protestations combined themselues, to kill the Archbishop; imagining it would be most gratefull seruice to the King. For

flatterie, and desire to humourize Princes, and execute, not only what they commaund, but, what they incline or bend vnto, is a passion that is ouer powerfull in Courtes, and blindeth many men, to worke their owne euerlasting perdition. They embarked themselues, they landed in England at a castell called Flatwide, associated themselues with others of great ranke, but little grace; & with many armed men came marching to Canterbury, and went to the Archbishop, and with discurteous and vnseemely speeches, reuiled him for many treasons committed against the Kings Maiestie. The good Prelate answered to all their obiections, and with humility and modesty, and yet with valour and constancy, defended himselfe against all accusations wherewith they did charge him; alleadging that for some of those, which they esteemed enormous crimes, he had expresse leaue and licence from the King.

At this they began to crie aloud and say, this was to touche the honor of the King, and appeach his Maiesty of Treason; & fearing the number of the Archbishops seruants, they went forth, both to arme themselues, and to call in other company prepared to assist them: and in the meane time the Bishop went in to euening praier. At the noise of armes and armed men, all the Church was in a tumult: some flying away; some hiding themselues; some shutting fast the doores of the Church. Only the Archbishop did so behaue himselfe, as one deuoide of all dread and feare: and comming to the doores did set them wide open: saying that Churches ought not to be defended as castles besieged with enemies: and that he should ouercome, farre better with suffering, then with fighting. In came they rushing to the Church, crying out aloud: Where is that Beket the Archbishop? Where is that Traitour to the King & all his kingdome? He without any trouble or alteration answered: Heere I am, no Traitour to the King; but a Priest and seruant of Iesus Christ; readie to leese my life for my Lord, and shed my bloud in defence of his Church. I commaund yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of these which are present, if there be any fault, it is wholly mine, that haue taken vpon me to defend the cause of the Church, for whom I embrace death most willinglie, hoping, that by the effusion of my bloud, she shall enioy liberty and peace. And then ioyning his hands and lifting them and his eyes and hart to heauen, and setling himselfe to praier, he said these last words. To God and our Lady, to all the Saincts Patrons of this Church, and to the blessed martyr S. Dionise, I commend my selfe, and the cause of the Church. Afterwards kneeling vpon his knees, and continuing his praiers, his enemies crying out, kill him, kill him, his head was clouen with many wounds, all lighting in one place, his braines were scattered about the ground, and his body did fall close besides the Aultar, before which he had offered himselfe as a sacrifize.

These Monks and cleargy men fearing to loose that precious treasure of their Prelats

Prelats body, assembling together, did strippe him of his cloathes, and found all his body, from the neck to the knees, couered with a rough haire shirt, and his breeches also made of haire cloth. With this token of his sanctity, and the remembrance of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, and seeking after earthly honour, that did so despise & chastize his owne flesh, as if it had bene his mortal enemy? They apparailed him in his Pontifical roabes, and buried him before the aultar of S. Iohn Baptist and of S. Augustin, first Bishop of that citty: God that is wonderfull in his Saincts working many miracles to witnesse his sanctity & glory. This renowned champion of Iesus Christ, Thomas Archbishop of Canterbury, Primate of England, Legate of the sea Apostolique, and glorious martyr, suffered in the yeare of our Lord 1171. in the 53. yeare of his age, scarce a moneth after his exile, after he had bene Prelate 12. yeares, 5. whereof he liued peaceably in his chaire, and 7. in banishment. Of him Petrus Blesensis a Frenchman by birth, a great fauourite of Henry the 2. King of England, and a graue writer of those daies, hath these words. (Thomas) was the publisher of Gods word; trumpet of the Ghospell, friend of the spouse, pillar of the cleargy, sight of the blind, tongue of the dumbe, foote of the lame, salt of the earth, ornament of his country, minister of the highest, Vicar of Christ, the annointed of our Lord. All his conuersation was a schoole of vertue, the rule of good manners, a patterne of saluation. He was vpright in iudging, industrious in executing, discreet in commaunding, modest in speaking; circumspect in his counsaile, most sparing in his diet, most liberall in giuing, peaceable in wrath, in flesh an Angell; meeke in iniuries, fearefull in prosperity, well assured in aduersity, almost lauish in almes giuing, and euen altogether mercy, the glory of religious men, and the loue and greatest delight of the people: with many other praises to the same purpose. Neither is it only he, but all the most famous men of those daies, who extoll S. Thomas, as the only patterne and mirrour of good Prelats.

King Henry himselfe did plainly declare, how much he did lament his death: for he not only swoare, that he neuer so much lamented the death of father nor mother, nor would haue bene so sorrowful for the death of his owne child: but he also of his owne accord came vnto Canterbury; and, going barefoote from S. Dunstans Church, presented himselfe before the shrine of S. Thomas; and, bathing the ground with his teares, stripped himselfe out of his Princelie roabes, and vpon his naked backe receaued 5. stripes of euery Bishop, and 3. of euerie monke, that was present; and afterwards fasted all that day and night with great deuotion. A rare example of piety, humility and deuotion in a Christian Prince, such, as scarce hath his match and paragon in all Ecclesiasticall Histories. And surely God did manifestly declare, how acceptable this penance of the King was in his sight; for the selfe same day, he, by his Captaines,

obtained a glorious victorie, wherein the King of Scottes was taken prisoner. And many other prosperous successes ensued this act of humiliation; the holy Saint euidently aiding him from heauen, that humbled himselfe so much vpō earth: and helping him, that subdued and conquered thus himselfe, to conquer, subdue, and gloriously to triumph ouer all his enemies.

Moreouer his murderers, notwithstanding they were men of knowen nobilitie and great possessions, and in high estimation for their valour and cheualry; yet forsooke they all riches, and voluntarily crossed all the hopes of their preferments, going in pilgrimage to Ierusalem, where they did publique penance. All of them died within three yeares after the facte committed, very penitent for their offence, calling vpon the saincte, desiring his patronage and intercession, whose death they acknowledge to haue bene wickedly contriued and executed by themselues, yet pretious in the sight of God, and glorious in the eye of all the world. That time, which they liued, was alwaies with a perpetuall trembling of bodie and soule, like men astonied and distracted, hauing euermore winde and weather against them, acknowledging all to be the iust Iudgement of Almightie God for their heinous offence. But especially he, that gaue the saincte his first wound, died with a consumption, and rotte of all his limnes, he himselfe casting away the flesh, which rotted off from the very boanes, and calling vpon the most glorious martir for pardon and forgiuenesse. God of his mercy, and by the intercession of this holy Prelate, graunt vs pardon and grace to follow his steppes.

The life of S. Siluester Pope and Confessor. Decemb. 31.

SAint Paule writing vnto Timothie his disciple, said that: A Bishop ought to liue sincerely: and it is fit, that in him, be not any thing to be iustly reproued. And for to shewe what ought to be in him, he setteth downe some properties, that a good Bishop ought to haue, among other things, he saith: that he ought to giue good example to them, that be without the Church, which be the Pagans, lest he fall into reproach, and into the snare of the deuill. S. Iohn Chrisostome saith: that one of the things, wherewith the Apostles spred their doctrine through all the world, and the Ghospell was receiued of all men, was: because they liued without reprehension, and gaue good example to euery one, and submitted themselues to great paines, and desired no reward at all. They fled from honours, riches, pleasures, and embraced troubles, tribulations and afflictions. They did not complaine, nor sought reuenge, but pardoned and did good to them, that did them euill: Wherefore the Pagans said, it was not possible for the man, that liued so, to be in any errour, for that God (as they said) would not haue suffered it: and so thereby they iudged the doctrine they preached to be true and veritable, and so holpen by God, they receiued it. On the other side, those, who by their office and

function

function, they haue, are bound to giue good example, and liue euilly, do very much hurt by their wicked life. And these (as S. Paule saith) fall into reproach, and the snares of the deuill, for with their euill and wicked life, they giue others occasion to do euill, and chiefly vnto the painimes, who (as S. Iohn Chrisostome saith) seing the Christians to steale, murder, commit fornication, and other sinnes, say: that their God cannot chastise them, or els, that he is like vnto them, and so by their fault, the holy name of God is blasphemed.

Assuredly glorious S. Siluester the Pope, was farre and free from giuing of scandall by his life, for it was such, and gaue such a glorious light in the 23. yeares, that he was Pope, that innumerable people were conuerted vnto the faith of Iesus Christ, and among others the Emperour Constantine the great. We read that the life of this holy Pope was in the manner ensuing, as Damasus, and other substantiall Authors write of him.

SAint Siluester was borne in Rome, and was the sonne of Ruffinus. Spa: Cirinus the Priest was his master, and he being 30. yeares old, Pope Melchiades created him Deacon of Rome; which was in dignity, as a cardinall is now. Before he was chosen to be Pope, he was taken by a gouernour in the city for receiuing and harboring some Christians, that came from places farre distant, as one of their relligion: moreouer the gouernour willed Siluester to deliuer into his hands the goods of certaine Christians, that had bene martired, & had bene (as it was said) left in his custody: As they were leading S. Siluester toward the prison, his friends lamented, and made moane, and he told them, that his emprisonment should not be long, & so it proued: for on the next night the iudge who had committed him, died, and on the next day he was set at liberty. Melchiades the Pope dying afterwards, S. Siluester was set in the chaire of S. Peter.

The remnaunts of the persecutions of Diocletian and Maximinian endured still in Egipt, and though by the comming of Constantine (afterward called great) vnto the Empire, the fury of the same was well asswaged, yet Siluester after he was chosen to be Pope, douting to be taken, departed from Rome, in secret manner, and was hidden in a caue of the hill Soracte in the Phalisci, not far from Rome, which hill vpon this occasion, is called *Monte de San Siluestro*. There the holy Bishop staid a certaine time, vntill that it pleased God, that Constantine was healed of an incurable leprosy called Elephantia.

To remedy and cure himselfe he had bene counseilled by the priests of the Gentils, to be washed in a baine of 3000. Infants bloud. The good Emperour refused to commit that detestable cruelty, but chose rather to die of that infirmity, then to be cured by so inhumane a remedy. The children were brought to that purpose, but he caused them to be restored vnto their mothers, sending them backe with ioy to their houses, and also bestowed many gifts vpon them.

That same night there appeared vnto him S. Peter and Paule the Apostles, who commending him for his pitifull deed, in saving the life of the innocent chil-

children, bid him send vnto Monte Soracte, for the Bishop of the Christians, who should shew him another baine, and that should cure him of his leprosy. The Emperour sent forthwith for S. Siluester, who went to Rome, as one doubting he should be led vnto martirdome. But when he came thither, the Emperour told him his dreame, whereat S. Siluester tooke hart, and preached to him Iesus Christ, perswading the Emperour to be Baptised, which he did, and was incontinent cured of his leprosy.

Helena mother vnto Constantine, being at that time in Britanie, was certified hereof, and wrote to her sonne, commending him for forsaking the Idols; but she wished he had turned vnto the religion of the Iewes, and not vnto the faith of the Christians, who adore one, who, as a mortall man, was crucified, & so died. Constantine sent her word to come vnto Rome, and to bring with her the most wise and learned Iewes she could find. Helena did so; and the Iewes disputed with S. Siluester (two great philosophers, called Cato and Zeno being as iudges) S. Siluester answered so substantially vnto the arguments made by the Iewes against the articles of our faith, that they were not only conuinced, but also conuerted and Baptised, and so was Helena the mother of Constantine also. Wherupon the Emperor made a law and decree, that Iesus Christ should be adored as God, and that malefactors should not be crucified (as the vse was then.) That none should blaspheme the name of Iesus Christ vpō paine of death, that the Temples of the Pagans should be demolished, and that Churches should be builded, into the which if offendors came, they should be secure from daunger, & enioy the priuiledge of sanctuary. The same Emperour caused many Churches to be builded, aswell within, as without Rome, and turned his owne pallace into a Church, which is called at this day S. Iohn Lateran, or Basilica Constantiniana, and adorned it with many Iewels of inestimable price.

It is holden for a thing certaine, that Constantine gaue vnto Pope Siluester and to his successors, the citty of Rome, and the Lordship or seigniory of Italy, and it is likely to be so, for that he translated the Emperial seat to Constantinople. Some Authors deny this to be so, & our former report of his Baptisme, and of his leprosy also: but therin they shew rather their malice, then a desire to say the truth, since that many autēticall Authors do auouch our former report of his Baptisme, of his leprosy, and of the donation he made to the church also.

Cōstantine builded also beside that Church, other two, the one of S. Sauiour, the other of S. Iohn Baptist, which he builded in his pallace. He also builded the Church of S. Paule, in the way to Ostia, S. Croce in the pallace Senphorianum, which is now called holy crosse in Ierusalem, one to S. Laurence, in the way to Tibur, and another to S. Agnes, in the way to Lauicum, betweene the two bay trees, at the request of one of his daughters. He builded another in the honour of S. Peter and Marcellin martirs. In the citty of Ostia, he caused to be built the

Church

Church of S. Peter and S. Paule, and of S. Iohn Baptiſt, and in Capua, one to the ſame Apoſtles, and one in Naples. Theſe and many other Churches the deuout Emperour cauſed to be builded at the inſtance of S. Siluester, and adorned them, with veſſels of Gold and ſiluer, and with rich Iewels.

The perſecution againſt the Church of God was ceaſed, but there began another warre by the heretiks, raiſed by one Arrius a prieſt of Alexãdria. This man was ambitious, and becauſe he would be famous in the world, he publiſhed an impious blaſphemy, againſt theſe words of Chriſt, *I and my father are one.* This hereſy was diſperſed into ſundry countries, whereupon S. Siluester apointed a Counſell to be holden (and the Emperour was at the charge thereof) which was kept at Nice a citty of Bithinia, where were preſent. 318. Biſhops: among whom Oſius Biſhop of Cordoua in Spaine was famous and renowmed. There was alſo preſent in perſon the Emperour Conſtantine, who ſeing many of thoſe Prelats and religious men, that were in the councell, ſome to lacke an eye, another a hand or ſuch like (which had happened to them, for the loue of Chriſt in the paſſed perſecutions) the pittifull Emperour embraced them one by one, and kiſſed the place, where the eye wanted, and where the hand had beene cut off (ſhedding the whileſt, teares for deuotion) and ſaid, they were happy, in that they had ſuffered ſuch torments for the loue of Ieſus Chriſt. The Counſell was ended, Arrius was declared and denounced an hereticke, and his doctrine for hereticall. And becauſe he was obſtinate in his falſe and erronious opinion, he, with ſixe of his followers were ſent into exile, by the decree of Conſtantine. And for that, whileſt the Counſell endured, this great and potent Emperour did a notable thing worthy of eternall memory, it ſhall not be amiſſe to write it in particular, that other ſeculer Princes may learne to make account of Eccleſiaſticall perſons, & not to intromit to iudge their liues, nor to breake their priuiledges and immunities.

Great was the reſort of people from ſundry nations vnto the Counſel, aſwel for to diſpute of the propoſitions of the Arrian heretiks, as alſo to craue Iuſtice, and to be remedied of many aggreeuances. Euery day were brought vnto the Emperour ſupplications, ſcedules, or billes of complaints, againſt ſome of the Prelats, aſwell of thoſe that were preſent, as of ſome other that were abſent: yea the Prelats made complaints, one of another. The Catholique Emperor tooke all theſe ſupplications, and kept them, & neuer read any of them. After vpon a day, in a full aſſembly of the fathers, he ſhewed them all their ſceduls and ſupplications, and ſaid vnto them: Our Lord God hath made you prieſts, and hath giuen you authority and power to iudge all men, and me alſo among others; So then, I muſt be iudged by you, and you cannot be iudged by me, therfore await and ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, ſhalbe reſerued vnto the iudg-

ment of God; I deſire you earneſtly to leaue thoſe priuate quarels, and let vs all attend vnto the deciding of matters of faith, for the which, we are heere aſſembled. When he had ſaid thus: he threw all the writings into the fier, to aboliſh and extinguiſh them for euer: a worthy deed of a renoumed Emperour.

Nicephorus Calliſtus, & Gregory a prieſt of Cæſarea, ſay: that in this Counſell of Nice, there died two Biſhops, the one called Criſantus, & the other Muſonius, before they could ſubſcribe vnto the decrees of the Counſell, and that the other Biſhops went one night, vnto the place, where the two Biſhops were buried, and one, in the name of all the counſell ſpoke vnto them, requeſting them, that hauing before their death approued in the counſell, that Chriſt is God, which Arrius denied, that they would alſo ſubſcribe thereto, as the other Biſhops had done: hauing ſaid thus, they laid the paper vpon their graues; and in the morning their names were found to be ſubſcribed in that paper: & many of them, that were preſent, and knew their hand-writing, ſaid, that it was the hand of the deceaſed Biſhops.

The counſell being finiſhed and ended, all, that had bene determined therin, was ſent vnto Pope Silueſter, to be approued, & they alſo certified him, how the Emperor Conſtantine, had baniſhed the wicked man Arrius, and ſixe of his adherents. The Pope for the greater confirmation of the truth (and for that he could not be in Nice, being farre diſtant from Rome, and the voiage long) aſsebled another counſell at Rome, of 227. (Spaniſh ſaith 284.) Biſhops, who being all of one opinion, and with one voice, confirmed that, which had bene determined at Nice, by the 318. Biſhops; and againe condemned Arrius, Photinus, and Sabellicus, and other Arch-hereticks.

The Councell of Nice was holden and celebrated in the yeare of our ſaluation, 325. and therin was declared and decreed, that the Church of Rome is the head of all other Churches: And that vnto hir, the next is the Church of Alexandria, which had bene gouerned by S. Marke the Euangeliſt. The third in dignity is the Church of Antioch, where S. Peter made his firſt reſidence. And the fourth is the Church of Ieruſalem, where S. Iames was the firſt Biſhop.

We read of many holeſome ſtatutes and ordinaunces made by S. Silueſter: viz: That the prieſt hauing finiſhed Baptiſme, he ſhould anoint his forehead with Chriſme, though this was vſed before, in ſome particuler Churches, as, for example, in Aphrica; for S. Cyprian, who was Biſhop of Carthage before this, writing to Ianuarius, ſaith: It is fit and conuenient, that thou anoint with oile, the forehead of him, thou doeſt Baptize: So that Pope Silueſter commanded it ſhould be obſerued through all the Church vniuerſally, which before was done, but in ſome particuler places.

He commaunded alſo, that the Corporalls ſhould be of white linnen cloth, not of ſilke, nor any other ſtuffe, nor of any other collour. That Biſhops only

ſhould

ſhould conſecrate the Chriſme, and vſe the ſame in the holy Sacrament of Confirmation. He commaunded that the Deacons ſhould vſe the Dalmatica, or Tunicle, and the Maniples on the left arme. He forbid prieſts to goe to ſute in law before ſeculer iudges, for any cauſe whatſoeuer. In the time of this Pope was celebrated a counſell in Spaine, in a city neere vnto Granada, called Illiberis, and therfore the counſell was called Illiberitanum, though that others ſay, that this counſell was celebrated in another Illiberis, to wit: in Colibrea. Another prouinciall counſell was celebrated in his time at Arlez in Fraunce, & ſome others, in other parts: Whereby it is apparant that the faith, and the Goſpell was enlarged and ſpred very farre in many countries, and had taken deepe roote in Spaine. In the ſame time, the people of Scotia, the moſt northerly part of the Iſland of Britanie, receiued the faith of Ieſus Chriſt.

It is ſaid, that Pope Siluester chaunged the name of the daies of the weeke, from the Munday vntill the Saturday: for that the Pagans called them by the names of the Planets: viz. Munday of the Moone, Tueſday of Mars, Wedneſday of Mercury, Thurſday of Iupiter, Friday of Venus, and Satterday of Saturne, and appointed they ſhould be called Ferias: the firſt, the ſecond, the third, fourth, fifth, ſixth, and Satterday: but this ordinaunce is not vſed at this preſent, but in the diuine offices: that which is commonly called Sunday, Pope Leo. 1. called it, *our Lords day*, though ſome called it ſo, euen from the time of the Apoſtles.

S. Siluester, had very great care of the poore and needy, and kept many memorialls, whereby he had alwaies the better meanes to know their needes, and to prouide for their neceſſities. He had an eſpeciall care, that incloſed Nonnes ſhould haue all thinges neceſſary prouided for them, to the end they ſhould not goe wandring out of their monaſteries, vnder pretext to ſeeke their meate and drinke, or any other neceſſary thing.

S. Siluester liued in the papacy 23. yeares 10. monthes, and 11. daies, and then died, and was buried in the Church-yard of S. Priſcilla, in the way called Salaria. He gaue holy order ſix times in the month of December, and made 65. Prieſtes, and 26. Deacons. The Catholique Church celebrateth his feaſt, on the day that he died, to wit, on the laſt day of December, in the yeare of our Lord 333. in the raigne of Conſtantin the great.

This life, being omitted in its due place, it was thought fit to insert it heere.

The life of S. Telesphorus, Pope, and Martyr.

SAint Paul writing to his beloued disciple Timothie in his second Epistle saith: In the latter dayes there shall be some, who hauing a shew of pietie, shall deny the vertue thereof, louing pleasures more then God; deceauing plaine and simple meaning people, with the glosse, and outward show of Christianity, making it a cloak for their lewd life, as if it were warranted by their religion. *Many, and too many such are in these our daies, according to the words of S. Paul; and many also, were in the time of S. Telesphorus, that holy Pope, and good Pastor, who by his learning wisedome, and dilligence, discouered their hipocrisie, and made it manifestly knowne vnto all. And also the sincerisie of the Christian religion, and the perfect life, and workes, that ought to be in the professors thereof. Causing them not only to be professors of the true Catholique faith in words, but also to liue so, that by their outward example, and good works, and life, God our comon father in heauen was glorified, and not only their brethren edified, but many of their cruell persecutors conuerted. The life of this glorious Saint, briefly collected out of the Pontificall, out of Platina, and other approued Authors, was in this manner.*

SAint Sixtus the first of that name (Pope and martyr) deceasing S. Telesphorus succeeded him in the Chaire of S. Peter. He was by birth a Grecian, and hauing beene before time an Anchorite he was for his merits, and great holines, chosen Pope, two dayes after the death of S. Sixtus, with great applause, and the generall reioysing of all men.

In his time, arose many heretickes, and false Prophets, who troubled the holie Church of our Lord and by their lewd and dishoneſt liues, discredited; and distained much the reputatiō of the Christian religion. They being euill liuers, and giuen ouer to all sortes of voluptuous behauiour, and for that they attributed, and retained vnto themselues still the names of Christian, the pagans thought, that all the other Christians were such, and like to them in life and manners; and that their religion licensed, and authorised them to liue so. Therfore they abhorred detested, and persecuted them, as people vnworthy to liue, and those, whom they thought they could not punish, and torment too seuerely. Neuertheleſſe, it pleased our Lord, by the vigilancy and diligence of S. Telesphorus, S. Iustine the Philosopher, and other right holy, and learned men (whom it pleased God to raise, for the vpholding of his Church) that the truth being

being diſcouered, the heretickes with their adherents, and their falſe deceits, and euill liues were diſplayed; and then the ſincere, and trew Catholiques were acknowledged for ſuch, as indeed they were.

S. Teleſphorus did imitate in his life, and conuerſation the holy Popes, that were his predeceſſors. And he ſhewed himſelfe euen ſuch a perſon, as was requiſite and fitte for ſo high a dignity. He ordayned to faſt ſeuen weekes before Eaſter, and that the Clergie ſhould begin, from the Sunday called Quinquageſima. Hereof it cometh, that many are of opinion, that S. Teleſphorus inſtituted the faſt of lent. But the truth hereof indeed is, that the Apoſtles did inſtitute it; and that it was vſed before the time of this Pope, yea, from the firſt beginning of the Church; as we learne of S. Ignatius, and of other right holie, & ancient Authors. He commaunded maſſe to be ſaid on Chriſtmas night; and that then ſhould be ſong the Himne of the Angells: *Gloria in excelſis Deo, &c.*

He gaue holy orders foure times in the month of December, and in them he ordained 12. prieſts, 8. Deacons, and 13. Biſhops. He was martyred in the time of Antoninus Pius, in the yeare of our Lord, 154. and was buryed in the Vatican; neere vnto the body of S. Peter chief of the Apoſtles; after he had gouerned the Church, eleuen yeares, and nine monethes, wanting three daies.

The holy Church doth celebrate the commemoration of him on the 5. day of Ianuarie, which was the day of his martyrdome; and our holy father Clement. 8. hath put him into the reformed Breuiarie, which was publiſhed in the yeare of our Lord 1602. The Romane martyrologe maketh mention of S. Teleſphorus, and ſo doth venerable Bede, Vſuardus, and Ado, in their martyrologes.

The end of the Twelue monthes.

FINIS.

The faults eſcaped in the printing, I pray thee gentle Reader of thy curteſie to correct them.

APPROBATIO.

Hæ vitæ Sanctorum Hispanica linguâ conscriptæ ab ALFONSO VILLEGAS, *& fideliter in linguam Anglicanam translatæ & recognitæ, nihil continent Catholicæ Fidei, aut moribus aduersum. Quin potius valeant plurimum ad eandem fidem confirmandam, deuotionem excitandam, & patientiam in sufferendis persecutionibus.*

Datum Duaci 11. *Septembris* 1615.

GEORGIVS COLVENERIVS
S. Theol. Doctor & Professor, &
Librorum in Academia Duacena
Visitator & Censor.

LE PRIVILEGE.

PHILIPPE par la grace de Dieu, Roy de Castille, d'Arragon, de Leon &c. Auons accordé grace, octroy & priuilege speciale à IEAN HEIGHAM demeurant à S. Omer, luy seule & à l'exclusion de tous autres, d'Imprimer ou faire Imprimer, vendre, ou distribuer par tous les pays de nostre obeissance, la vie des Saincts en la langue Angloise, & ce pour l'espace de dix ans: defendant à tous Imprimeurs & autres nos suiects quels qu'ils soient, d'Imprimer, contrefaire, ou estant autre part Imprimé, amener és nos pays, à peine de trois florins d'amende pour chasque copie, & autre punition arbitraire mentioné en ledit priuilege. Fait à Bruxelles le 18 de Iuin 1625.

Signé

De Groote.

AN APENDIX OF THE SAINTS
lately canonized, and Beatified, by Paul the fifth, and Gregorie the fifteenth, and first.

The miraculous life and Vertues of S. Isidore Husbandman, and Patrone of Madrid in Spayne, lately canonized by Pope Gregory the XV. Abridged and translated out of the Spanish.

SAINT Isidore was borne in the ancient Kingdome of Castile, in the famous Citty of Madrid in Spaine, where the Kinges Court is ordinarily kept, about the yeare of our Lord 1130. of very Catholike and deuout Parents, though of meane condition, whom they piously brought vp, and instructed in all kind of vertue accordinge to their poore ability, especially in Prayer, saying of his Beades, hearing Masse, frequenting of Sermons, Exhortations, and the like: and for corporall exercises, he was brought vp and taught to till and manure the ground in manner of a Labourer or Husbandman. After that he was growne to mans estate, and his Parents both dead, he married a wife, of an honest, though poore family, like vnto himselfe, and beginneth to dispose and set in order that little meanes which he had, still following his manuall art of Husbandry, labouring for day-wages and hire, for other Husbandmen of the Countrey that were rich, and had lands of their owne to manure. But yet with all he had got a pious custome and vse, which grew vp with him euen from his Childhood, to heare Masse daily before he began to labour, which he neuer omitted, though there were neuer so great hast of worke to be done.

And for this cause, certaine of his neighbours, through the instigation of the diuell (who now began to make hoate war vpon S. Isidore for his sanctitie and holynesse of life which they could not endure) stirred vp against him his maister, of whom he had taken a peece of ground to plow, and was to labour by the day, complaining grieuously of him, that he came euery day very late to worke, and that besides, he omitted the same oftentimes in the day and went to his prayers. His maister the farmer was much incensed against him, by hea-

ring this their accusation, and one day falling into a fit of choller at their reportes, presently went vnto him in the field, to see if it were true or no which they had tould him by way of complaint. And coming in all hast vnto the field, where S. Isidore was to be at his worke, he saw three plowes going, two whereof were drawne and gouerned by Angells in the likenes of young men, cloathed in most pure and white garments. At the first sight whereof standing amazed, he drew neerer vnto them, when vpon the suddaine they vanished away. Heere vpon he came to S. Isidore, whome he found at the other plow, and seeing so much worke done beyond his expectation, he fell downe at his seruants feete, and cried him pardon for so easily beleeuing the false reportes, his neighbours had made of him, assuring himselfe of the truth of the wordes which S. Isidore had often tould him, to wit, *that how much time soeuer he spent in prayer, the same was recompensed largely in his worke, by the hands of his sweet Saviour, and rather to the profit, then any way to the least hindrance or losse of his maister.* And so he departed with confusion in himselfe, and full of loue and reuerence towards his seruant.

As soone as his said maister was departed, the Angells returned againe vnto the plowes, and as they laboured, they taught S. Isidore, and instructed him in many misteries of his faith, accompanying him all that day vntill night, going home with him also, euen to his house, whither when he came, he found a poore pilgrime at his doore, asking an almes of meate, for the refreshing of his body, who calling his wife, and bidding her giue the Pilgrime somwhat to eate, she replied sadly, and said, there was nothing in the house. He bid her looke into the pot for some pottage and flesh: but she knowing that all was spent, said there was assuredly none left, and withall she tooke vp the pot into her hands to shew that it was empty. But behould a wonder, for she felt the pot heauy, and looking thereinto, found it full of very excellent pottage and flesh, wherewith she fed the Pilgrime liberally, and with admiration acknowledged the miracle; her husband in the meane time with-drawing himself into an inner roome, and falling to his prayers as his custome was.

The same night he being asleepe, the said Pilgrime appeared vnto him again, in the same habit, that he had done before in the eueninge, and seemed to awake him, and put vpon him a Pilgrimes weed, and sayling ouer the seas, conducted him to the holy land; whither when he was come, he shewed him all the places of chiefe note, where our Sauiour had taught, preached, was taken, examined, whipped, condemned, and lastly suffered death for our sakes. Which places S. Isidore seemed to reuerence, and greatly to adore, with gust and affection of hart, and afterward was presently conuayed backe to his owne house, where the Pilgrime tooke his leaue and departed.

Vpon a time in a great frost and snow, one Iohn de Vargas a Farmer, sent

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S. Isidore to the Mill with a sacke of wheat, to haue it ground to make bread for his family. S. Isidore tooke the sacke of corne early in the morning, and passing by a Church, he went in to heare Masse, as his vsuall custome was, which when he had done, he hasted on towards the Mill, and mett on the way, others of the same village that went also thither with wheat in like manner. As they went talking and discoursing, they saw a great weather-beaten tree growing in the way, on the bowes whereof sate white piggeons so thicke, as they seemed euen to couer the whole tree, being flocked together and almost starued for want of foode that hard season, the ground being euery where couered with snow, and yce. S. Isidore, when he drew neere vnto the tree, cried out with a loud voice and said: O Earth, the Mother of all liuing Creatures, why doest thou at this time deny food vnto these thy innocent Creatures? And then he set downe his sacke of wheat, and putting away the snow with his feete, vncouered a great broad place of the ground, and taking Corne out of the sacke, he strawed it there for the Piggeons, who all presently came from the tree, and before they would eate thereof, did come to Saint Isidores feet, and with their beckes touched, and pricked them, and his legges, in signe of reuerence to his sanctity, and hauing so done, did feed themselues on the Corne. One of his Company that all this while stood by, and looked on, began to murmure against him, for so destroying and casting away his maisters wheat, but the rest were silent and stood amazed at the thing. Then taking vp his sack, which was well emptied by his liberality to Gods creatures, he came to the Mill, and put what was left to grinding, where the flower thereof did so multiply betweene the milstones, that he had his sacke as full of excellent meale (and more in measure also) as if he had not diminished any one graine of the corne. So as the miracle was manifest to all that knew what had passed.

Another time, when at night his worke was ended, going homeward from the field, he went into a Church to pray, so as it being late before he came home, supper was ended, and the other workemen had eaten vp all the meate, saue only a litle morsell of flesh and pottage, which they had reserued for him. He tooke the same very contentedly, and carrying it to the dore, he there began to distribute it amongst a great number of poore people and pilgrims that passed by, and behould, the said meate did so multiply in his hands, in the distribution thereof, that he serued a great multitude therewith before he ended, and euery one went away content and satisfied.

It so fell out at another time, vpon a very hoate day in sommer, that his maister or Land-Lord, comming into the field where he was at worke, and being much parched with heate, demaunded if there were no water neere, whereby to quench his thirst. S. Isidore said, there was a litle spring not far off, and shewed him the place. The man went speedily to quench his thirst,

but finding neither spring, nor any signe of water at all, returned in great anger, and thought S. Isidore had mocked him. Whereupon the Saint said, Come with me againe to the place, and I will shew it you. They went, and when they came thither, there was no signe of any water, but S. Isidore pricking the earth with a little goade he had in his hand, there presently sprung vp a very cleere, and excellent fountaine of water, which being taken by sicke persons, infinite number are daily cured of all kind of diseases. And this miraculous fountaine is yet euen seene in the fields, not far from the Citty of Madrid, and is visited with great concourse of people daily, both from farre and neere.

The diuell enuying the sanctity and simplicity of this holy man, began to deuise many plots and engines wherwith to entrappe him in his snares. And therfore he incited some of his neighbours, to accuse his wife vnto him of lightnes, and to be lesse chast then she ought. Which when S. Isidore had oftentimes heard iterated in his eares, he was much afflicted and troubled in mind, for that the rumor therof began now to be spread abroad amõgst his friends to his great disgrace, as they pretented, and he beleeued. His wife whose name was Mary (being also a very vertuous Godly woman) vnderstanding therof, and seeing her louing Husband perplexed and troubled therewith, said vnto him: Deare Husband, I vnderstand, and see also by your countenance, that you are much troubled with suspition of my Chastity: but be assured thereof there is no such thing, and that it is a meere Calumniation of both our honours: In testimony and confirmation wherof, I am euen now ready to passe ouer this Riuer (which was hard by) vpon the water, trusting wholy in the confidence of Gods mercie to cleere my selfe of this lewd imputation. And therupon she presently tooke her mantle & going to the great Riuer of Xamara, spread the same vpon the water, and sate downe vpon it, and passed ouer without any hurt, or danger. This being done in presence of her Husband, and in sight of many people, she was fully cleered of all suspition, and the thing accounted for a manifest miracle.

S. Isidore, being much comforted in soule by the foresaid miracle, did very much honour his wife alwayes after for her vertue, till her dying day, which (full of holynes) followed some few yeares after, and he left alone, who continually bestowed his time, and followed the manner of life he was accustomed vnto before, but yet neuer omitted his hearing of Masse euery day, before he would take any worke in hand, nor his other deuotions at diuers times in the day, as his vsuall manner was. He often also repayred to an Hermitage neere to Madrid, and spent many whole dayes and nights in pious discourse with the Hermite, who was a Monke and a very holy man, and famous also for the gift of Prophesy, of whom S. Isidore learned many thinges touching

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piety and deuotion, and was therby wonderfully illuminated also in many misteries of our Holy Faith, especially touching our B. Lady, to whome he was alwayes most deuout, saying his beades many times aday in her honour.

The holy Monke also instructed him, and taught him many other diuine things, wherby S. Isidore was greatly inflamed with desire of that kind of life; but yet was alwayes still resigned to the will of God. By the Hermites counsell also, he entred into the Confraternity of the Rosary of our Blessed Lady, with great deuotion and exact obseruance of all Rules and Constitutions of the said Confraternity, and to the great edification of all his fellowes. And there was a custome in that Confraternity, that on certaine dayes a distribution of bread and wine was made amongst the Sodales therof, and a certaine part assigned to ech one, which he had for his owne vse. Alwayes at these distributions, S. Isidore gaue away his part to the poore. And on a time it happened, that his part assigned by the Confraternity, arriued to a good quantity, sufficient for the relieue almost of twenty persons: Wherupon he taking the bread and wine home to his house inuited all the poore people round about, who flocked thither in great numbers, to whom he began to distribute the same with his owne hands, and it multiplied so much, that it sufficed three hundred persons, all being satisfied, and praysing God for the great liberality bestowed vpon them, and acknowledging the miracle.

Other miracles which he wrought in his life time, are innumerable, and would fill a great volume to recount them all. But those which haue happened since his death at his holy Body, by his intercession to God, are farre more in number, some few only whereof according to the breuity this place requireth, shalbe recounted afterwards, when we haue said a word or two of his death, which happened as followeth.

In the yeare of our Lord 1170. which was the last of his life; when, by diuine Reuelation, he knew that his death drew neere, he intreated to haue the B. Sacrament brought vnto him, which he receaued with great Reuerence and Deuotion, and after made a long and most deuout speach to those of his household and neighbours present, exhorting them to liue Christianlike, and in the feare of God, and obseruations of his holy Commandements. And so with a most sweet and amiable Countenance, rich in merits, and famous for miracles, he quietly and most happily gaue vp his soule to God.

When the bruit of his happy death was spread abroad, the people of Madrid came to see and touch his holy body, whom many held for a Saint for the miracles which they had heard him to haue done, but especially those of the villages neere about, & of the poorer sort of people, that were better acquainted with the manner of his life, and had seene, and byne present at many miracles, which he had wrought. Notwithstanding, because he was exteriourly poore, his body

was buried in the Churchyard in an ordinary graue, among other people, where it remained for the space of 40. yeares, of whom all this while little or nothing more was spoken of, except it were amongst the meaner sort of people of the adioyninig villages, who had byne best acquainted with him when he liued.

But our Lord, who would haue this his Saint honored as well in earth as in heauen, at the end of fourty yeares, reuealed his intention to a pious and venerable Matron of Madrid, who had all this time byne very deuout vnto S. Isidore, for the miraculous things she had heard recounted of him by the fornamed Iohn de Vargas: wherfore to satisfy her deuotion, she dealt seriously with the Pastour of the village, to haue his body translated into the Church, and layed in some decent place therof, promising to defray all the charges there about. The Pastour being a vertuous man, and hauing heard much talke of the miracles which he did when he liued, made further inquiry therof, and found that he was indeed a very holy and innocent man, and that the fountaine which was close by the village, and very profitable and commodious for all the people, for the excellent water therof, was miraculously raised out of the ground by his merits; he dealt with the Bishop, expounded vnto him the Matrons pious request, and hauing obtained his licence, appointed a certaine day for the remouall of the said body into the Church.

In the meane time there was a little Vault prepared, humble and decent, at the cost of the forsaid deuout Matrone, where his body was appointed to be laid. And when the day appointed came, the people there about resorted to the solemnity, according as the Pastour had informed and inuited them. All being ready, the Pastour with the rest of the Clergy of the Church, came in manner of procession to the Churchyard, and opening the Graue where his body lay, they found it whole and vncorrupt, and as fresh and fayre, as if he had byne dead but the day before (it being fourty yeares complete after his decease) and from the same there proceeded so sweet and fragrant a smell, that it rauished all that were present. The graue was no sooner opened, but all the bels of the steeple began to ring in excellent tune and order, of themselues, and so continued during the Ceremony, and vntill he was translated into the Church, and laid in his new Sepulcher, to the astonishment of all that heard them: at which time also were healed many persons of many sorts of diseases.

After his body was thus decently laid in the Church, very many began to do great reuerence therto, and it pleased God to witnesse, of what great merit and esteeme he would haue this his seruant to be, by the many and wonderfull miracles daily wrought at the same by his intercession, of some whereof we shall speake a word. And first to begin with a continuall miracle, which remayneth euen vnto this day, the water of the fountaine which he miraculously raised

raiſed out of the ground, hath cured infinite people of all ſickneſſes and infirmities, and is had in very great eſteeme by all the inhabitants both of the Citty and Country round about, where you ſhall ſcarcely find a houſe, who hath not ſome of the ſaid water continually preſerued in vialls of glaſſe or bodies, ready for all infirmities or ſuddaine ſickneſſe that may happen, eſpecially agues, or blew ſpots. And when oftentimes there happeneth the ſickness of the plague, the people find none ſo preſent or aſſured remedy, as the water of the ſaid fountaine.

Another miracle, that hath very often byne ſeene and teſtified by thouſands of al ſorts of people is, that the Lampe which hangeth before his ſepulcher, hath byne oftentines lighted from heauen, without putting any fire therto by the induſtry of man. Nay which is more, when there hath wanted oyle in the lampe, and the ſame filled with water, the weeke hath burned as cleere, and as bright as with oyle. Which ſome curious perſons haue deſired to proue and trye themſelues, both by putting in water, and lighting the weeke, becauſe they would not belieue the ſame without their owne experience.

The women of Spaine haue a very peculiar deuotion to S. Iſidore when they are great with child, and in labour of Child-byrth, becauſe very many haue byne ſafely deliuered, by his interceſſion, and by commending themſelues vnto him, in the extremity of their labour, and at ſuch times as there hath byne little hope of life.

Thoſe alſo who be troubled with the Gout, haue great deuotion vnto him, for that many haue byne holpen being in great extremity, and cured of that infirmity, by his merits and prayers.

Vpon a time, there was a man who deſired to get a relique of the holy Saint, whether for himſelfe, or for another, is not certainly knowne. This man watching his opportunity, and hiding himſelfe in the Church till all were gone thence, the dores being locked, came to the Tombe, and making ſhift to open a corner, ſo as he might reach vnto the holy body, cut off a finger from S. Iſidore, with intention to carry the ſame away: and hauing put it vp into his pocket, and beginning to cloſe vp the Tombe againe, that the theft might not be perceaued, he was ſuddainly there areſted, and made ſo immoueable, that he couldnot ſtyr a foote. Wherupon fearing exceedingly to be diſcouered and puniſhed for the fact, he tooke the finger and put it to the ioynt from which he had cut it, and it inſtantly faſtned therto againe, and thereupon he was preſently ſet at liberty; and ſo cloſing vp the ſepulcher departed, giuing God and S. Iſidore thankes, that no worſe euill had happened vnto him, being alſo very ſory for the raſh attempt, which he had put in practice.

There haue happened many times great Drouthes in thoſe partes for want of rayne, which hath cauſed ſuch barreneſſe of the ground, that the people haue

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byne ready to ſtarue for want of corne; but by carrying S. Iſidores ſacred body in proceſſion, the ſaid drouth hath preſently ceaſed, and raine hath ſo watered the earth, that it hath become preſently fruitefull. And all the husbandmen in Spaine haue taken this holy Saint for their peculiar Patron, and doe vſe, euen vntill theſe daies, whenſoeuer they ſowe corne, to pray vnto S. Iſidore, and call vpon him to bleſſe the ſame, offering a candle or ſome ſuch like gift vnto his ſepulcher, by whoſe interceſſion they hope to haue a happy harueſt, and their piety in this kind is very ſeldome fruſtrated.

Certaine Gentlemen of Spaine trauayling on a time by Coach, and paſſing a very ſtraite and narrow way vpon the ſide of a rocky hill, the horſes beinge furious, and their fooring ſlippery, they fell downe, drawing the Coach with the people in it after them, into a mighty precipice; who ſeeing the imminent danger cried for helpe to S. Iſidore, and preſently the horſes and Coach ſtaied, hanging vpon the ſide of the rocke as it were in the ayre, vntill the people all got out, and ſaued themſelues, to the number of 18. perſons, and afterward drew vp the horſes and Coach, without any further hurt. For this ſo euident a miracle they al gaue God and S. Iſidore thankes, and ſent donaries to his Tombe in teſtimony of the ſame. The Angelicall Muſicke, and celeſtiall harmony which hath bine often heard at his ſepulcher is wonderfull, in ſo much, that infinite people haue witneſſed the ſame, hauing byne hearers therof to their great aſtoniſhment.

His apparitions to many haue byne very illuſtrious, as may be read at large in the Hiſtory of his life; and in particuler he appeared once to Alfonſus King of Caſtile, who making warre vpon the Moores, obtained a miraculous victory by his interceſſion and merits. As alſo he appeared in a viſion at another time to one that lay ſicke (and was bereft of all hope of life by the Phiſitians) bidding him take comfort and haue confidence in God, for that he ſhould recouer, and ſo preſently he became wel, and receaued againe his perfect health.

And to conclude, the benefits which many haue receaued by the infinite miraculous Cures done at his ſepulcher, are ſo many and great, that a whole volume might be written therof. For there are recounted aboue twenty blind perſons to haue receaued their perfect ſight, many deafe and dumbe to haue recouered their hearing and ſpeach; many crooked, lame, and deformed, to haue receaued perfect ſtrength and comlynes of body; many ſick of the palſy, to haue receaued perfect cure; and infinit others to haue byne deliuered from all kind of infirmity wherwith they haue byne oppreſſed.

Finally the late famous miracle wrought vpon the perſon of the late King of Spaine Philip the third, is teſtified by thouſands of eye-witneſſes, that were preſent at the ſame. The ſubſtance wherof in brief was this. In the yeare of our Lord 1619. the ſaid King of famous memory going a Progreſſe into Portugall,

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to visit that kingdome, together with the Prince and his other Children, after he had byne receaued with most noble and magnificent Triumphs, as well in Lisbone as other places, in his returne to Madrid, fell very dangerously sicke of a hoat pestilent feuer or Taberdillo, wherby he was in eminent danger of Death, and almost despaired of by his Phisitians. The court and nobility were strocken into feare at this suddaine chance, and this dangerous infirmity of their King, was recommended to the prayers and deuotion of all the people, especially of Religious Orders: but he continuing so 2. or 3. dayes with out signe of amendment, desired to haue the holy Reliques of S. Isidore brought vnto him, and with all his force and strength of body and mind, humbly commending himselfe vnto him and his merits, that therby if it should please God, he might recouer his health, he presently felt himselfe much better, the feuer relenting, and within a few daies after became perfectly well.

As soone as he had recouered, he began to thinke how he might honour the Saint, by rending him thankes for so singular a benefit, and presently determined to procure, with all endeauour, his Canonization, therby to haue him the more knowne and honoured throughout the world: but the death of Pope Paulus V. as his owne also ensuing soone after, the busines was differred; yet on his death-bed did he seriously commend the same, to Philip the fourth his Sonne, the now present King of Spaine, by whose intercession to the Sea Apostolicke, he was, with the greatest honour and solemnity, that perhaps hath euer byne made in that kind, canonized for a Saint, by Pope Gregory the XV. the 12. day of March in the yeare of our Lord 1622. in S. Peters Church at Rome, that thereby his memory might be famous to posterity.

His body being taken vp the second time, and put into a costly Shrine 450. yeares after his death, was found w holy vncorrupt, sending forth a most pleasant and sweet smell, to the astonishment of all Spaine, and so remayneth euen vntill this day.

His life is written elegantly, and at large in Spanish Verse, by Lopes de Vega Carpio, Secretary to the Marques of Sarria, by F. Peter Ribadeneyra, D. Alfonsus Villegas in their Extrauagants and others. His feast is celebrated, by many, vpon the 12. day of march, on which he was canonized.

THE LIFE OF THE HOLY PATRIARCH S. IGnatius of Loyola, Authour and Founder of the Society of Ieſus. Taken out, for the moſt parr, of the Authenticall Relation made in Conſiſtory before Pope Gregory the 15. by Cardinal de Monte, vpon the 19. day of Ianuary 1622. a little before his Canonization, and tranſlated into English.

IGNATIVS Loyola was borne in that coaſt of Spayne which belongeth to the Mount Pyræneus, in the towne of Aſpeythia, within the Diœceſe of Pamplona, the yeare of our Lord 1491. of Bertram Loyola and Mary Sanchez both noble Catholikes, and godly parents, who in like godlines brought vp their ſonne: and in the firſt flowre of his youth, as one that was of an excellent towardlines both in mind and body, ſent him vnto the Catholike King Ferdinand his Court: where after he had remayned a while amongſt thoſe young gallants, he betooke himſelfe to Antony Manriques, Duke of Najara and Viceroy of Nauarre, liuing then in Pamplona, a fayre and principall Citty of that Kingdome, and there began to giue him ſelfe to the ſtudy and exerciſe of warlike affaires. And when the ſaid Citty was beſeiged by an army of Frenchmen, Ignatius, who with other ſouldiers had vndertaken to defend the Caſtle, (as he was formoſt in the Conflict) by meanes of a ſtone which a peece of Artillery ſtrucke from off the wall, hauing his left legge ſore wounded, and his right grieuouſly cruſht and broken, fell downe halfe dead, and indured afterwardes at home a long and painfull cure, with ſuch ſingular, patience that all the houſe did wonder therat.

But when by Gods helpe he had begun to be ſomewhat eaſed of his griefe, and had eſcaped all danger of death, ſeing that he was yet longer to keepe his bed, he deſired to haue ſome prophane booke or other, ſuch as he was wont to read, to paſſe the time withall; which being not to be found in the houſe, two other Spaniſh books were brought vnto him, wherof one conteyned the life of Chriſt our Lord, the other of his Saints. With the reading of theſe bookes he was ſo vehemently inflamed, that he determined from thenceforth to chãge his life, to follow the ſteps of Chriſt and his Saints, and to goe to Hieruſalem, that he might worſhip thoſe holy places, increaſe Gods holy ſpirit in the faithfull, and conuert Infidells to imbrace his holy law and goſpell.

Wherfore as ſoone as his woundes were healed, he (very much againſt his Brother Martin Garcia his will) forſaking his country, his parents, and all

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frayle and tranſitory things, as one that hereafter meant to become a ſouldier of Chriſt Ieſus, tooke his iourney to the Monaſtery of Montſerat, and there hauing made a generall confeſſion of his former life, and hanged vp his ſword and dagger in the Church of the ſame Monaſtery, putting on a long-ſide coate of courſe cloath, girded about him with a cord, bare headed, with a ſtaffe in his hand, all the night of the Vigill of the feaſt of the Annunciation of the Bleſſed Virgin, watching before our bleſſed Ladies Altar, ſometimes ſtanding, and ſometimes vpon his knees, asking pardon for his ſinnes paſt, he dedicated himſelfe wholy to Gods holy ſeruice. From thence he went to a towne neere by called Manreſa, and tooke vp his lodging in the Hoſpitall of S. Lucy, where, in a certaine caue at the riuers ſide that runneth by thoſe plaines, he began to bring forth worthy fruits of pennance, leading a poore and auſtere life, amongſt poore and abiect people, whom he daily ſerued euen in the baſeſt employments of their neceſſities.

Hauing exerciſed himſelfe in this place, a good while in this ſchole of pennance and other vertues, this Noble Pilgrime came to Rome in the yeare of our Lord 1523. from whence as ſoone as he had obtayned the Apoſtolicall benediction (which he receiued from Pope Adrian the Sixt, and that euen vpon Eaſter day) he went firſt to Venice, and afterwards to Hieruſalem. But when he had there viſited thoſe holy places, being afraid that he could not conueniently ſtay and imploy himſelfe in the ſaluation of ſoules in Paleſtine, he returned into Spaine; where, to the intent that he might the better procure the ſpirituall good of his neighbours, notwithſtanding he was now thirty yeares old; firſt at Barcelona he ſtudied Gramer, then heard Philoſophy and Diuinity in the Vniuerſity of Alcala, for the ſpace of a yeare and halfe: and after this againe at Paris he renewed all the ſame ſtudies, liuing all this while of almes, yet neuer leauing off, nor interrupting the workes of charity, humility and pennance, which he was accuſtomed before to doe.

At Paris he came acquainted with ſome others, whom he perſuaded to the ſame courſe of life, and they all together made this vow, that when their ſtudies were ended, all worldly things being deſpiſed, they ſhould go to Hieruſalem, and there giue themſelues wholy to the ſaluation of ſoules by preaching, teaching &c. But if either within the ſpace of a yeare there ſhould be no fit opportunity to ſaile, or that they ſhould not be permitted to ſtay at Hieruſalem, that then as being abſolued from the aforeſaid vow, they ſhould go to Rome, and preſent their ſeruice vnto the Pope for the ſpirituall helpe of their neighbours.

But when with ouer much ſtudying and watching, Ignatius had fallen into a grieuous diſeaſe of the ſtomacke, by the appointment of the Phyſitians, and his Companions aduiſe, he returned into his Countrey in the yeare of our Lord

1535. and there in an hoſpitall of S, Mary Magdalen in beging his victuals from doore to doore, and ſeruing of the poore, he very carefully beſtowed the ſpace of three monthes: when hauing recouered his health he went thence to Venice, whither his companions alſo of ſet purpoſe were to come, and in the ſame Citty receiued the holy Order of Prieſthood, and made a vow of Pouerty and Chaſtity before the Lord Verall Archbiſhop of Roſan, who being then the Popes Legate, was afterwardes created Cardinall.

Now the yeare which they had agreed vpon for their pilgrimage being expired, and their ſayling into the holy Land hindered by the breach of peace betweene the Turkes and the Venetians; Ignatius with his Company, came to Rome in the beginning of the yeare of our Lord 1537. where being entertayned by Quirinus Garzonius a Citizen of Rome, and lodged in a certaine farme of his, at the foot of mount Pincius, he offered his ſeruice vnto the Pope with all readines poſſible, to be imployed in procuring the ſaluation of his neighbours. Meane while by inſtructing the ruder ſort of people, in the principles of Chriſtian Faith, and by other godly and laudable liuing, he founded and got confirmed his Order of the Society of Ieſus, for the defence and increaſe of the Catholike faith, and good of ſoules. And albeit in the ſame Society he ordayned three ſolemne Vowes, yet vnto thoſe which are common to other Religious he added a fourth vow, wherby he promiſed a peculiar and ſpeciall Obedience to the Pope, in vndertaking of miſſions euen vnto the Turkes, and Infidells themſelues whereſoeuer, without taking any thing to beare their charges, and in teaching children the Chriſtian Doctrine. This being done, he wrote the Conſtitutions of the ſame Society, which he afterwards being choſen Generall, gouerned with very great praiſe both for wiſedome and vertue; And laſtly after many labours and trauailes, hauing receiued of the Pope his Apoſtolicall benediction with a plenary Indulgence of his ſinnes, calling vpon the Name of Ieſus, he piouſly repoſed in our Lord at Rome the laſt day of Iuly in the yeare of our Lord 1556. being of the age of threeſcore and fiue yeares, and ſixteene yeares after the Society was confirmed by the ſea Apoſtolike, at what time the ſame was extended almoſt throughout the whole world. For he left eſtabliſhed twelue Prouinces, to wit, that of Portugall, of Caſtile, of Aragon, of Andaluzia, of all Italy (which comprehendeth Lombardy and Toſcan) of Naples, of Sicily, of Germany, of Flanders, of France, of Braſile, and of the Eaſt indies; and in theſe Prouinces there were at that time, about an hundred Colledges or Houſes of the Society.

His body was buried firſt in a low and humble Tombe at the right hand of the high Altar, in his owne little Church of our Bleſſed Lady at Rome, and afterward in the yeare 1587. it was tranſlated ſolemnely to the new and ſumptuous Church of the Caſa Profeſſa, which Cardinall Alexander Farneſius had

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newly erected, and there placed in a Vault at the Right hand of the high Altar, where it is yet reuerenced with concourse of people frō all parts of the world, as well for his admirable life and sanctity, as for the innumerable miracles that haue byne, and are daily wrought thereat by his intercession, some wherof we shall relate, at the end of this narration, after we haue briefly laid downe his vertues, which follow in this manner: and first of his Faith.

Such was the excellency of Faith, which the Holy Ghost by meanes of his perusing the aforesaid bookes before his Conuersion, began to plant in the hart of Ignatius, that reading the wonderfull things which God had wrought with his Saintes, and believing that he would deale in like manner with him, if he should follow their steps, he therfore without any more adoe leauing all, followed only our Sauiour Iesus Christ. This same Faith made him so meekely and patiently endure so many labours, and ouercome so many difficulties, in bringing to passe whatsoeuer he had once vndertaken for the glory of God and saluation of soules. This confirmed him so strongly in his poore and laborious course of life, not only by perpetuall perseuerance, notwithstanding many great impediments; but also by a formall institution of the same, established with solemne vowes.

Finally hence arose that wonderfull care and diligence in procuring the conuersion of Heretikes, Schismatikes, Moores, Iewes, and Infidells; in preaching the Ghospell to the Indians, Barbarians, and other nations by meanes of S. Xauerius and other of his Society: and in alwayes teaching and holding the most sound and Catholike Doctrine as a true scholler of the Angelicall Doctour Saint Thomas, neuer giuing eare to any newfangled opinions, especially about the sacred mysteries of our Faith, which he so firmely belieued, that he was wont to say. That although there were no Scriptures for his warrant, yet was he ready with all his hart to suffer death in defence of the same faith, for so much only as God had imparted and reuealed vnto him while he was at Manresa.

First out of this so well grounded root of Faith, sprung vp that his most singular Hope; wherof his true contempt of all worldly things, his austere pennance, his rare confidence so little in himselfe, and so much in Almighty God, his wonderfull courage in strong and hard enterprises for the glory of God, the delight and pleasure he tooke in the paines, reproaches and persecutions which he suffered for Christ, and to be short, his most sweet and continuall meditation of death, are more then sufficient testimonies.

Secondly, his Charity towards his Neighbour was such, that besides his daily seruing of the poore and sicke in Hospitalls, and not only curinge their bodies, but with most profound humility euen licking their botches and sores, he also euery day went a begging from doore to doore, bestowing the

beſt part of the Almes he got, vpon the poore of the Hoſpitalls, and priſons of the Citty where he liued, contenting himſelfe with the refuſe, and worſt part of all.

Extraordinary was the care he had to inſtruct children and ignorant people in Chriſtian doctrine. And the zeale wherwith he was carried away in procuring the ſaluation of ſoules, could not be conteyned within the bounds of one Kingdome, but extended it ſelfe euen vnto Hieruſalem, whither after one pilgrimage, he vowed another, both for himſelfe and the reſt of his Society.

For his Neighbours ſake, he compoſed the Booke of Spirituall Exerciſes, which of all other is the moſt diuineſt that hath byne written: for them he exceedingly furthered and increaſed the Confraternity of the Bleſſed Sacrament in his owne Countrey. For them he was not abaſhed at the age of thirty yeares, to go to ſchoole amongſt litle boyes. To conclude, for them after he had ended his ſtudies at Paris, together with a few more that had entred there into his Society, he went to Rome, where for them he offered all his indeauours and ſeruice to the Pope; for them he inſtituted the Order it ſelfe of the Society, propagating and multiplying the ſame with Miſſions, Colledges, Churches, Schooles and Vniuerſities, of all kind of ſciences, with other pious workes (beſides in particular the German Colledge, the Hoſpitalls of the Orphans and Cathecumens, the monaſteries of S. Martha and S. Katherine in Rome) throughout all the world, euery where by the exhortation and adminiſtration of his ſubiects, teaching the people to frequent the Sacrament of Pennance, and holy Communion, Maſſe, Sermons, and other holy Exerciſes. And what wonder in him, who euen in the beginning of his conuerſion after he had beene grieuouſly beaten, and almoſt brought to the point of death at Barcelona, for procuring the ſaluation of his neighbours, did not only not complaine therof, but gaue God thankes for it, forgiuing and (to fulfill our Lords commandement) praying for his perſecutours. In ſo much that after he had recouered his health, he was not afraid to returne to his former workes of Charity, and to hazard his very life for his brethren; notwithſtanding all his friends diſſuading him from it, to whom he alwayes gaue this anſwere: *Quid mihi optabilius quàm mori pro Chriſto & ſalute proximi mei?* What can I wiſh for, that would be more gratefull and wellcome to me, then to die for Chriſt, and the ſaluation of my neighbour?

Thirdly if wee conſider how Ignatius did all that hath beene touched aboue, meerly for the loue of God; how carefull he was euer from his firſt conuerſion to keepe his hart pure and cleane from all touch of mortall ſinne, either in word or deed; how ſtrictly, and often euery day he examined his conſcience, leaſt he ſhould haue any thing in it that might diſpleaſe God, were it but the leaſt veniall negligence in his daily meditation, how he had withdrawne all his

his affection from all things that were not God, and fixed his whole heart vpon God; how he daily vſed to meditate vpon heauenly things, eſtſoones ſtirring vp himſelfe to the loue of God, by a certaine Iaculatory prayer in his booke of Exerciſes which beginneth. *Suſcipe Domine vniuerſam libertatem meam, &c.* How he leuelled all his thoughts, words, and deedes to the honour and glory of God, in ſo much as he had alwaies in his mouth (as a token of what was in his heart) this ſentence. *Ad maiorem Dei gloriam.* If wee (I ſay) conſider all this, we ſhall the leſſe wonder how he ſhould out of the feruour of this charity, be forced to ſay, That he had rather if he were to haue his choiſe, remaine aliue with vncertainty of his ſaluation, to the end he might ſerue God in the meane time, then die and go ſtraight to heauen: and moreouer he did perſuade himſelfe, if God Almighty ſhould euer thruſt him downe to hell, that it would be a greater torment for him, to heare thoſe horrible blaſphemies againſt the name of God, then to be tortured with the moſt cruell paynes that the damned ſuffer.

Whatſoeuer he tooke in hand, firſt he commended it to God Almighties prouidence and aſſiſtance; then he maturely conſulted and examined what meanes he was to vſe, and what impediments he was to auoid: which done, with great confidence and reſolution, he achieued his intent and finall end, which was alwaies the glory of God.

The great deſire he had to ſatisfy Gods diuine Iuſtice for his ſinnes paſt, made him in Monſerat, Manreſa and Barcelona, go cloathed in ſackcloath, and girded about the very bare skin with a chaine of iron. It made him oftentimes go barefoot, and that he might eſchew vaine glory, to cut out the ſoles of his ſhooes: It made him ſleepe vpon the bare boards and grounde, afflicting and puniſhing his body with iron whippes and diſciplines, faſting and other ſuch like mortifications.

To theſe may be added the feruour of his Deuotion; the abundance of his teares; his daily prayer; his hearing or ſaying of Maſſe euery day; his frequenting of the Sacraments; his viſiting of holy places; ſingular deuotion to our B. Lady; to the Angels, Saints, and holy Reliques. Finally, his perfect keeping and fulfilling of the vowes of Pouerty, Chaſtity and perpetuall Obedience, which he had made in the Society.

Moreouer, touching his vprightnes towards his neighbour, his words were alwaies ſincere, plaine and deuoid of all deceipt or flattery: his hart was pure and ſimple, euer taking all things in good part.

His inuincible courage, could not be quailed with the many and grieuous tentations he had in the beginninge of his conuerſion; nor with the manifold diſeaſes he got in viſiting of the ſicke; No nor all the iniuries, reproaches, nor difficulties he found (which were without number) were able ſo much as once to turne him backe, much leſſe hinder him from attayning vnto his deſi-

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red end.

He tooke great pleasure in seeing himselfe wronged, and disgraced, still requiting his enemies with speciall fauours and benefits.

All the time he was at Manresa and Barcelona, his fare was bread and water euery day, except Sundaye.

Once in a Chappel at Villadord, and another time in the Caue before mentioned, what with continuall prayer, what with abstinence, he was found so leane and weake, that he was scarce able to stand. But at Barcelona by reason of the same extraordinary mortification, he fell into so grieuous a sicknes, that he would hardly haue escaped death, if a certaine pious and charitable woman, had not taken care of him, which he not without some difficulty admittinge, said: *Sinite me pati hæc leuia vt saluetur anima mea*: let me suffer these trifles, that my soule may be saued.

Out of the wonderfull great care he had of Chastity, both in himselfe and his subiects, proceeded that clause of his Constitutions, to wit, That those who were of his Society, should striue to imitate the purity of Angels, both in mind and body.

After he had once made a purpose to change his life, he could not indure to heare his brother talke of his Nobility, Riches, Warlike Prowesse, and the like, but as soone as he was well, he forsooke the world. And once comming neere home into his natiue soyle, to recouer his health, for feare of being honoured by his brother and other inhabitants, if they should haue notice of him, he left the company of one of his acquaintance, and passing through desert mountaines and by-wayes, made choice rather of a poore Hospitall, then of his Fathers Hall. Thus euery where as much as he could, still hiding his Nobility, he alwayes shunned the speach and conuersation of such as he thought would know him. But if it were euer his chaunce in any place to meete with any that did know him, or tooke acquaintance with him, he would be sure neuer to returne to that place any more.

This rare contempt he had, not only of the worlde, but euen of his owne person, is sufficiently seene before in his poore and meane kind of liuing, and in taking such pleasure when he heard any thing spoken or done to his owne disgrace.

When he was chosen Generall of the Society of Iesus (which he himselfe hauing instituted desired therfore it should be accounted and called, *The least of all Religious*) he altogether refused to vndertake the charge, till such time as his Ghostly Father commanded him to take it vpon him. And againe ten yeares after, perseuering still in the same Humility, he endeauoured by all meanes possible to be put out of the Office, alleadging that he himself was not fit to beare it.

Hauing taken the Office vpon him, first he bestowed some dayes in seruing the

the Cooke in the kitchin, and afterwards began to teach children the Christian Doctrine, according to his Constitutions, that he might seale with his owne example the Ordinances of Humility, which he was to propose vnto others.

He did what he could to conceale his owne vertues and heauenly visions; intermingling euer in his speach some words or other of humility, as *Miserum me, miseram animam meam.* Wo is me wretch, wo is my wretched soule. Nay and which is more, sometimes he was wont to say that, If he were to aske a boone of Almighty God at the houre of his death, this he would be sure to request of him, that he would permit him to be buried in a dunghil, because he esteemed himselfe as dunge. And to this many times he added, that he was much edified with the example and conuersation of all but himselfe; and in a certaine Epistle he wrote, that he neuer had conference or communication about spirituall matters with any man were he neuer so bad, that he did not reape some profit by him.

Amongst the rest of the miracles of this great seruant of God, we might well account this one and not the least, to wit, the wonderfull light and knowledge he had in spirituall things, as by the testimony of Pope Iulius the third, in the beginning of his booke of Spirituall exercises, is sufficiently declared.

Miraculous was that brightnes which Saint Philip Nerius, and Father Oliuer Mannareus saw shine in his face whiles he liued. And no lesse miraculous was the speedy concourse and flocking of the people vnto his body, as soone as he was dead, and the continuall veneration and visiting not only of his Sepulchre, but also of his Chamber, his Caue, and other places wherin he had done pennance.

But besides these, God Almighty by intercession of this Saint, both before and after his happy death wrought many miracles, which are to be seene more at large in the Relation out of which this summe is taken, and in other histories of his life. I will heere only rehearse, some few of them for our better instruction and further declaration of his sanctity.

And first his great charity and zeale in procuring the saluation of soules, was miraculously confirmed in that, when a certaine man whose name was Lissanus, for being cast in a suite of law, and hanged himselfe, and was by all mens iudgment stone dead; he by his prayers obtayned of God Almighty so much time for him to liue againe, that might serue his turne to be sorry for his sinnes, and to confesse them to a Priest, and receaue Absolution.

Secondly to increase our deuotion to holy Reliques, that may suffice which happened to Bartholomew Contesti, a Chirurgeon and Cittizen of Maiorca, who was so tormented with a continual headach, that for vehemency of the paine, he was diuerse times forced to fal down to the very ground. And besides this, he had so grieuous a disease in one of his eyes, that being vnable to behold the

leaſt glimpſe of light, he was fayne to be ſhut vp in a darke chamber, eating no meat but what others put into his mouth. As many and ſundry medicines were applied as could be deuiſed, but all in vaine, for his diſeaſe ſtill waxed worſe and worſe. In ſo much that Bartholomew, out of the intollerable paine he felt, was not afraid to proteſt, if a certaine Chirurgeon, whoſe name was Paſtor, were aliue, that he would cauſe him to plucke out his eye by the very roote. But as he lay, now in this pittifull eſtate, hearing by good chaunce of the manifold miracles that were euery where wrought by the interceſſion of S. Ignatius, with great deuotion and hope of recouery by this meanes, he deſired that they would bring him one of his ſubſcriptions, or writings of his owne hand: which was no ſooner brought vnto him, but he found himſelfe well without all paine, either of head or eyes, riſing out of his bed, and beholding the light of the ſun with great eaſe and pleaſure. And that he might be the better aſſured that this ſo ſodaine a cure was to be attributed to the diuine power, and to the interceſſion of this ſeruant of God S. Ignatius, for two or three ſeuerall times, the Relique was no ſooner taken away out of his chamber, but his former paine returned vnto him; and the ſame Relique was no ſooner brought backe againe into the chamber, but his paine left him. So that Bartholomew was aduiſed to keepe the Relique alwayes about him, and thus within three or foure dayes, he came to be ſo perfectly well, as if he had neuer beene ſicke.

In Rome a Lady called Druſilla Turſellina, being very much vexed with a vehement feuer, and with the head-ach, hauing vſed many remedies, and byne let blood in her armes, noſtrills, and head, without profit, her ſickneſs rather increaſing euery day; was preſently healed by a relique of one of the Bleſſed Fathers bones, laid vpon her forehead.

Another woman named Olimpia Norina, had ſuch a vehement paine in her eyes, that ſhe came to looſe her ſight, & for the ſpace of three moneths had ſuch a continuall ague, and paine in her head, that ſhe could not reſt. They brought her a ſubſcription of the Bleſſed Fathers hand, at the time that her paine was at the greateſt, laying it vpon her forehead, and eyes, and ſhe began to ſee, and was ryd of her ague and paine.

In the ſame Citty in the yeare 1597. a noble mans child of ſeauen yeares old, called Hierome Gabriell, being ſick of a peſtilent feuer (called a Tauerdillo) and of a pluriſy, hauing alſo the wormes, ſo that there was little hope of his life, was healed with the ſame ſubſcription of the Bleſſed Father.

In the yeare 1599. the Lady Ioane Vrſina, being but a child, daughter to Cornelia Vrſina Ducheſſe of Ceſi, had ſo great a cough, that ſhe could ſcarcely breath or ſuck. The Dutches her mother commended her very earneſtly and deuoutly to bleſſed Father Ignatius, and beſeeched him to obtaine the health of

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her daughter: wherupon the child hauing byne a night and a halfe without reſt, preſently fell a ſleepe, and her cough ceaſed, and ſhe began to ſucke her Nurſes breaſt. For which cauſe the Dutches commaunded a Tablet to be ſet on the Fathers graue, in remembrance of the fauour ſhe had receiued.

In the ſame yeare 1599. Angella Ruggiera was troubled with an extraordinary noiſe in her head for almoſt a yeare, and loſt the hearing of her right eare; wherto applying a relique of the Bleſſed Father, and making a vow to faſt with bread and water the day of his departure, and to communicate the day following, recouered perfect health, and remayned free from that infirmity.

In the Citty of Naples, in the moneth of Iune of the yeare 1599. Donna of Aragon, Princeſſe of Beltran, and Dutcheſſe of Terra-noua, had a great payne, and ſwelling in her right breaſt: and finding no remedy, amongſt many which were applied in the ſpace of foure moneths, omitting them all, as vnprofitable, and laying vpon her breaſt, with much deuotion, the picture of the Bleſſed Father, ſhe became well the ſame day: and comming to Rome the laſt Holy yeare of 1600. commaunded a tablet of ſiluer, with foure great waxe Tapers to be ſet vpon the Bleſſed Fathers tombe, on Eaſter day, in thankſgiuing.

In the Citty of Nola, the yeare 1599. in the moneth of Nouember, a knight named Francis Blaſius, being much vexed with a peſtilent ague, and with a grieuous paine in his head and ſtomack, ſo that in the iudgement of the Phiſitians he was in danger of his life, his mother Zenobia, Tolphia exhorted him to lay a relique of the bone of Bleſſed Father Ignatius to his head, and commend himſelfe vnto him, deſiring his fauour. He did ſo, and remayned free from all his paines, and his whole ſicknes.

In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) a child of three yeares old, ſonne to the Baron of Belli-boni, fell from his Nurſes armes vpon the ground, and did notably hurt his right knee, which grew euery day worſe, becauſe the Nurſe for feare concealed the fall, and it went ſo far, that it was neceſſary to open the childs knee oftener then once, and this helped not: wherfore comming to cut it the third time, the Father fearing his Sonnes death (whome he did ſee conſumed with the wound, and with the ague which followed therupon) went to the Colledge of the Society, and there they gaue him a Relique of the Bleſſed Fathers bone; which he laid vpon the child, before they opened his knee the third time, and when the Surgeons came to doe it, they found him much better, and within a few dayes altogether well.

I will conclude with one more, which very much confirmeth the veneration of holy Images and pictures. In the yeare of our Lord 1603. in Valladolid a principall Citty of Spaine, one Ferdinand Pretel of Mendoza vpon the 29. day September, had fallen into a ſingle Tertian ague, which not many dayes after

came doubling and doubling ſo long vpon him, till at laſt it was turned into a peſtilent feuer, which ſome call the blacke ague, the Spaniards, Tauerdillo, and for all the Phiſicke he tooke in great abundance, it brought him at length to ſo deſperate a caſe, that now quite and cleane giuen ouer of the Phiſitians, he made his confeſſion, receiued the Bleſſed Sacrament, and deſired that in due time he might haue the Sacrament of Extreme Vnction. All which things done, the third day of December holding in his hands an Image of S. Ignatius which he had hanging about his necke, he called vpon him with a lowd voice, and with all his heart commended himſelfe vnto him, that he might obtaine his health; when vpon the ſodaine he began to be well, and was deliuered from his diſeaſe, hauing his ſtrength reſtored him againe in ſuch ſort, that the thirteenth day of the ſame moneth, he made nine daies iourney from Valladolid to Valentia, through cold and craggy mountaines in the very hart of winter.

Theſe and multitudes of other miracles being daily ſeene and wrought throughout Europe, together with the Interceſſion of many Chriſtian Kings and Princes to the ſea Apoſtolike for further declaration of his Sanctity to the world, he was by Pope Paul V. beatified in the yeare of Chriſt 1613. and his feaſt kept ſolemne with great deuotion and concourſe of people to the Colledges of the Society throughout Chriſtendome. And Pope Gregory the XV. being aſſumpted to the chaire of S. Peter, being moued with the forſaid miracles and many new ones daily wrought, being alſo therunto incited at the requeſt of Ferdinand the Emperour, of Philip the fourth King of Spaine, Lewis the XIII. King of France, Sigiſmond King of Polonia, the Archdukes of Auſtria, Dukes of Bauaria, Sauoy, Florence, Parma, Mantua, and others, he was Canonized for a Saint in S. Peters Church at Rome vpon the 12. day March, in the yeare of our Lord God 1622.

THE

THE LIFE OF SAINT FRANCIS XAVIER, OF the Society of Iesus, and Apostle of the Indies: taken also out of the authenticall Relation made in Consistory by Cardinall de Monte the 19. of Ianuary 1622. before Pope Gregory the XV. vpon the Acts of his Canonization &c.

FRANCIS Xauier was borne in that part of Nauarre which belongeth vnto Spaine, in the yeare of our Lord 1497. in the Castle of Xauier, of noble Parents, to wit, Iohn Iasse President of the Kings Counsell of the same Prouince, and Mary Azpilcueta, Lords of the towne of Xauier and other places therabout, who hauing piously brought him vp, and diligently instructed him in the principles of Christian Doctrine, when he was growne to ripenes of yeares, sent him to Paris, that he might furnish himselfe with learning in that famous Vniuersity. And afterwards when his father was about to send for him home, Mary Magdalen Francis his sister, who then with great fame of sanctity was Abbesse of the monastery of the Reformed Nuns at Gandia, being by diuine reuelation informed of her Fathers present purpose, and the future glory of her brother, wrote vnto her said Father, that he should maintayne Francis still at Paris in his studies by all meanes possible, yea though he should be forced to spend all his reuenewes vpon him to that end: For that God Almighty had chosen him to be an Apostle of the new found world.

Francis therfore at Paris comming to be acquainted with Ignatius Loyola (who was afterwards founder of the Society of Iesus) was with many prayers, and teares by the same Ignatius, obtayned of our Lord to be his companion in procuring the glory of God. And being instructed by him in the spirituall Exercises, profited so well therby, that as one set on fire with the loue of Euangellicall perfection, and setting naught by all the honours and riches of the world, he couragiously vndertooke and constantly followed, vnder the banner of the same Ignatius, an austere and contemptible kinde of life, going a begging to get his victualls, giuing himselfe to continuall prayer and meditation of heauenly things, and afflicting his body with fasting and other workes of pennance.

Departing from Paris he came into Italy, and while he expected opportunity to go with his companions into the Holy land, that they might labour there in conuerting the Turkes, as they had made a vow to do, he in Venice, Bonania, and other Citties, with rare example of sanctity and feruour of spirit, by

preaching and doing other workes of charity, tooke wonderfull great paines in procuring the ſaluation of his neighbours: Eſpecially at Venice, where after he was made Prieſt, with great example of humility and charity he ſerued the ſicke in the Hoſpitall, being more ready and willing to aſſiſt and helpe thoſe, whoſe very ſight by reaſon of their vncurable diſeaſes and loathſome wounds, others were not able to abide, and that he might get a more glorious victory of himſelfe, he oftentimes drunke of the ſame water wherwith their ſores had byne waſhed.

When there was no more hope of ſayling that yeare, he and his companions as they had agreed before, came to Rome, that they might offer themſelues to the Pope, to be ſent whither he would for the ſpirituall good of their neighbours. And while they were leading there an auſtere life, very poore in worldly commodities, but moſt rich in ſpirituall exerciſes and labours, taken for the glory of God, hauing newly laid the firſt foundations of the Society of Ieſus; Iohn, King of Portugall, being very earneſtly bent to the conuerſion of the Eaſt Indies, made humble ſuit vnto Pope Paul the third, that he would ſend him ſome of Ignatius his companions, who for learning and holines of life were by all mens report iudged fit for that voyage, that they might preach the Ghoſpel in thoſe moſt large and vaſt Prouinces.

For this exploit, Ignatius by the Popes commiſſion appointed Francis; who hauing receiued of the Pope the dignity and authority of Legate of the Sea Apoſtolike, as one now choſen by God for an Apoſtle according to his ſiſters Prophecy, tooke in hand his iourney without delay. And the ſignes and tokens of his Sanctity and Apoſtolicall feruour while he ſtaid in Portugall were ſuch, that by the generall voice of all, he was called the Apoſtle, which name not only while he liued, but after he was dead alſo he euer kept ſtill. In ſo much that for his ſake thoroughout all Europe, Africke, Aſia, and the new found world, as far as the Portugalls dominions reach, all that are of the Society of Ieſus, are called Apoſtles.

Out of Portugall he tooke ſhip for the Eaſt Indies, but could not be perſuaded to take any thing to beare his charges, except only an old patcht cloake; and ſo begged his victuals in the ſhip, ſlept in the open ayre aboue the hatches, hauing a cable rope for his bed. He was alwayes ready to helpe the ſicke, not only begging of thoſe who had meate for ſuch as wanted, but with his owne hãds alſo dreſſing & parting it amongſt them, thinking no ſcorne euen to waſh their cloathes, or do any other ſeruice were it neuer ſo baſe, for them, in whoſe perſons this holy and prudent ſeruant of Chriſt, acknowledged and reuerenced Chriſt himſelfe.

Hauing ſpent all day in praying and taking paines, he vnceſſantly watched all night in comforting the afflicted, and adminiſtring the Sacraments to ſuch

as

as were in danger of death. Wherupon ſome were wont to ſay, that the only thinge Francis tooke pleaſure in, next vnto prayer, was ſeruing of the ſicke. And this was euer his faſhion and manner of liuing, not only in this, but alſo in all other voyages he made by ſea, wherein he ſpent a great part of his life. Neither did this his charity towards poore and ſicke perſons ſhine only vpon the ſea, but alſo vpon land while he abode in Citties, the beames of the ſame charity neuer loſt one iot of their brightnes. Nay rather being now made all with all, that he might gaine and purchaſe the ſoules of all for God Almighty, to thoſe that either by reaſon of wealth or health, had no need of this kind of ſeruice, he was neuer wanting in other ſeruice, of no leſſe importance for them when occaſion was offered; neuer ſparing of labour which he was to beſtow in furthering the ſaluation of his Neighbours.

When he arriued at the Indies after a long yeares ſea-faring, he would graunt no time of reſt to his weather-beaten body; but preſently began to fling about the fire which he came to caſt into thoſe Prouinces; going vp and downe the Citty, and calling together with a litle bell into ſome Church or other, the children and people, there teaching them the Chriſtian Doctrine, with ſuch efficacy of ſpirit, that it pierced euen to the bottome of their hearts, like vnto the Doctrine of the Apoſtles. He perſuaded them all to ſing the prayers he taught them vp and downe the ſtreetes, and to teach their friends and acquaintance the ſame at home. Which cuſtome by him brought into the Indies, to the great glory of God, remayneth and is obſerued there euen vntill this day.

Thoſe that were come to yeares of diſcretion, by all gentle meanes poſſible, he inuited to confeſſion and pennance; and neuer ceaſed with an vndaunted courage, and many times with euident danger of his life, venturing into ſtrange and vncouth Prouinces, and that oftentimes barefoote, with torne and beggarlie apparell, to call heathens to the true liberty of the ſonnes of God. In which enterprize Almighty God did ſpecially aſſiſt the indeauours of his ſeruant, confirming euery where what he preached with miracles, that were moſt notorious, and like to thoſe which the Apoſtles wrought, and inwardly mouing the hearts of thoſe that heard him, in ſuch ſort, that he conuerted and baptized many thouſandes, and drew many out of the puddle of ſinne, not without many and troubleſome iourneyes both by ſea and land. Many are the Kingdomes, Prouinces and Ilands through which the Legate of Heauen and of the Roman Sea went ſowing the word of God. And at length as he was ſeeking entrance for the Ghoſpell into the great Kingdome of China, this faithfull ſeruant, quite bruiſed and broken with the intollerable paines, which beyond all humane forces he had ſo long indured for the glory of God, and altogether worne out and conſumed with the heauenly and burning deſire he had to ſee Chriſt his Sauiour, being now at laſt, out of a deſert Ile named Sancianum,

called

called home vnto his country of Heauen, and to the marriage of the Lambe of God, entred into the ioy which our Lord had prepared for him, the second day of December, in the yeare of our Lord 1552.

The vertues of this holy Apostle are very many and most Heroicall, some wherof I shall heere recount. The daily profession he made of his faith in receiuing of the Sacraments, himselfe with wonderfull great deuotion, and with no lesse paines ministring the same to others; his heroicall workes; his great and dangerous pilgrimages to preach the same faith to Barbarous and Sauage people, and that alone without any humane helpe at all, expressing and setting foorth so liuely in himselfe, the purity and sanctity of the Euangelicall Doctrine; finally the abundance of the fruit which he hath sent out of those forraine countreies, into the granaries of the Catholike Church, to wit, so many millions of Christians, amongst whom so many glorious martyrs haue watered and fertilized the Primitiue Church of those Countreis with their blood, and so many Confessours in the very middle of most cruel persecutions haue defended the faith of Christ, are pregnant proofes of the excellency of that Euangelicall seed of Faith, which he carried with him.

Fiue things he had in him which cannot possibly consist without a most firme and stedfast Hope. First, a contempt of all temporall things, most manifestly seene in his despising of all worldly honours, dignities and riches which the world in all aboundance did assure him of, and imbracing an humble kind of life in religious purity, vnder the yoke of obedience, and that in the very flowre of his youth. Secondly, his voluntary sufferance of excessiue troubles, labours and miseries, to the which by how much more grieuous they were, so much more willingly did he expose himselfe, as it most plainly appeareth in the whole discourse of his life. Thirdly, an vndaunted courage in attempting hard enterprises, putting his very life so often in danger amongst strange and barbarous people. As for example when alone he encountred a whole army of Badagars, which afterward I will rehearse amongst other miracles. Fourthly a wonderfull great security in dangers, in so much that in the middest of cares he was without care, and without feare in the middest of feares, shipwrackes, enemies, and many other miseries, hanging many times ouer his very head. Lastly an incredible ioy in aduersity, which may be euidently proued by his continuall cheerfulnes of mind and readines of will, wherby glorying with the Apostle in the hope of the sonnes of God, he suffered so many labours, and troubles, so many perills and aduersities, liuing iustly and holily in this world, and expecting the blessed hope and comming of Almighty God.

For the loue of God he most exactly and perfectly kept all his commaundements, daily meditating vpon his sacred Law with a pure conscience, and great horrour of neuer so little transgressing, or doing any thing against the same him selfe,

ſelfe, and neuer without great care that others ſhould likewiſe obſerue the ſame; wherin, as alſo in keeping his vowes of voluntary Pouerty, Chaſtity and Obedience, he ſo excelled, that he did not only thereby ſtop the aduerſaries mouthes, but by the mouthes and tongues of all, not only of Chriſtians, but euen of Idolaters themſelues, he was commonly called by no other name but, Saint.

For the ſame loue, had he ſo familiar and often conference euery day with God, wherby he was ſo ſet on fire, that many times with his face all inflamed, and his eyes faſtened vpon heauen, he was miraculouſly eleuated, and raiſed vp from the ground: ſundry times as one not able to containe the abundance of his heauenly conſolations, he would cry out. *Satis eſt Domine, ſatis eſt:* It is inough O Lord, it is inough. He had Ieſus in heart and mouth, both ſleeping and waking. And ſo in ſleepe would he often call vpon him, *Mi Ieſu, dulcis Ieſu:* and euen in the middle of whole multitudes of people, he would burſt foorth into Iaculatory prayers, which greatly moued thoſe that heard him, to the loue of God.

Moreouer this ſame Charity was that, which caſt away all feares of ſo many ſhipwrackes and dangers, in trauayling alone through ſtrange and deſert countries, and dealing with the harſh, and ſauage humours and conditions of thoſe barbarous and rude Infidells. Finally his admirable Charity doth ſo ſhine in the contempt he had, not only of all worldly things, but euen of death it ſelfe, that he might truly ſay with S. Paul: *Quis nos ſeperabit à Charitate Chriſti? tribulatio? an anguſtia? an fames? an nuditas? an periculum &c. in his omnibus ſuperamus propter eum qui diligit nos.* Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation? ſhall anguiſh? ſhall hunger? ſhall nakednes? ſhall danger &c. in all theſe we get the vpper hand, for his ſake that loueth vs.

Of his Charity towards his neighbour, he gaue ſufficient teſtimony in all Hoſpitalls where he came, ſeruing of the ſicke, dreſſing their meat with his owne hands, watching many times all night with them, aſſiſting them at the houre of their death, waſhing their dead bodies and burying them, were they neuer ſo loathſome and full of ſores. He was wont to part, not only all that he had himſelfe, but all that he could beg alſo from doore to doore of others, amongſt the poore, with ſuch feeling of loue, that he was not only called commonly, *the Father of the poore*, but many alſo would afirme, that Prayer and Poore men, were his only ioy and delight.

He tooke very great compaſſion vpon priſoners, whome he often viſited, and comforted, both with corporall and ſpirituall food, pleading for them, and making ſuite for their deliuery, as far as he could proceed with any ſhew of reaſon: and thus without eating any thing he would ſpend whole dayes, and feele no hunger, which he could not haue done without another ſpeciall meate

which was to do the will of Christ, in workes of Charity towards his neighbour.

He was daily teaching Children the principles of Christian Doctrine, and explicating the same more at large to such as were of more capacity; he was alwaies calling sinners to repentance, and driuing away the darknes of errour and infidelity, with the light of the holy Ghospell. To conclude, in all things whatsoeuer he did or tooke in hand, he sought nothing else but the saluation of soules, which he so tenderly loued, that he was ready to shed his blood for them, as is most apparent by the hard and dangerous enterprises he vndertooke for their sakes.

No time nor place, were they neuer so dangerous, no difficulties nor employments were they of neuer so great importance, could defraud him of his prayer. For whatsoeuer any extraordinary worke of Charity tooke away from his ordinary houres of meditation in the day time, he would be sure to make that nights rest pay for it, in so much that many times, following the example of our Sauiour, after whole dayes spent in great toyle and trouble, from midnight vntill morning, *pernoctabat in oratione Dei*, he watched in meditation of heauenly things; thus ordinarily in some garden if the night were cleare and the firmament all adorned with glittering stars, by meanes of so beautifull creatures, he would stand wholy rauished with the beauty of his Creatour.

The flashing flames and brightnes which haue bene seene in his face while he prayed, did not only euidently shew the efficacy of that fier of deuotion within his owne brest, but enkindled also a new fire of deuotion and loue of God in the hearts of them that saw it. Now what tongue of mortall man is able to expresse the sweetnes and iubily of heart which in prayer, his mortall heart being vnable to beare, he was often heard to say: *Non plus Domine, satis est.* No more, o Lord, it is inough. And once in Masse he was so rapt in extasy, that he could not feele him that serued him now and then to pull him by his vestment, nor for the space of an houre returne vnto his senses.

Notwithstanding all this, he esteemed himselfe the greatest sinner in the world, and inferiour vnto all; there was nothing so base, that he thought not good inough for himselfe; no honour so small, that he deemed himselfe worthy of, so that he desired to haue commaund ouer none, but to be subiect vnder all, and therfore did he reuerence all as if they had bene his Superiours.

All ambition he troad vnder foote, blushing no lesse when he was praysed, then others are wont to do when they are dispraysed; and whensoeuer he did miracles, or any thing else that might redound to his prayse or commendation, he did what he could to put it off, by attributing what was done to the merits and intercession of his companions, or other people then present.

He kept the great authority which the Pope had giuen him so close, that for the

the ſpace of ten yeares, none but only the Biſhop of Goa knew that he was the Popes Legate; neither did he euer vſe the ſame but only once, and that not without the aduiſe of the ſaid Biſhop, when he had no other meanes at all left to maintayne the glory of God.

In ſhippes and hoſpitalls he alwayes made choice (as we haue ſeene before) of the baſeſt offices. He alwayes bore great reſpect and reuerence, to Biſhoppes, Prieſts, and all other Superiours: in ſo much that he neuer wrote letter to S. Ignatius his Generall, but vpon his knees.

Out of this Humility did he chooſe rather a beggers weede, then a noblemans robe, finding more content in the groſſe fare he had by begging of others, then in the dainty diſhes which he might haue had of his owne; and ſo he euer refuſed the rich apparell that euery where was offered him; But whatſoeuer dainty diſh he got by begging or otherwayes, he parted it amongſt the poore.

In his chamber he had nothing but a few neceſſary bookes, and a bed, with a courſe couerlet, and two hard bolſters, more fit to driue away, then any way to procure ſleepe.

In all his many and long pilgrimages a ſtaffe alwayes was his horſe, and all his prouiſion depended vpon the liberality of the countrey which he trauayled along. But if he were to goe thorough any long deſert, where no man liued, he would be ſure to prouide the pooreſt victualls he could, and ſo in all that long and deſolate iourney which he made to Mexico, he eat nothing elſe but dried Rice. As for his apparell it was ſuch as made the boyes laugh at him as he trauayled along the ſtreetes. Finally as he would eat nothing but what he begged, ſo would he take vp no lodging but in publike Hoſpitalls with beggers.

Beſides all that hath bene ſaid, he would neuer drinke wine, nor eat fleſh, or bread made of wheat; faſting many times without eating any thing at all for two, or three, or fowre dayes together, and ſometimes from Paſſion ſunday to Eaſter Eue. He did very often chaſtiſe his body by ſharp diſciplines platted with wire, till he had fetcht out great ſtore of blood. Once in the beginning of his conuerſion he went ſo long with his armes and thighes ſtrait bound, that the cordes hauing buried themſelues within his fleſh, the Phiſitians and Chirurgions iudged him to be be vncurable, and that he could neuer haue eſcaped death, if the ropes had not bene miraculouſly broken. He was contented with two or three houres ſleepe, imploying all the reſt of the night in praying, and viſiting of the ſicke.

Thus he ouercame the world in wholy vanquiſhing of himſelfe and all his ſenſuall appetites, with ſuch weapons as you haue ſeene, and that which ſtout ſtomackes would ſcarce abide to heare of, I meane his drinking of the water wherwith he had waſhed ſick mens ſores and botches.

From the yeare of our Lord 1541. when he ſailed into the Indies, vnto the

yeare 1552. when he died, he liued in continuall trauayles amongſt ſtrange and barbarous people, often enduring intolerable heat, cold, nakednes, hunger and thirſt for long time together, going many dayes iourneis amongſt thornes and briars, almoſt euery where entertayned with ſcoffes and reproches, nay and in ſome places, with ſtripes and ſtones, for which with a merry and cheerfull heart he gaue thankes to God, humbly asking pardon for his perſecutours.

As ſoone as he came into any of thoſe ſtrange countries, which were many and diuers where he preached the Ghoſpell, he ſpoke the language of the ſame Nation, were it neuer ſo different from the reſt, as elegantly and readily as if he had bene borne and brought vp in the ſame countrey, and diuers times it happened, that men of diuers nations heard euery one their owne tongue in one Sermon. Worthy therfore, and thrice worthy of that moſt renowned title of Apoſtle, which the people both of Spaine and India do giue as due vnto him, ſeeing that Chriſt himſelfe ſeemed to confirme the ſame, not only by the prophecy of Xauerius his owne ſiſter, but by that ſpeciall gift alſo which his owne Apoſtles had to preach his holy Ghoſpell.

Amongſt many examples of this rare gift which may be ſeene in the Relation aboue written, ſince the breuity of this ſumme will not admit all, I haue made choice of one no leſſe pleaſant then profitable.

It happened that Xauerius vpon a time comming to Peter Vellius a wealthy man then liuing in a Citty called Machai, as he was playing at Cheſſe in one of his neighbours houſes, asked an almes of him for ſome ſpeciall worke of charity. Vellius at the firſt word gaue him his key, and bad him go and take as much as he would. Xauerius went and tooke three hundred Crownes, and brought the key back againe to Vellius, who as ſoone as he came home, opening the cheſt found all his mony as he had left it, and wondering at the ſame, the next time he met Xauerius, asked him how much money he had taken. Xauerius anſwered, that he had taken three hundred Crownes. To which Vellius replied, that he found all his money entire as he left it; and moreouer he added, that he deliuered him his key, to the intent he might haue taken the one halfe of the thirty thouſand crownes that were in the cheſt. Which Xauerius hearing, I therfore (ſaid he) in the name of God do giue my word vnto thee Vellius, that thou ſhalt neuer want, but God ſhall alwayes ſend thee whatſoeuer thou ſhalt haue need of, and all men ſhalbe liberall and bountifull towards thee; nay and which is more, the laſt day of thy life ſhalbe reuealed vnto thee. And ſo indeed all fell out iuſt as Xauerius had foretold. For albeit Vellius afterwardes had many great misfortunes which might haue brought him to extreme pouerty, yet all men dealt ſtill ſo liberally with him, that he neuer wanted any thing neither for himſelfe, nor for his family as long as he liued.

To conclude, at length when many yeares were paſt Vellius, being by reue-

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lation forewarned of his death, after he had giuen a great deale of his wealth vnto the poore, and prouided a Maſſe to be ſong for his ſoule, bidding his friends farewell, he told them all the propheſy of Xauerius and the euent therof. His friends thought that the old man began to dote. But he hauing heard almoſt all the Maſſe ſolemnely ſung for the dead, made no more ado, but went and laid himſelfe along vpon his beere, and couered all ouer with a veyle, there waited for death. When Maſſe was done, and the Prieſt had ſaid, *Requieſcant in pace*, his ſeruants ran vnto him to take the veyle off him, ſuppoſing that he was yet aliue; but he had already yeelded vp the Ghoſt, and rendred his ſoule into the hands of his Creatour.

As the Badagars (a furious generation of people) were comming in great haſt ouer the toppes of mountaines, with an huge army to deſtroy thoſe Chriſtians which Xauerius had baptized in the Kingdome of Trauancor, and about the Promontory of Comorinum, Xauerius all alone armed with the buckler of an inuincible confidence in Almighty God, went to meete them, and comming vnto them began to rebuke them very ſeuerely, when vpon a ſodayne the whole army ſtood ſtill and was not able to go forwards any further. In ſo much that all their Captaines calling vpon them, and exhorting them to march on, nothing preuayled with them, for they plainly anſwered, that they could no longer abide the heat that ſparkled out of the eyes, and face of a certaine great man of a terrible Maieſty all in blacke, that ſtood ouer againſt them with Xauerius. Which the Captaines themſelues ſoone after, by their owne experience finding to be true, made a retrait to be ſounded, and ſo all the army returned, and Xauerius hauing wonne the feild, deliuered from all danger his louing children which he had brought forth in Chriſt.

Another time as he was trauailing on the Mountaines of Comorinum, there came vnto him a poore Beggar ſo full of ſores and vlcers, that no man was ſcarce able to behould the loathſomnes thereof. Xauerius with great charity and humility, waſhed his ſores, and to get greater victory ouer himſelfe, drunke vp the water wherwith he had waſhed them: And then kneeling downe vpon the ground, he feruently prayed vnto God for the health of the poore man, who was preſently deliuered and freed wholy from all his infirmities.

Againe, at another time alſo, as Xauerius ſayled from Ambionum (a Citty in the Ilands of Moluca) vnto the Iland of Baranula, there aroſe vpon the ſuddaine a cruell Tempeſt; for the ceaſing wherof, he tooke from his neck a little Crucifixe about a fingars length, and held it in his hand in the water for a good ſpace, praying vnto our Lord for the ceaſing of the tempeſt. The ſhip beinge toſſed to and fro with the waues, by chance he let it fall from him into the ſea, for which he was very penſiue, and ſhewed great ſignes of ſorrow. The day following, they all ariued ſafe at the forſaid Iland whither they were to ſayle,

where Xauerius going a land, with his Companion a long the ſea ſhore towards the towne of Tamalum, behould a great ſea-Crabbe leapt from out the ſea to land, carring the ſaid Crucifix vpright and on high betweene her Finnes, and made haſt to Xauerius; who ſeing the wonder, fell downe on his knees, and reuerently tooke the Crucifix from her, and then preſently without more adoe the fiſh returned into the ſea. Xauerius hauing receaued the Crucifix, kiſſed the ſame deuoutly and with his armes a croſſe for halfe an houre, lay proſtrate vpon the ground in prayer with his Companion, giuing God thanks for ſo wonderfull a miracle.

Many more and ſtrange were the miracles which God wrought by Xauerius his interceſſion in his life time; as when with the ſigne of the croſſe, he turned the ſalt water of the ſea into ſweet, when he cured the blinde, raiſed three bodies from death to life, wherof one had laine a whole day buried in his graue, and the like, as may be ſeene at large in the ſaid Relation.

All which together with his excellent vertues aboue touched, did ſo fill the moſt wide and large Prouinces both of Eaſt and Weſt, with the great fame of his admirable ſanctity, that euen while he was yet aliue he was called by no other name but Saint, both by Chriſtians and Infidells, all euer calling vpon him, though he were abſent, in all their dangers and afflictions.

As ſoone as he was dead, his body was put into a coffin full of pure lime, and ſo buried vnder ground, that the fleſh being conſumed, his bones might the ſooner be carried into the Indies; But foure monethes after, they found both his cloathes and his body as freſh and free from all corruption, as if they had bene then newly put into the coffin, and yielding more ouer a moſt ſweet and comfortable ſmell vnto all that were preſent.

Wherfore putting it againe into the ſame Coffin with freſh lime they brought it vnto Malaca, at the very firſt entrance whereof into the Citty, a great plague which Xauerius had fortold, and had long afflicted the ſame, wholy ceaſed; and there likewiſe finding it yet entire and ſweet, they made a new coffin, and by thruſting in the body (for they made it too little) bloud iſſued out of his ſhoulders, and ſo they buried him only with earth in a Church of our B. Ladie; where alſo nine monethes after his death being found as before, and with the veyle that couered his face all imbrued in freſh bloud, they made him a rich and ſumptuous Coffin, wherin being carried into the Indies, he was ſolemnely receiued in the Citty of Goa, with great Pompe both of the Viceroy himſelfe, and of all the Clergy and people, who flocked thither from all parts to ſee and reuerence his ſacred body, which after many trialls found ſtill to remayne vncorrupted, and that without balme or any other pretious ointments, was placed at laſt in a ſepulcher made of purpoſe, at the right ſide of the high altar in the church of the Society in the ſame Citty.

Vnto

Vnto which as alſo vnto other Churches in which his Images are ſet vp to be piouſly reuerenced, all as well heathens as Chriſtians doe make great pilgrimages, obtayning therfore of God no ſmall fauours by his interceſſion. For by this meanes the blind recouer ſight, the leproſy and other diſeaſes are cured, the dead raiſed to life, and many other ſuch like wonders wrought. Nay which is more, and very wonderfull, there was a woman called Lucy de Villanzan, who being an hundred and twenty yeares of age, and had byne baptized by Xauerius, after his death got a Meddall made at Coccinum, wheron was engrauen his picture: and for the great deuotion ſhe had towards the ſaid Bleſſed Father, for twelue yeares together ſhe vſed to touch ſicke and diſeaſed people therwith, as alſo diuers kinds of vlcers, cankers, and other ſores, waſhing them in the water wherin ſhe did put the ſaid meddall, and with great reuerence and humility making the ſigne of the Croſſe vpon them, and ſaying. *In the name of Ieſus, and of Father Francis Xauerius, be thy health reſtored to thee &c.* they were preſently cured; and many other meruailous things were done by the vertue of the ſaid meddall, and ſincere faith and deuotion of that Chriſtian woman.

So great is the reſpect which the very Infidells themſelues beare to Xauerius, that although they haue deſtroyed a dozen Churches within the Coaſt of Trauancor, neere to Promontary of Comorinum, yet they would neuer touch, or once meddle with the Church of Cottara, ſtanding amongſt the reſt, which for hauing in it the Image of Xauerius, they greatly honour, calling it the Church of the great Father. And ſo amongſt other wonderfull workes of God in confirmation of the Chriſtian Faith and ſanctity of Xauerius, the very lampes that hang before his Image, hauing nothing elſe but holy water in them, haue bene ſeene to burne for many houres together, as if there had bene oyle, and that with great admiration and wonder of many Turkes and Infidells, wherof ſome, eſpecially ſuch as the Chriſtians did now and then inuite to ſee the miracle, to the intent that they might make a full triall of the truth, diuers times changed the water, and put new matches or weekes in the ſaid lampes, which neuertheleſſe did burne as before, and ſometimes euen take fire and kindle of themſelues, *Mirabilis Deus in ſanctis ſuis!* O how wonderfull is God in his Saints.

THE

THE LIFE OF SAINT PHILIP NERIVS OF Florence, Founder of the Congregation of the Oratory; written in Latin, by Antony Gallonius, Priest of the same Congregation; and translated into English.

SAINT Philip Nerius was borne in Florence, a famous and principall Citty of Italy, the 23. of Iuly in the yeare of our Lord 1515. Whose parents were Francis Nerius and Lucretia Soldi, Cittizens of Florence. When he was but fiue yeares old, he was so obedient vnto his father and mother, that whatsoeuer they commaunded him to do, or not to do, he most diligently and carefully obserued.

It happened that on a time a seruant of his Fathers, brought from his Farme which he had in the Countrey, an Asse loaden with apples, which being vnloaden, Philip, being now about 8. yeares old, got vpon the Asse, who by misfortune was cast from his back headlong into a Cellar, which thing beinge knowne, his parents presently ran with sorrowfull harts to take vp their sonne, without hope to find him aliue; but when they came to the Cellar, they found him safe and sound, to their great astonishment. About this Age he was set to schoole, who not only profited in learning, but in vertue also, farre aboue his fellowes. And seing he was as it were chosen by the holy Ghost to be a preacher of Gods word, he did much delight in visiting and frequenting of churches, and hearing of sermons, greatly reuerencing the Priests, and Preachers of the holy Church.

When he was sixteene yeares of age and somewhat more, his Father sent him into Campania to his Vncle Romulus, liuing there in the towne of S. Germans, at the foote of Mount Cassine, who was a very wellthy man, and had no children, and who had sent for Philip his nephew vnto Florence, to the end to make him his Heyre. But after he had stayed there a few dayes, fearing to be entangled with the world, he left his vncle, and all other friends, and came to Rome in the yeare 1533.

When he was come to the Citty, he went vnto the house of one Galeot, who was a Cittizen of Florence, with whome he liued diuers yeares, in great sanctity, leading an austere life, contenting himselfe with bread and water once a day, and oftentimes he passed three whole dayes, without eating any thing at all, delighting himselfe only with meditation of heauenly things, in the very youth and flowre of his age, wherein he spent whole dayes and nightes. And

that

that he might be the better able to helpe others afterward in ſpirituall matters he frequented the ſchooles, and heard Philoſophy, profiting ſo well therein, that he became equall to any of his fellowes, ſtill retayning the innocency of his childhood, euen in that age of his, and amongſt ſo many diſſolute ſtudents, as then he muſt needs be conuerſant withall.

When he had now ended his Philoſophy, and alſo a good part of his Diuinity, he began to bid adue vnto the world, and thought ſeriouſly how he might beſt imploy himſelfe, in the honour of God and ſeruice of his neighbours. Wherfore he betooke himſelfe vnto the Hoſpitalls, where he comforted the ſicke, ſerued them with his owne handes, aſſiſted them in any thing he could, teaching and inſtructing them how to make a good Confeſſion, and to die happily if it ſhould pleaſe God to call them. He had alwayes a ſpeciall care, neuer to come acquainted or be familiar with wicked perſons. He exhorted as many as he ſaw had good partes, to enter into Religion, and in this point he happily preuailed with a great number, who by his perſuaſion daily renounced the world and became Religious: In ſo much that S. Ignatius of Loyola, who then liued in Rome, and had newly inſtituted the Society of Ieſus, and with whom this holy man was greatly acquainted and conuerſant, was wont to call him the Bell, for that by his good ſound and pious voyce, he called ſo many to holy Religion. And thus labouring on all ſides to gaine ſoules to God, he became a moſt liuely example of Piety and Deuotion, vnto all, euen whiles he was yet a lay man.

In the yeare of Chriſt 1551. He tooke vpon him holy Orders, and was made Prieſt by commaundement of his Ghoſtly Father. In ſaying of his Maſſe he was ſo rapt oftentimes, that he was ſeene to remayne in the ayre 2. foote aboue the ground, and was ſometimes ſo taken in extaſy, through the extreme loue and admiration of that Diuine miſtery, that he knewe not where he was. His hart was alſo ſo inflamed with the loue of the Holy Ghoſt, that often times in the very depth of wynter, and in the greateſt cold weather, he was forced to apply outwardly ſome cooling and refrigeratiue thinge vnto his breſt.

It happened on a time, that by his reading certaine Epiſtles of the Indies, in which he tooke graat delight, he was ſo mooued with compaſſion towards the Infidells of thoſe vaſt and remote Countreyes, for that they were not members of Gods Church; that he reſolued to go thither in perſon, with twenty others of his diſciples, to preach and teach the faith of Chriſt vnto them, for their Conuerſion. But this buſines, as all other of moment, he firſt commended ſeriouſly to God in his daily prayers and meditations, craving his aſſiſtance, direction, and declaration of his holy will therein. At length our Lord put into his mind, that concerning this great affaire, he ſhould go

and conſult, and take his direction from a Monke of S. Bernards Order, who then liued in the Monaſtery of S. Vincentius and Anaſtaſius in Rome, a great ſeruant of God, and much reuerenced for the holines of his life. To him S. Philip preſently repayred, and expounded vnto him his whole intention and deſire: who preſently demaunded ſome reſpite to anſwere him, ſaying that this buſines was to be ſought from God for anſwere, by earneſt prayer, and interceſſion to know his will: wherfore ioyning both their prayers together, after ſome houres of recollection, the Holy Monke told him, that he was not to go to the Indies (for that worke was to be done by another) but to remayne ſtill in Rome, and that Rome muſt be the Indies, and the vineyard which God would haue him to manure and cultiuate: Adding further, that S. the Iohn Euangeliſt had appeared vnto him, and tould him ſo; and that he ſhould gather together many Diſciples in Rome, whoſe workes ſhould be very profitable to that Citty.

With this anſwere S. Philip was fully ſatisfied of the will of God concerning that buſines, and therfore now began to apply himſelfe to the helpe of his neighbours, by teaching, preaching, reading of Saints liues, hearing Confeſſions, and the like; ſo that in ſhort time, he had many followers, and worthy Diſciples (amongſt which Cæſar Baronius, afterward Cardinall, that famous Hiſtoriographer was one) with whom he laid the foundation of his Order, beginning by little and little, and calling the people together into the Church with a bell at certaine houres of the day; wherein after halfe an houre of mentall prayer ſpent, which euery one made to himſelfe (yet altogether in one place) there were recited publikely the letanies and other prayers, commending therin as well the publike, as the priuate affaires of the holy Church. This order was obſerued on Sundayes, Tueſdayes, Thurſdayes, and Saturdayes. The other three dayes of the weeke, to wit, Munday, Wedneſday, and Friday, when they met together, they made a diſcipline whiles the 50. pſalme and the Ant-hymne of *Salue Regina* (or ſome other Pſalme or Hymne) was reading, hauing expoſed before them only the Image of Chriſt crucified, placed in ſuch order in a lanterne, that all the Confraternity might behould the ſame at once, in the darke. Which cuſtome weekely obſerued, doth yet remayne in the ſaid Congregation, with great deuotion and fruite of ſpirituall profit.

This was the firſt beginning and foundation of the Congregation, of the Oratory which was erected in S. Hieromes Church in Rome, ſurnamed *de Charitate*. And after a few yeares the ſame was brought into vſe in the Church of S. Iohn Baptiſt alſo in Rome, belonging to the Florentines, at the requeſt and interceſſion of the Cittizens of Florence, and there remayned, vntill S. Philip founded a new Church and houſe of his owne, at our Bleſſed Ladies in Vallicella commonly called the Chieſa nuoua, where himſelfe liued vntill his dying day:

day: And now is greatly increaſed and ſpread ouer all Italy, France, Spayne, Germany, and other Prouinces, to the great aduancement of Piety and Deuotion in the faithfull.

His predictions, propheſies, and foreknowledge of ſecret thinges (being far abſent) are wonderfull in him both aliue and dead, and to ſet downe an example or two in this place, it will not be amiſſe. It happened vpon a time that Cardinall Baronius, being then a Diſciple of the Bleſſed Father and a layman, came vnto him one euening to Confeſſion. The Father as ſoone as he ſaw him ſaid, Goe Cęſar, go preſently to the Hoſpitall of *S. Spiritus*, and helpe the ſicke, I will heare thy Confeſſion afterward. Baronius was at this ſomewhat troubled being now prepared for his Confeſſion, and replied, that the time of ſeruing the ſicke was now paſt, and that he ſhould looſe his labour in going thither, as comming at an vnſeaſonable houre, when there was nothing to do. Do as I bid thee, ſaid the holy Father, without more adoe. Baronius being ready to obay, went preſently to the Hoſpitall, and when he came to the entrance of the roome where the ſicke lay, he began to reaſon with himſelfe, ſaying; Sure, there is ſome miſtery in this matter, that our Father commaunds me to come hither at this vnſeaſonable houre (for it was now euen night and time of reſt) and whiles he was thus reaſoning with himſelfe, he eſpied a ſick man, with a candle ſtanding lighted at his head, ready to giue vp the Ghoſt, to whom he preſently went, and began to comfort with words of conſolation, demaunding whether he had confeſſed his ſinnes, and receaued the Sacraments of the holy Church: who being hardly able to draw his breath, anſwered no. Then Baronius preſently ran to the Chaplaine of the Hoſpitall, and willed him to come quickly and heare his Confeſſion. The Chaplaine ſomewhat aſhamed of his owne negligence, began to excuſe it, and came with him inſtantly to the ſicke man, who made his Confeſſion, and preſently receaued the holy Sacrament of the Altar, and Extreme Vnction, and ſo ſtraight after departed happily this life. Baronius returned home, and came vnto the Father and related the whole ſtory. Why ſo quoth the holy Father, hence forward learne to obey more readily, and do what thou art commaunded.

After that Baronius was made Prieſt, and had a long time preached vnto the people at S. Iohn Florentines Church aforeſaid, who was alſo ſuperiour of the Congregation of that houſe, he was exempted from his Office, and commanded by the holy Father to write the Eccleſiaſticall Hiſtory of the Church, which after many difficulties propoſed to the ſaid Father, he obeyed his voyce, and began the ſame, and afterward very happily deduced it to the 13. hundred yeare after Chriſt, as may be ſeene by his twelue Tomes extant euery where.

Another time it happened, that the Parents of a yong Gentleman, deſirous to promote their ſonne, cauſed him to be made Prieſt at the age of 17. yeares,

by reaſon that there was a great inheritance fallen vnto the ſecond Heyre of that family, which yet could not be poſſeſſed by him vnleſſe he were a Prieſt: So his Parents concealing his age both from the Biſhop, and the young man himſelfe, and all others, he was made Prieſt and tooke poſſeſſion of the Inheritance. Preſently after it chanced that Thomas (ſo he was called) came to Rome, and hearing of the great fame of S. Philip Nerius, he was brought vnto him to ſalute him. So ſoone as the holy man ſaw him, he ſaid. You are a Prieſt Syr: is it not ſo? Yea, quoth the other, I am without doubt, by the grace of God. You ſay true, ſaid S. Philip: and then he tould him his age truly, and how all had happened, by his friends meanes, and for what cauſe, neuer ſeeing, knowing, or hearing of the man before that houre. Afterward S. Philip was demaunded of thoſe that ſtood by, and heard theſe thinges, how he knew, that he was a Prieſt? He ſaid, that he did ſee the face of the yonge man to ſhine in the ſame manner, that all others who be ſigned with the Character of true Prieſthood, do vſe to do.

It happened alſo that a noble Roman yong youth, who was giuen greatly to the pleaſures of the world, was by another like youth and friend of his who was very deuout, brought vnto S. Philip vnder colour to ſee and ſalute him. When he came, his friend tould the holy Father, that he had brought vnto him a Penitent. The Noble yonge man began to be angry, thinking that the other had mocked him, for that he had no cogitation of Confeſſion; Yet in preſence of S. Philip, for feare and reuerence of his perſon, he aſſwaged his choler. And preſently kneeled downe vnto him, ſaying that he would confeſſe, and ſo began: but with intention to deceaue the Father by not confeſſing his ſinnes truly as he ſhould. The Father by diuine reuelation knew his intention, and ſo let him make an end. When he ſeemed to haue done, the Father exhorted him, that if he had committed any other ſinnes, he ſhould confeſſe them. The other replied, and ſaid, that he had confeſſed all. Then S. Philip ſtood vp, and imbracing him ſaid: You ſay not true, my Sonne, for you haue made but a faigned Confeſſion of your ſinnes. Now therfore I aduiſe you in the name of God, that you confeſſe them wholy, that you may be made worthy of pardon and forgiuenes. Which words ſo pierced the hart of the noble yong man, that repeating againe his Confeſſion, he made it wholy and perfect, of all his ſinnes, euen from his childhood: and moreouer committed himſelfe to be wholy gouerned and directed for the reſt of his life to the holy Father: Who profited ſo well in ſpirit vnder ſo great a Maiſter, that within a while after he became a Religious man, and entred into the order of S. Francis, wherin he happily continued and made a holy end. His name was Raphael Lupus.

The miracles which it pleaſed God to worke of his ſeruant both aliue and dead, are almoſt innumerable. In the yeare of Chriſt 1552. one Mauritius Anerius,

rius, a Roman, fell dangerouſly ſick, who being forſaken of the Phiſitians, as deſperate, prepared himſelfe to die, and had now receaued the holy Sacraments of the Altar, and Extreme-Vnction, expecting a happy houre. Saint Philip hearing thereof, went in the euening to viſit him, who found his wife and kinsfolkes weeping, bewayling the loſſe of ſo deare a friend. The holy Father exhorted all preſent to kneele downe with him, and implore the helpe of the B. Virgin for the ſicke man, preſently they did as he willed, and he in the meane ſpace laid his hands vpon his head; which done, hs went his way out of the houſe, the others either not ſeeing him to depart, or els not marking the ſame, being all full of griefe and ſorrow. But ſee a wonder; he was ſcarſe gone, but the ſicke man began to open his eyes, looke about him, and talke as ready and ſenſibly as euer he did in his health, ſaying he was well, and would needes riſe out of his bed, ſounding forth praiſes to God, and extolling the holines of S. Philip, by whoſe helpe and aſſiſtance he had recouered his health; and he liued after this, vntill the yeare of our Lord 1593. continually prayſing God and the Holy Father for the miracle.

The like happened vnto one Peter Victricius a Cittizen of Parma in the yeare of Chriſt 1566. who liuing then in Rome, fell into a dangerous ſicknes, which ſo increaſed, that the Phiſitians gaue him ouer for a dead man. In this meane time came the holy Father vnto him to comfort, and aſſiſt him for his laſt paſſage, who holding his hands ouer him, and praying earneſtly to God for his health, he preſently felt himſelfe better, and within a day or two, became perfectly well, extolling and prayſing the ſanctity of S. Philip.

The ſame yeare Iohn Baptiſta Creſcius, a yong man of Rome, had ſuch an intollerable paine in his eyes, by reaſon of a burning water which ran from them, that he could neither endure the light, or the ayre, or take any reſt or repoſe for many dayes, wherby he was in danger of his life. The Phiſitians determined to make him an iſſue in his necke, but he not willing to haue it, deſired an vncle of his to lead him to the holy Father Philip, which he did, deſiring him, that it would pleaſe him to pray to God for his Nephew that he might recouer the health of his eyes. The holy man preſently touched his eyes with his hands, making the ſigne of the Croſſe vpon them and ſaid. Thou ſhalt my Sonne, by Gods helpe, recouer thy eyes; and preſently he began to open them, and ſee perfectly, and could endure the light, which before he could not, and ſo within two or three dayes he became perfectly well, without applying any thing at all thereunto.

In the yeare 1569. Laurentius Chriſtianus, a yong man, and a Clerke of S. Peters Church, fell into a burning feuer, which was ſo vehement, that in few dayes he was pronounced for dead by the Phiſitians. Wherfore hauing made his Confeſſion, & receaued deuoutly the holy Euchariſt & Sacrament of Extreme-

Vnction, hauing wholy loſt his ſenſes, he expected the happy houre of his departure. The holy Father came to viſit him about one a Clocke in the night, who hauing asked of the ſtanders by, how he did, and vnderſtanding that he was paſt hope of recouery, kneeled downe by his bed ſide, and prayed a good while for his health. And then riſing he ſaid: Laurence ſhall not die of this ſicknes, and drawing neere vnto him, laying his hands vpon his head, he called vpon him by name with a very loud voyce. Wherwith the man that was now ready to giue vp the ghoſt, was awaked, and began to ſtart, and opening his eyes, after a little paule called for meate, eate well, and within a few houres aroſe whole and ſafe from his bed, prayſing God, and extolling the holy Father. In the morning the Phiſitian was called, and feeling his pulſe, found him perfectly cured ſaying: O Laurence, a greater Phiſitian then my ſelfe hath cured thee; thou haſt not byne holpen by humane, but by diuine ayde.

In the yeare of our Lord 1570. there came to Rome from Atella, a certaine Gentlewoman, who was grieuouſly poſſeſſed by the diuell, and though ſhe were wholy vnlearned, yet did ſhe ſpeake latin, and that very elegantly; and being alſo asked any thing in latin, ſhe would alſo anſwere in the ſame tongue, to the aſtoniſhment of all that heard her. Moreouer ſhe was ſo ſtrong, that foure luſty men could ſcarce take her from the ground and lift her vp, although ſhe ſeemed in outward ſhew, to be a very weake and tender woman. She was brought vnto S. Philip, who begin to exorcize her, after a ſtrang manner, yet in ſuch ſort that he made the diuell within a while to forſake her: and this was, that he beate her very ſorely with little iron chaines. And though the Diuell cried out a loud, ſaying, come beate me, ſtrike me, kill me, and the like, yet did the woman not ſo much as once ſtir or moue her body all the while, but ſtood ſtill like a ſtatua of ſtone or wood. Which the holy man perceauing, left her for that time, and cauſed her body to be refreſhed with food. Vpon this ſhe became ſo fearfull of S. Philip, that when ſhe did but ſee any one to come towards her, ſhe ſuſpected they would carry her to him to be againe exorcized, which alwayes they were forced to do with foure ſtrong men. S. Philip euery day cauſed her to be thus beaten, together with other exorciſmes that he vſed, till he forced the Diuell to depart out of her body, who the night after he was caſt out, came to the holy Father in his chamber, and with threatning eyes burſt forth into theſe words: You Sirra, you good fellow, you haue vſed your pleaſure vpon me to day, but I will not forget the iniury: and ſo vaniſhed away, and the Gentlewoman remayned alwayes free afterward to her dying day.

Whiles the fame of this holy man was ſpread ouer the Citty, for his many miracles, and other notable things by him done, he had many ſecret and malignant aduerſaries, who enuying his workes of piety, began to ſpread abroad ſome falſities of the man and his life. Some accuſed him that he drew many noble

ble yong youthes from the world, and ſhut them vp in Cloiſters; Others accuſed him of ſimplicity and rudenes; Others, that in his ſermons and exhortations he either ſpake many ridiculous thinges, or els did fayle in explicatinge the Doctrine of the Church aright. Theſe thinges at laſt came vnto the eares of *Pius Quintus*, then Pope, who being a wiſe Paſtour of his flocke, did not ſo eaſily belieue euery thing that was ſaid: But ſending for two Dominican Friars, that were very learned, commaunded them to go euery day vnto the Church, to heare the Sermons and Exerciſes which S. Philip made, and to relate vnto him truly how the matter went. They did accordingly, and being one of them preſent euery day, for a long time, they neuer found the leaſt fault, nor cauſe of cõplaint, but cõtrariwiſe found him to ſpeak with ſuch force, efficacy & feruour of ſpirit, that he moued all the Auditory, of what matter ſoeuer he ſpake. Nay which is more, when either he handled any high point or miſtery of faith himſelfe in his Sermons, or when in other Exercile of the Oratory, he was asked by any, he did explicate the ſame ſo cleerely and perſpicuouſly, as any learned Diuine could haue done in the ſchooles, to the admiration and wonder of the two learned Fathers, that were ſet to marke and obſerue him: ſo as his aduerſaries inuentions vaniſhed into the ayre.

Another time he was called before the Gouernour of Rome (who is alwaies ordinarily an Eccleſiaſticall man) and accuſed of making a tumult and vprore in the Citty, for that at a ſhrouetyde he had gathered together a great number of pilgrims and others of the poorer ſort, and ſome alſo of good faſhion, and by his good exhortation and counſell, had perſuaded them to viſit the ſeauen Churches on Shroue-twelday, at what time ordinarily there are more diſorders committed in the Citty then at others: and he himſelfe going before them and they following two and two in a ranke, went ſinging one while the letanies, another while hymnes, pſalmes, and other deuotions, to the great profit of their owne ſoules, and edification of the beholders. When the Gouernour had heard the complaints generall, and beleeued his aduerſaries, that their accuſations were true, he preſently ſent for the Father, and ſharply reprehended him, for his gathering together of people in that tumultuous manner as he was accuſed to haue done, threatning to ſend him to priſon if he did not deſiſt. S. Philip did not go about to excuſe himſelfe, but anſwered humbly and lowly, that he was ready as well to proceed in the worke he had begun, as to deſiſt from the ſame if Superiours did commaund, and that he neither ſought or aymed at any thing, then the glory of God and good of ſoules. At which meeke anſwere, the Gouernour was yet ſo angry, that he commaunded him to appeare before him as often as he ſhould be called; that he ſhould not heare any ones Confeſſion for fifteene dayes ſpace; that he ſhould preach no more at all without expreſſe leaue graunted him a new; and laſtly after many contume-

lious

lious words thruſt him out of dores.

All theſe things S. Philip bare very patiently, and with ſo conſtant and merry a countenance, that he was not perceaued to be at all moued therwith. In the meane while now that his aduerſaries triumphing, had thought to haue ſo preuayled againſt him, he inceſſantly prayed vnto God for ayde, and not in vaine. For within the preſcribed time, the Gouernour hauing made more enquiry of the man, and of his manner of life, and reflecting vpon the humble anſwere he had made him, to wit, *That he Was ready either to proſecute the Worke he had begon, or to leaue it When Superiours ſhould pleaſe*, found that he was iniured and brought into theſe ſuſpitions of meere hatred and calumniation. Wherfore he ſent for the holy Father, and gaue him free leaue to liue as he pleaſed, to heare Confeſſions, teach, preach, as before, with ſignes of ſorrow, that he had bine abuſed. And for that ſome others, who were alſo of high authority, were aduerſe to S. Philip in this buſines, and would not haue had him to be ſo quit, they died ſoddenly, before the foreſaid fifteene dayes were expired.

After that the holy man had ſuffered theſe and many ſuch other brunts of calumniation and emnity, and had alwayes gotten the victory by his patience and modeſt behauiour; he ſetled himſelfe ſeriouſly to erect and found a houſe of his owne, which he did at our B. Ladies in Vallicella, in the yeare of our Lord 1576. and adioyned thereunto a very faire Church, dedicated to our B. Lady and S. Gregory. In the building of which Church, when ſome neighbours thereabout did leſſe fauour the enterprize, and did ſeeke to hinder the worke of God, they were taken out of this world by his iuſt Iudgment. And which is much to be admired, the holy Father, when he began to lay the foundations of that Church, did not know where to haue one penny of money towards the building therof, but truſted wholy to the liberall hand of God; and his hope was not in vaine, for there were ſo great and aboundant Almes daily beſtowed vpon the worke, that the ſame was finiſhed in a very goodly manner within two yeares; and in that ſpace, were giuen in Almes for that purpoſe aboue ſeauenty thouſand Crownes, beſides other particular great ſommes of money, giuen by Princes and Senatours to the ſame end.

This Houſe and Church being thus built and eſtabliſhed, and the Order of Congregation of Oratory approued by the Pope; S. Philip now began to entertaine a number of very noble and learned Diſciples, whom he inſtructed in all kind of vertue, and examplar diſcipline. And in the yeare 1587. he was declared Generall of the Order, in which dignity he continued vntill the yeare 1593. when he reſigned the ſame withall humility. As ſoone as he was made Generall, he wrote certaine Conſtitutions, which he preſcribed to be obſerued of all that ſhould addict themſelues vnto his Order; but yet without binding any by vow, but voluntarily, as is yet obſerued therin.

After

After this he grew to be ſickely, and ſo continued for 2. or 3. yeares vntil his dying day; yet neuertheleſſe he left not off any worke of piety which he was accuſtomed to do, as well in viſiting the ſicke, as otherwiſe; and in this time he wrought many miracles in the Citty, to the great aſtoniſhment and admiration of all Rome. And amongſt others, hearing that Pope Clement the VIII. in Eaſter Holydayes, was ſore troubled with the goote in his hand, he went vnto him to viſit him; and comming into his chamber, he began to imbrace the Pope according as his cuſtome was, through ancient familiarity. Hold, good Father, ſaid his Holines, and come no neerer me I pray you, for my hand is much pained. Feare nothing ſaid S. Philip; and there vpon taking him faſt by the ſore hand and kiſſing it, preſently the paine ceaſed, and was wholy driuen away. This happened in the yeare 1695.

The ſame yeare, and a few dayes after, to wit in the month of Aprill, the holy Father fell very ſicke, and vpon the 12. day of May he was ſo ſurprized on the ſuddaine by a vehement vomiting of bloud, which then oppreſſed him, that it was greatly feared he would be ſuffocated; wherfore he was preſently annoyled by Ceſar Baronius, in the preſence of Frederike Borromeus the Cardinall, who at that time was come to viſit him. A little after that he had receaued this Sacrament, he began to be better, opened his eyes, and his ſenſes to returne againe. Then the Cardinall asked him, if he would not receaue his Viaticum: wherto when he had yielded, the Cardinall in his owne perſon went to the Church, and fetched the ſame.

As ſoone as Borromeus was entred into his Chamber with the Bleſſed Sacrament, the holy Father, all bedewed with teares, burſt forth into theſe wordes: *Behold my loue, Behould my loue: this is he wherin I delight, who only is deare to me. Giue him me, Giue me my loue, and that preſently, that I may enioy him within me.* And this he ſpake with ſuch vehemency of ſpirit, that he moued all the ſtanders by to teares. The ſame night he fell againe into an agony with vomiting of bloud, yet by the Phiſitians care he was preſerued from death. After a day or two, the Phiſitians cõming vnto him one morning ſomewhat earely, he ſaid vnto thẽ with a lowd voyce. Get you gone my Maiſters, for I haue no more need of your helpe for the preſent. My ſpitting of bloud is now ſtayed and paine of my breſt is gone, and I begin to get ſtrength a pace. The Phiſitians feeling his pulſe, found him to be in very good temper to their great amazement, and by and by he aroſe out of his bed, and began to follow his exerciſes as before, and ſo continued vntill the 25. of the ſame moneth, ſaying maſſe euery day with great alacrity of deuotion, ſo as he ſeemed to be now in very perfect health.

Vpon the 25. day of May, which was that yeare the feaſt of *Corpus Chriſti*, which is in Rome kept moſt ſollemne of all the dayes in the yeare, in ſaying of his Maſſe he ſeemed to pronounce the words in a new tune, as it were ſinging for

ioy: after which he ſpent a great part of that day in hearing of Confeſſions, and communicating the people. In the afternone came to viſit him very many honorable perſonages, amongſt whom were Cardinall Pamphilius, Auguſtinus Cuſanus Auditour of the Rota, and Spinellus Bencius Biſhop of Politianum, whom he entertayned with a very merry countenance according to his faſhion, although he knew the houre of his death drew very neere. Theſe forſaid Prelates that came to viſit him, would needs ſay the Office of the Breuiary with him, by which meanes they ſtayed there till it was faire in the eueninge. When ſupper time came, the holy Father eate very ſparingly, and was very well after ſupper: In ſo much as himſelfe then ſaid, that he had not byne better in health at any time for ten yeares before, then he was at that preſent. Moreouer he was ſo merry, and of ſo pleaſant a countenance, that death was the leaſt thing thought on of all, but of himſelfe. After this he went to bed, and now deſiring to conceale his death no longer, though yet he ſpake obſcurely, he ſaid to thoſe that ſtood about him: *Behold, We muſt all die*. Then he asked what a clocke it was? And they anſwered that it was almoſt three; When two houres more ſhall be added, ſaid he, it wilbe fiue, and after one more added to thoſe, it will be ſix. Then he ſaid, *Go yee all to bed in the name of God*. And ſo they all departed. At ſix a clocke Antony Gallonius, the writer of this his life, that lay in a Chamber next vnto him, ſoddanly awaking, ſeemed to heare the holy Father to walke vp and downe in his Chamber. Wherfore he aroſe ſpeedily, and ran vnto him; Where he found the holy man ſitting vpon his bed, and his mouth full of bloud, which he began to vomite in aboundance. Heereupon others were called, and many remedies applyed, but all in vaine. About a quarter of an houre after, the vomit ſtayed of it ſelfe, and he tooke breath, and ſpake very readily, ſo as all now thought the danger of death was paſt. By and by after, turning to his Diſciples (who by this time were come all into his chamber) he ſaid. *Stay with me a while, for now I begin to ſtriue with death*: Which words when he had ſpoken, he held his peace, and ſeemed to repoſe as if he had bine in prayer. Remayning in this ſort a good while, Cęſar Baronius read the Commendation of the ſoule, all the reſt anſwering with watry eyes. When this was done, Baronius ſtood vp, and ſpeaking vnto him with a loud voyce, deſired that he would ſpeake vnto his Diſciples there preſent, and impart his benediction vnto them before he departed. The holy Father at theſe wordes opened his eyes, and lifting them vp towards heauen prayed a while, and after that gaue them his bleſſing, and ſo without any ſigne of paine, or any griping, or gaſping, with a moſt ſweet and delectable countenance, he gaue vp his bleſſed ſoule to reſt, the 25. day of May, being the feaſt of *Corpus Chriſti*, in the yeare of our Lord 1595. about the ſixt houre within night, as himſelfe had fortold.

As

As ſoone as he was dead, he appeared vnto many in the Citty, and in particular to a very deuout religious virgin, cloathed with a very white and pretious garment, ſaying thus vnto her. I am now as thou ſeeſt, called to the Crowne of my labours; haue thou a care, to follow the courſe of life thou haſt begun, and thou ſhalt enioy the ſame glory: and with this he vaniſhed out of her ſight. The next morning his body was laid in the Church, wherunto all the Citty, great and ſmall, rich and poore, made concourſe, and the Cardinalls and Princes of the Court did no leſſe, all reuerencing the body of the holy Father; and well was he that could come neere to kiſſe or touch the ſame. Others brought Roſes, and flowers, and ſtrawed his body all ouer, but as faſt as they were laid vpon him, ſo faſt were they taken away, and gathered as pious ſpoiles, and applied to all ſorts of diſeaſes and ſores, wherby very many were cured.

And whileſt he thus lay vpon the Beere in the Church, one Auguſtinus Magiſtrius a Roman yong man, hauing a ſore in his necke, which had eaten two great holes, one to his mouth, and the other to his ſhoulder, and was pronounced incurable, came to the holy body, and after he had made his prayers, tooke the hand of S. Philip, and hauing kiſſed the ſame deuoutly, put it to his necke and touched the ſoare therwith, and was therby preſently cured. As ſoone as he came home he tould a yong ſiſter of his, whoſe name was Margaret, who for ſix yeares had laboured of the ſame diſeaſe: preſently ſhe haſted to the Church with her mother, and for that it was impoſſible for her, being but a girle to get vnto the body, for the preſſe of people, her mother tooke her vp in her armes and carried her with maine ſtrength to the body, who taking the holy Fathers hand as her Brother had done, and touching her necke therwith, was alſo preſently healed. Herupon the Father of the yong man and maide, named Alexander, who was 60. yeares of age, and who had a runing alſo in his eyes, which had continued aboue 2. moneths, ſo grieuous that he could not endure ſo much as the leaſt light of a candle, hearing of the cure of his two children, ran preſently to the holy body, and making his prayers, and doing as his children had done, he was alſo cured.

Theſe miracles with many more being diuulged, there was ſuch running for the ſpace of three dayes and nights vnto his body, that his diſciples of the Congregation had great difficulty to bury him, which at laſt they found meanes to do in a woodden Coffin, in an humble graue at the foote of the High Altar. But when Cardinall Pamphilius had vnderſtood thereof, he was much diſpleaſed therwith that a man ſo famous, and illuſtrious for miracles both aliue and dead, ſhould be laid in ſo humble a place; and therfore dealt ſeriouſly with the Fathers of the ſame Cõgregation to remoue him: who conſulting the buſines with Cardinall Medices, he was taken vp, and put into a new faire Coffin,

which the ſaid Cardinall had cauſed to be made, and placed in a more decent place at one ſide of the High Altar, with an Arch made ouer the body; wherat miracles were wrought ſo frequently, that the walls about were preſently hung with votiue Tables: and ſuch a moſt ſweet ſmell, as it were of Roſes and violets, was daily felt to proceed from his body, as was wonderfull.

After ſome yeares that the holy Body had laine in this place, and ſo many miracles were daily wrought therat, a noble cittizen of Florence, who had obtained a Son by the prayers of S. Philip, cauſed a moſt ſumptuous and gorgeous chappell to be erected neere to the right ſide of the high altar, wherto his body was tranſlated, and there remaineth to this day; and is reuerenced with great deuotion of the whole Chriſtian world. He was canonized for a Saint the 12. day of March by Pope Gregory the fifteenth.

THE LIFE OF S. FRANCISCA OF ROME GAthered out of the writings of her ghoſtly Father, and the Acts of her Canonization, by Iulius Vrſinus of the Society of Ieſus.

SAINT Franciſca was borne in Rome the yeare 1384. Her Fathers name was Paul de Buxis, and her mother Iaquelina de Rofredeſchi, both of a noble, and illuſtrious family, & poſſeſt with great riches. She was baptized in the Church of S. Agnes in Nauona. Her parents had a ſingular care to bring her vp in the feare, and loue of God: who made the ſame appeare, euen in her infancy, what a one ſhe ſhould one day become. For not only did ſhe reiect thoſe playes and toyes, with which children vſe to be pleaſed and delighted, but which is more admirable, euen in her cradle ſhe would neuer permit ſo much as her parents, to touch, or handle her, vnles ſhe were firſt clothed.

Growing more in yeares, ſhe fled from all the paſtimes of that age, and delighted only with ſolitude, by the benefit of which, ſhe applied her ſelfe to prayer and deuotion, which together with her age ſo increaſed in her, that at eleauen yeares old, ſhe diſcouered an earneſt deſire to retire her ſelfe from the world, and to ſerue God the reſt of her dayes in ſome Monaſtery.

One day ſhe ſaw in ſpirit a beauteous, graue, and noble matrone, fiercely and neerely purſued, by many fearfull and furious Gyants, wherwith ſhe being moued to compaſſion, prayed for her deliuerance with ſuch feruour, that at laſt the matrone ſeemed to be wholly deliuered from the danger of her purſuers: which matrone ſhe vnderſtood after to be the holy Church, and the Giants that purſued her,

her, thoſe which at that time had diſturbed her peace by a dangerous Schiſme.

In another viſion her glorious Patron S. Paul the Apoſtle, together with the Holy Patriarch S. Benet, and S. Mary Magdalen appeared to her, admoniſhing her to redouble her prayes and feruour, therby to appeaſe and auert the angor of God, and his plagues (which were already prepared) from falling on the Citty of Rome, to whom ſhe obeyed, with ſuch feruour and earneſtnes, that ſhe left not praying vntill ſhe was giuen to vnderſtand, that the wrath of God was withdrawne, and turned from Rome, and from the holy Church.

She had likewiſe another Reuelation from S. Benet, that ſhe was come into the world to helpe, to the ſaluation of ſoules, and that ſhe was the particular guift of God, to men in thoſe miſerable and wicked times, for the good of humane generation, and that therefore ſhe was to apply her ſelfe wholy vnto their ayde.

This child admirable in vertue and piety, hauing ſought and deſired to dedicate her ſelfe wholy in ſome Religious monaſtery to God, at twelue yeares old, by the expreſſe, and abſolute commaundement of her parents, was conſtrayned to eſpouſe her ſelfe to Laurentius de Pontiano, a Roman Gentleman. After which mariage, ſhe liuing in a Houſe of her husbands, on the other ſide of Tyber made it knowne, by a great, and violent ſicknes that ſhe there had, how gratefull that kind of life was vnto her. Being recouered from her ſicknes, ſhe liued as much retired as ſhe could, excuſing hir ſelfe from banquets and feaſts both of parents and friends, and ſhunning all kind of ſports, wherwith others of her yeares and condition, vſed to be much recreated and delighted.

All her delight was in prayer, meditation, and frequent viſitation of Churches, where ſhe attended to the Diuine Office and Sermons with great tendernes of deuotion. She exerciſed notwithſtandinge all thoſe vertues towards her husband, which were moſt rare, or any way commendable in a wife: but aboue all, obedience, ioyned with ſuch a great reſpect and reuerence vnto him, that it is moſt certaine, that for the ſpace of 40. yeares that they liued together, the peace of ſacred mariage was neuer violated betweene them, by the leaſt vnkind word: for ſo perfectly and wholly had ſhe ſubiected her will and deſire vnto her husband, that vpon what occaſion ſoeuer, ſhe neuer ſeemed to haue other will then what ſhe ſaw to be his. If at any time ſhe were called by her husband, or by any other of the houſe, to put in order any houſhold affaires, ſhe would promptly leaue her prayers or any other kind of deuotion vnfiniſhed, and go to doe what ſhe was required.

It pleaſed our Lord one day by an eſpeciall miracle, to ſhew how acceptable this her promptitude was vnto him: for in ſaying the Office of our B. Lady, ſhe being called away foure times, and as often being forced to leaue

off in one, and the ſelfe ſame verſe, and at laſt returning, found that verſe written in golden letters, which was done by her good Angell, as S. Paul afterward in a viſion declared vnto her, by which it pleaſed our Lord to ſhew, in what manner we ought to prefer the obedience which we owe to our Superiours, before his owne ſeruice.

The holy Sacrament of wedlocke, together with matrimoniall chaſtity, this holy woman conſerued in ſuch perfection, that euery one of her acts, was a ſeuerall teſtimony of her continency, and purity: eſpecially by the continuall afflicting of her body, with wearing of hairecloth, diſciplines, and ſuch like auſterities, it was eaſy to gather in what eſteeme ſhe had all carnall concupiſcence and delight. Her auſterities were ſo ſeuere, that her husband pittying her great and exceſſiue mortifications, accorded with her, for many yeares before his death, to paſſe the reſt of their liues in perfect continency.

The ſight of men not only was vnpleaſing vnto her, but alſo afflicted her; but yet much more the ſight of vnchaſt and diſhoneſt women, whom neuertheles (moued by an ardent charity) ſhe laboured earneſtly to conuert to God, and to retire from their lewd and naughty liues. One day paſſing towards the Iewes ſtreete, ſhe ſaw diuers diuells dauncing in a certaine houſe, and making great cheere, which moued her to enquire of the neighbours who they were that dwelt in that houſe; and hauing vnderſtood that there inhabited two famous Courteſans, who were much frequented, ſhe perſuaded their Landlord to put them out of his houſe, which was done, and the diuells abandoned their lodging.

The foure Fiends for this cauſe, and diuers others, were greatly enraged and animated againſt this Saint, and therefore deſirous to reuenge themſelues, appeared her, ſometimes in the likenes of a mã, ſometimes of a woman, euer in ſome or other laſciuious and diſhoneſt manner: whome ſhe made ſtill to depart confounded, and aſhamed, through the inuocation of the holy name of Ieſus.

But one day eſpecially the diuell being enraged againſt her, by reaſon of a notable conqueſt, that ſhe had gotten ouer him, he brought into her chamber in the night, the body of a dead man, halfe putrified, caſting forth a moſt peſtilent and intollerable ſtinck, which he drew ouer all the parts of her naked bodie, ſo often, that he left her all ouer infected with that moſt horrible ſtinke, but eſpecially there remayned a liuely, and loathſome memory in her imagination, that for euer after, ſhe neuer eate without vomiting and loathing; and which is more, ſhe conceyued thereupon ſuch an auerſion from all men, that whenſoeuer ſhe came neere vnto any afterward ſhe trembled with feare, and euen ſuppoſed then to feele the ſame moſt loathſome ſauour.

She deſired of God to haue children, not for earth, but for heauen, and therfore when they were borne in bringing them vp, ſhe was more carefull to frame

frame their minds then their bodies, and to teach them the art to die well, rather then any art wherby they might apply themſelues to liue. She had one Sonne named Euangeliſt, who in his infancy was not only indued with more then mature wiſedome, but alſo with the guift of Propheſy. This child playing one day with his Father, drew out a knife from the ſcabbard of his Fathers ſword, and putting the point thereof to the reynes of his ſaid Fathers back, told him, that in that very place he ſhould ſhortly after receaue a dangerous wound, as it happened vnto him in the yeare 1406. in a ſedition betweene the Romans, and the people of Ladiſlaus King of Naples. This Child likewiſe ſeeing another time a Frier paſſing along the way, told him that ere long he ſhould change that habit for a more honorable, which prooued true, for the Frier was ſhortly after created Biſhop.

The Citty of Rome being viſited with the plague, this little Saint feeling himſelfe ſtroken with the contagion, and knowing that he ſhould ſhortly die, made great inſtance for Confeſſion; after which he told his mother, that S. Antony, and S. Onuphrius, to whome he was particularly deuoted, were come with a glorious company of Angells, to conduct him to heauen, and ſo this bleſſed child being only 9. yeares old, with an inexpreſſible ioy, paſſed from this fading life, vnto the ioyes of an euerlaſting bliſſe. At the inſtant of his departure, a little girle then lying ſick of the plague in another houſe, and hauing for a long time before beene ſpeachles, ſodainly cryed out, that ſhe ſaw Euangeliſt de Pontiano, with great glory borne vp by Angells into heauen. S. Franciſca his Mother praying in her oratory about a yeare after, Euangeliſt appeared vnto her, of the ſame ſtature, and forme (only that he was aboue all expreſſion more faire and glorious) as he was when he died, hauing another Child with him of the ſame age, and no leſſe glorious, who declared vnto his mother, that he was placed in heauen among the ſecond quire of Angells, and that the principall cauſe of his coming was to lead along with him to heauen, his ſiſter Agnes, ſhe being only 5. yeares old, whoſe place was prepared in heauen equall to his. Agnes therfore ſhortly after falling ſick, her mother ſaw a faire white doue flying vp and downe her bed, not departing, till this child had rendred her innocent ſoule, into the hands of Angells.

God had giuen to S. Franciſca an Angell, not only to defend and guard her from euill ſpirits, but alſo to rule, and direct her in all her actions: he neuer left her one moment, and by eſpeciall priuiledge ſhe inioyed the ſight of him continually. He was of an incredible beauty, a countenãce wondrous gratious, more white then ſnow, more ruddy then the roſe, his eyes euer looking vp towards heauen, his armes croſſed on his breaſt, his haire long and curled, more cleere and ſhinning then the poliſht gold, his robe extended long vnto the ground, and was for the moſt part of a pure white colour, other times sky-

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blew, ſometimes alſo red. From his face proceeded ſo great a light and brightnes, that it often dazeled her eyes to behold it, and ſometimes there proceeded ſuch beames, that only by their brightnes, ſhe ſaw to read her Mattins at midnight. Her Ghoſtly Father commaunded her once to diſcloſe vnto him, the forme, and ſhape of her good Angell, which ſhe did (holding her Angell by the little hand, and the whilſt looking friendly vpon him) ſo properly, and ſo particularly, that therby her Confeſſor eaſily perceaued his proportion, not to exceed a child of 5. or 6. yeares old.

If at any time the diuell moleſted her, either with horrible apparitions to affright her, or by transforming himſelfe into ſome ougly ſhape to delude her, her faithfull Gardian Angell at the ſame inſtant by the ſhaking and mouing of his golden locks, would caſt forth ſuch comfortable beames, as would make her ſoule at once both feareles and ſecure.

On the contrary, if in company of her parents or friends, there eſcaped from her either any inconſiderate thought, word, or deed, or if ſhe were too ſollicitous of her domeſticall affaires, preſently ſhe might behould this bleſſed ſpirit turne away his eyes from her, wherby ſhe became to reflect on herſelfe, and carefull to examine her conſcience, and ſo by knowledge of thoſe ſmall faults that had cauſed his auerſion, by this meanes ſhe became daily more wary and vigilant ouer herſelfe, euer renewing her purpoſes to amend, wherby ſhe recouered the ſweet regard of her Angell. If any one in the company of this Saint forgot themſelues, in doing any thing that was vndecent, ſhe preſently perceaued her Angell, as it were, in horrour of their ſinnes and imperfections, to cloſe his eyes with his hands.

A Gentlewoman, a deere friend and kinſwoman of hers, called Vannoſia, being in a deſperate ſickneſſe, had a great deſire to eate of a Crab-fiſh, after which Francis carefully ſeeking, and finding that in that ſeaſon of the yeare they were impoſſible to be had, ſhe put herſelfe in prayer, deſiring one from God, when behould in the ſight of all the houſhould, there fell one from the ſeeling of the Chamber freſh and aliue, as if newly taken out of the ſea, which ſhe preſently prepared for Vannoſia, who eating thereof was not only ſatisfied of her deſire, but alſo perfectly recouered of her ſicknes.

She neuer diſmiſſed any poore from her gate without almes, and once in a great famine at Rome, Andreas her Father in law hauing made his prouiſion of an excellent tunne of wine, ſhe being importuned by the poore, and not hauing wherwithall to ſatisfy them, gaue to all that came of the ſaid wine as long as it laſted. Which when her Father-in-law vnderſtood, he was much offended with her therefore, of which ſhe humbly excuſed herſelfe, aſſuring him that his wine was not ſpent, but euen as he left it, which to confirme ſhe went with him downe into the Cellar, where drawing of the ſame tunne, they found

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it full of moſt excellent wine. Wherupon Andreas being not ignorant of her beſtowing it, was confirmed of the miracle, and ſhe acknowledginge Gods bounty, remayned therafter more animated to doe the workes of charity.

Another time hauing giuen to the poore a little quantity of corne which ſhe had ſwept from the beames and rafters of her husbands granary, by chance returning thither not long after, ſhe found there fourty meaſures of fine wheat, neither ſhe nor any other, knowing how it came thither. She vſed to reſerue for herſelfe thoſe hard and mouldy cruſts and chippings of bread, which were appointed for the poore, and in the place therof, would ſecretly giue vnto them the beſt and pureſt bread, that was in the houſe.

Although all the actions of this Saints life, were full of rare examples of Humility, notwithſtanding it appeared in nothing more, then in her art and holy ſubtility to conceale the frequent miracles that ſhe wrought: for wheras ſhe healed all ſorts of diſeaſes by her only touch, yet ſhe would withall apply a certaine ointment to the diſeaſed, which ſhe had made of Mariolane, or Rew, therby to conceale the miracle, although this ointment for ſome diſeaſes was altogether vnprofitable, and for many abſolutely hurtefull. She neuer went veſted but in courſe cloth, although her condition was no leſſe then Noble. She had a vineyard out of Rome, without S. Paules gate, from whence ſhe vſed ordinarily to bring fagots made of vine branches (or of other wood which the place afforded) vnto Rome on her head, and there to diſtribute it amongſt the poore, and oftentimes ſhe hath byne ſeene together with her Companion Vannoſia, begging in the Citty from doore to doore, during a great famine, for the reliefe of poore people.

Her patience is incredible, in bearing as well the aduerſities of the body as of the mind, for when her husband (for being ingaged in the ciuill broyles of the Citty) was baniſht, and his goods confiſcate, and her brother-in-law Paulinus ſent likewiſe into a miſerable exile, and her ſonne Iohn Baptiſta, taken forcibly away from her for hoſtage, the ſpirit of this Saint remayned victorious and vndaunted, as well in the loſſe of her children as of her husband and friends. She prayſed God, in the ruine of ſo rich and honorable a family ſo neerly concerning her as that of her husbands did: in briefe, in all the aſſaults and afflictions with which the diuell aſſayled her patience, ſhe got the victory, put him to ſhame and confuſion, and euer prayſed God.

She did eate ordinarily but once a day, and then very ſparingly, and for the moſt part fed vpon hearbes or rootes, which ſhe did eate only with ſalt. She abſtayned both from wine and fiſh, and neuer did eate fleſh but in great neceſſity, and then in very little quantity. She alwayes eate without appetite, for ſhe had ſo loſt and mortified her taſt by her continuall faſting and abſtinence, that the moſt ſweeteſt things ſeemed to her bitter and vnſauory. When ſhe was

not with her husband, ſhe vſed to repoſe her body vpon a bed ſo ſtraite, as ſhe might more properly be ſaid to ſit and leane, then lye or reſt thereon. She vſed to ſleepe in her clothes, and that only but two houres in the night, and yet (contrary to the generall cuſtome of Italy) ſhe neuer ſlept in the day. She girded a ſharpe haire cloth vnto her naked body, with a great girdle made of horſe haire, that it might the more afflict her: ſhe diſciplined herſelfe ordinarily with a diſcipline of ſix cordes, ech cord hauing a rowell at the end. She vſed alſo a hoope of iron, which ſhe faſtned ſo ſtraitly vnto her skin, that it became almoſt buried in the fleſh: which hoope and the diſcipline, her Father commaunded to vſe no more, and which, together with her haire cloth, are to be ſeene at day in her Monaſtery.

She made her a cup of a dead mans Scull, for to drinke that little water in, which ſhe vſed for the ſuſtenance of nature, both to diminiſh the little pleaſure ſhe might haue in drinking, by the horror of that ſpectacle, as alſo to haue euer before her eyes, the memory and image of death. She had accuſtomed ſo often, and ſo violently to beate her breſt, that it became hardned like brawne: and if it hapned, that ſhe offended neuer ſo little, by any one part of her body, vpon the ſame part would ſhe preſently and pittifully reuenge her ſelfe. And if her tongue had offended, ſhe would byte it till the bloud followed, and ſo in like manner on any other part or ſenſe.

This Saint went cuſtomarily to confeſſion euery Wedenſday, and Saturday, and to Communion at the leaſt once a weeke, ſhe viſited often the Churches of S. Peter in the Vatican, S. Paules out of the walles of the Citty, our Bleſſed Ladies *de Ara Cæli*, *Sancta Maria Nouua*, our Bleſſed Ladies on the other ſide of Tibur, and S. Cecilies, where deſiring one day to communicate, the Prieſt not approuing that marryed women ſhould communicate ſo often, gaue vnto her in place of the Bleſſed Sacrament, an vnconſecrated hoſt, by which S. Francis was deceaued of her expectation, but not by his impoſture: for preſently ſhe feeling the want of thoſe interiour comforts of her ſoule, which ſhe vſed to receaue by the preſence of her ſpouſe, knew he was abſent, whereof (with a great and ſenſible feeling of the the loſſe) ſhe complained to Father *Antony de Monte Sabellio*, at that time her Ghoſtly Father, who thereupon examined the Prieſt, and he confeſſed the crime, and humbly begged pardon, and ſecrecie of the offence.

This Saint being one day retired with her Holy Companion Vannoſia, to a hidden Oratory which ſhe had made in her garden, vnder the ſhadow of an Arbor, being then the month of an Aprill, it pleaſed God to ſhew them both how gratfull their retirement, as alſo their communication together (which was about the withdrawing themſelues wholy from the world) was vnto him, by his great bounty, in cauſing that from the Arbor there dropped downe

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at their feete ripe peares both faire and excellent, although both out of ſeaſon, and not the naturall fruite of that tree; which they hauing taſted, and finding wonderfull pleaſant and delectable, bare the reſt vnto their husbands, therby to ſtirre vp in them greater deuotion and confidence in God.

After the death of her husband, ſhe retired her ſelfe into a Monaſtery, which ſhe had ſo long and earneſtly deſired, wherin ſhe attrayned to a moſt high degree of perfection, and became a moſt perfect patterne of all ſanctity of life and holines: In ſo much, that after a while ſhe was choſen Gouerneſſe of the whole houſe, and had many worthy diſciples and Virgins vnder her, whome ſhe inſtructed with ſuch ſweetnes, and feruour of ſpirit, hauing receaued a wonderfull new light, and learning from heauen, that ſhe was a mirrour to them all. She was very often rapt in extaſie, and had therin ſuch ſweet and ſenſible communication with her Lord and ſpouſe Chriſt Ieſus, as was wonderfull; of whome ſhe learned infinite myſteries, and became indued with ſo diuine and propheticall a ſpirit, that God gaue vnto her the priuiledge of knowing the ſtate of all ſuch perſons ſoules, as came in her preſence.

And thus this Bleſſed Saint heaping vp daily more and more merit, by her great Sanctity of life, ſhe fell into her laſt ſickneſs the yeare of our Lord 1440. who by diuine reuelation was admoniſhed of the day and houre of her death. Wherfore ſhe making continuall preparation therto, without any great ſickneſs of body, when the day came, ſhe heard maſſe, and communicated, and ſpent all the reſt of the ſame day in ſpirituall communication with her ſiſters and diſciples, ſaying the houres of the Breuiary, Euenſong, and Compline with them: and when the night grew on, ſhe ſeemed to take her laſt leaue of them all, and ſetting her ſelfe as it were in prayer, being rapt into an extaſy, and talking with her ſpouſe, ſhe pleaſantly rendred her holy ſoule into the hands of her Creatour.

When it was knowne ſhe was dead, there was ſuch a wonderfull concourſe of people to do honour to her holy body, as was ſtrange: and the miracles that were wrought therat, are ſufficient to make a good volume by themſelues. Her body was carried to our bleſſed Ladies new Church, neere vnto Campo Vaccino, commonly called *S. Maria Nuoua*, and there with great ſolemnity and veneration interred, wherat miracles haue byne daily euer ſince wrought, and the ſame is greatly honoured and reuerenced, by all the people of Rome euen vntill this day. She was Canonized for a Saint by Pope Paul the fifth, the 29. day of May, in the yeare of our Lord 1606. Her feaſt is vſually celebrated vpon the ninth day of March.

THE LIFE OF THE HOLY VIRGIN S. TERESA of Ieſus, of the Order of our Bleſſed Lady of Mont Carmell, and Foundreſſe of the Congregation of the diſcalced Carmelites.

IN the famous Citty of Auila, in the Kingdome of Caſtile in Spaine, was borne the holy and glorious S. Tereſa, vpon the 28. of March, in the yeare of our Lord 1515. Her Father was called Alfonſo Cepeda, and her mother Beatrixe Ahumada. Both were noble, and excelled in all kind of piety and vertue; wherein with great care, they brought vp their children: and in particuler this their yong and tender daughter.

She being about the age of ſeauen yeares, and contemplating of the ioyes, and glory of heauen, would often pronounce to her ſelfe theſe words, and ſay: O Eternity, Eternity, Eternity! vſing alſo daily many prayers, eſpecially the Roſary, and (by her mothers inſtruction) made very deuout to our Bleſſed Lady.

In theſe her yong yeares, reading in the liues of Saints, the torments, and deaths of the bleſſed martyrs, and the glory they had obtayned therby, ſhe iudged that they had gotten heauen at an eaſy rate; wiſhing, that ſhe might ſuffer the like paines, to attaine the like glory. And being enflamed thus with the loue of heauen, and of death for Chriſt his ſake, ſhe inſtilled the like deſire into her yong brother, in ſuch ſort, that they determined iointly, to go together among the Moores, that at their hands they might receaue the crowne of martyrdome. But beginning their iourney; they met with their vncle, who (by intercepting) hindred them, and brought them back to their parents.

Their intention thus croſſed, as they remayned in their Fathers houſe, they paſſed their time often in the Garden, and Orchard, where they would build little houſes, like Celles, and Hermitages, and though after the manner of children, yet it foreſhewed what ſhe ſhould afterward accompliſh, as indeed ſhe did.

At the age of 12. yeares her mother died, whereat being much afflicted, ſhe preſented her ſelfe before an image of our B. Lady, deſiring her to be her mother, whome ſhe euer after found ready with her protection, helpe, and aſſiſtance in all her neceſſities.

Now our Lord began to enkindle in this his ſeruant, the ſpirit of prayer and inward deuotion, in ſo much, that at the age of 20. yeares, ſhe fully deſpiſed the

the world, and desired earnestly a Religious course of life; though her Father out of his extraordinary loue to her, would not consent therto. Yet she remembring the counsell of Saint Hierome, brake violently from all, and entred into the Monastery of the Order of the Incarnation in Auila, where she passed her Nouiceship, with great alacrity and comfort.

Shortly after, she falling into an extreme sicknes, her Father was inforced to couey her into the country, to the house of a Phisitian for helpe. But it auayled not, for her infirmity did daily, and diuersly increase, and in such sort, that all being out of hope of her life, the last Sacraments were ministred vnto her, and she lay a dying. At which time she was in a traunce for foure dayes, and coming to her selfe againe, she complayned of those, that had called her back from heauen, where she said, she had seene many mysteries, as also the saluation of her Father, and diuers other friendes which should be saued by her meanes, and many Monasteries which she was to erect, and her owne happy death: all which proued afterward true.

After her recouery, by her prayers, she obtayned health for a Religious person of their Monastery, and new amendement of life for a Priest, who was besotted with the dishoneſt loue of a woman, who had bewitched him with her diuellish inchantments, by a Copper Idoll which she had giuen him to weare, which this holy woman obtayning of him, cast into a riuer, whereby he was freed, and lead afterwards a vertuous life, and died blessedly. And for diuers others she obtained health, and many she reduced to vertuous life, by her examples and prayers, and by the intercession of S. Ioseph, to whom she was very affectionate, and deuout.

Being on a time at her prayers, she cast her selfe prostrate before a piteous Picture of our B. Sauiour, beseeching his grace, and assistance, to protect her, from offending him any more: from which time euer after, she found continuall increase of spirituall comforts, and also amendement of her former life. For after this time, our Lord did communicate himselfe vnto her in diuers manners, aswell in inward and spirituall comforts, conuersing and speaking to her soule, as also by outward and plaine apparitions; guiding, and directinge her with his counsell in all her affaires of difficulty, and speaking to her in his owne voice.

She being once surprised with an extasy, our Lord said to her; *My Will is that hereafter thou be not conuersant With men, but With Angells*: which wordes made such impression in her, as from that time, she wholly abandoned the world, and all humane things, and adhered only to God. Our Lord himselfe from this time teaching and aduising her (her sanctity being suspected by others) what she should say, and answere, to stop their mouths, as she euer did. And our Lord said also to her: *Feare not daughter, for I Will not leaue thee*. From

which time forward, ſhe ſeemed wholly vnited to God.

Being once in her deuotions, our B. Sauiour appeared to her againe, hauing with him S. Peter, & S. Paul, and ſhewed to her firſt his hands ſhining beautifullie, and after that his face: and thus continued with her the ſpace of three daies.

Alſo hearing Maſſe vpon S. Pauls day, our Bleſſed Sauiour appeared to her in his humanity very glorious. And theſe apparitions of our Sauiour at Maſſe-time in diuers formes, continued to her, more then three yeares. Theſe viſions being very frequent and increaſing, her Confeſſor, and diuers others grew ſuſpitious, that they might be illuſions of the deuill, and ſhe be deceiued: but our Lord himſelfe did with his preſence and ſpeach to her, both ſatisfy, and inſtruct her, how ſhe ſhould ſtop the ſlanderous mouths of all. After this a Seraphim appeared to her with a flaming dart in his hand, wherwith he ſeemed to pierce her hart ſo, as from that time forward ſhe remained wholy inflamed with the loue of God, and of which wound ſhe felt at diuers times very ſenſible paine.

Once in a viſion ſhe was taken vp to heauen, where ſhe ſaw ſuch miſteries, and fulnes of glory and ioyes, as cannot be expreſſed: Our Lord ſaying to her: *Conſider daughter, how great ioyes worldlings depriue themſelues of.* Theſe viſions came to her very often, and in diuers kindes: As of the bleſſed Trinity, of our bleſſed Sauiour, of our bleſſed Lady, of S. Peter and S. Paul, and of the Angels: yea, and theſe were not only in ſpirit, but her body alſo hath beene ſeene many times eleuated from the ground, vntill through her humility ſhe deſired of our Lord the ceſſation of that miraculous fauour, which he graunted her.

This holy Saint was fearfull herſelfe, leaſt it might be a deceit of the deuill, and therfore was content to be narrowly ſifted, and examined with all diligence, not only in her Confeſſions, but alſo in her life, particuler actions, and proceedings, which were ſearched, by very many Fathers of the Society of Ieſus, and almoſt by fourty other principall, and the moſt famous learned men in Spaine, and other Countries, all graue, and reuerend, and the beſt ſpirituall Maiſters then liuing: who all allowed and approoued her life, and her proceedings for good and vertuous, free from illuſion, or deceit.

After this, the holy Saint beginning to build a Monaſtery, our bleſſed Lady and S. Ioſeph appeared to her, and promiſed to protect, and aſſiſt her, which did encourage her ſo much, as though ſhe found many difficulties, yet ſhe brought at laſt to good effect and finiſhed the ſame. Adding to their former rules, ſome others concerning Mentall Prayer, and Meditation, all which were approued by the Popes Holines. And at the end, our Bleſſed Sauiour appeared to her, and ſet a crowne vpon her head, as a reward of her former trauailes.

She founded diuers other Monaſteries after this to the number of ſeauenteene well knowne, as in Medina del Campo, in Duruell, in Malaga, in Valliodolid, in Toledo, in Paſtrana, in Salamanca, in Alua de Tornes, in Segouia, in

in Beas, in Seuill, in Carauaque, in Xare, in Palencia, in Sorie, in Granada, in Burgos. Beſides theſe, ſhe founded diuers others, as namely, fifteene for the diſcalced Brothers, all well knowne in Spaine.

In all theſe her Monaſteries ſhe cauſed a reformation, with addition of manie good, and ſpirituall conſtitutions, all approoued by her Superiours, and confirmed by the Pope. And during her life time (with her infatigable labour, and continuall trauell from one to another) ſhe gouerned them all, in moſt exact obſeruance of their rules, and exemplar life; to the great edification of all, and amendement of many in the way of more vertuous life.

She wrote foure bookes, One, *of her owne life*, by commaund of her Ghoſtlie Father, one, *Of the way of Perfection*, one, *Of the inward Guard*, and one, *Of the Foundation of her Monaſteries*. And afterward three other bookes, contayning relations of her life, and of deuout prayers. All which ſaid bookes, being approoued both by the Inquiſition, and the graue, and learned Fathers aforeſaid, her Confeſſours, with diuers others, and being ſound and Catholike Doctrine, and full of diuine learning and wholeſome precepts, were thought good to be tranſlated into diuers languages, that others reading of them, and imitating her holy life, and following her counſells, might profit therby, and increaſe in vertue, to the ſaluation of their ſoules, as very many haue done, by her meanes, as was before ſhewed vnto her in a viſion.

The vertues of this Saint, were very many and manifeſt, and great ſtore of examples there be therof in euery kinde, though for breuity ſake, I will but touch, and only name a few of them. Firſt ſhe was ſo carefull in obſeruance of the Commandements of Almighty God, as her Confeſſour thought, ſhe neuer committed any mortall ſinne. Her obedience was extraordinary to all her Superiours, and Prelats, in all things, both humane, and diuine. The guift of Chaſtity, giuen her by our Bleſſed Sauiour, was ſuch, as ſhe was ſurnamed by her Confeſſors: *The treaſure of Virginity*. And the purity of her mind appeared well, by the vncorruption of her body after her death, and by the modeſt obſeruances ſhe appointed for her Nunnes, as the couering of their faces with a veile, their ſtrict incloſure, their ſilence, and other the like.

She had a great loue to pouerty, praiſing it, & commending it to her Nunnes, and that not only in their holy eſtate, in hauing their meanes without certaintie of maintenance, and their houſe without rent, but alſo in their habit, which ſhe choſe to be very meane. Yet principally ſhe commended and preferred inward pouerty of ſpirit, wherin ſhe was a rare, and exemplar patterne to all.

In taming of her fleſh, ſhe was very rigorous, and auſtere, for beſides her ſpare diet, ſhe vſed ſharpe diſciplines, ſometimes with cordes, with keyes, with Iron chaines, wearing continually a haire cloth next her skin, and ordayninge her Order to be one of the ſtricteſt in the Church of God. And if any meate

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was made ſomething more dainty by the fire, as either roſted, or baked, ſhe would refuſe it, ſaying: *Meate is to nourish our bodies, not to delight the taſte.* Her ſleepe was ſeldome aboue three houres in a night, and all the reſt ſhe ſpent in prayer.

In humility ſhe excelled, giuing many worthy teſtimonies thereof, in diuers places both at Rome and abroad, ſeruing all the reſt of the ſiſters (by her good will) in the loweſt, and baſeſt Offices in the houſe. Her courage was great, as appeared by her continuall trauells, and troubles, in erecting Monaſteries, which yet at laſt ſhe alwayes brought to good effect: Beſides the often apparitions of deuills, which ſhe feared not, but euer chaſed away from her, euen as flies.

Such was her admirable patience in all croſſes, and afflictions, as ſhe tooke great ioy, and comfort in ſuffring them, hauing an ardent deſire to die for Chriſt his ſake, and hauing theſe wordes often in her mouth: *O Lord graunt me either to die, or at leaſt to ſuffer for thy ſake.* In her body, ſhe ſuffered long and grieuous ſickneſſes and infirmities, beſides her continuall trauaile, and toyle. In her reputation and honour ſhe ſuffered great detriment, and no leſſe inward ſpirituall combats and deſolations in her ſoule. To ſpeake of the wonderfull Prudence of this holy Saint, in gouerning of her many Monaſteries, of her true ſimplicitie, and ſincere vertue in religion, and aboue all, her extraordinary deuotion to the Bleſſed Sacrament of the Altar, and her other vertues, wherein ſhe did excell, and was ſo exemplar, it would truly fill whole volumes.

The ſame may be ſaid of her diuine contemplation, of her eminent Faith, of her Hope, of her enflamed Loue to God: of her Charity towards her neighbour, of her forcible, and perſuaſiue vertue of ſpeach, her grace of interpretation of Scriptures, and Propheſy, and in diſcerning of ſpirits. And for all theſe her vertues, ſeruice, and loue vnto our Lord, it may well cauſe admiration in vs to conſider his reciprocall loue, and his continuall high, and diuine fauours done vnto her: His often conſolations to her ſoule, and inward ſpirituall apparitions, as alſo corporally and frequently in diuers formes and manners, inſtructing, and directing her from time time, how ſhe ſhould proceed, in all her affaires of importance, beſt to his liking and ſeruice: As alſo dictating to her with his owne voice, the very words ſhe ſhould ſpeake, to ſatisfy doubts, and anſwere all obiections.

She had an extraordinary guift in healing of the ſick of all infirmities by her prayers, and working other miracles ſo vſually, and as I may ſay familiarly, as it ſeemed our Lord neuer denied her any thing that ſhe requeſted of him. The aged, and weake body of this holy woman, almoſt ſpent and worne out with continuall trauell from one Monaſtery to another, being now at Burgos, and foreſeing her end approaching (which ſhe had propheſied 8. yeares before) haſtened

haſtened towards Auila, where ſhe was borne, deſiring to end her daies there in her firſt owne Houſe. But repoſing (as ſhe trauelled) at the houſe of the Ducheſſe of Alua, ſhe was enforced there to make ſtay, partly by her importunity, as alſo by reaſon of a feuer ſhe had which continued with her, and increaſed ſo inceſſantly, that at the end of three dayes, hauing receaued all the rites of the Holy Catholike Church, recommended her ſelfe to God, with many deuout prayers, and giuen many holeſome precepts and admonitions to thoſe that were preſent, to their great comfort, and edification; with a ioyfull, and peaceable ſerenity of mind, ſhe ſweetly yeelded vp her ſoule to her beloued ſpouſe and Sauiour, vpon the 4. day of October, being the feaſt of S. Francis, in the yeare of our Lord 1582. in the 68. yeare of her age, and 47. of her being religious.

It pleaſed our Lord to ſhew the holines of this Saint by ſome ſignes at her death, and by many miracles after. For at the inſtant of her death, a certaine Religious woman, ſaw two ſtarres to deſcend vpon her Cell. Another ſiſter ſaw a bright ſtarre ſhining ouer her Monaſtery, and another ſtarre at the window of the chamber where ſhe died. A Religious man in Valliodolid ſaw (at the inſtant of her death) the heauens open, and a glorious way prepared, wherby a ſoule aſcended. The prioreſſe of Segouia, ſmelt in her Cell a moſt ſweet odour at the inſtat of her death, with an extraordinary light. Another Prioreſſe in Paris ſaw our Sauiour aſcend to heauen with great glory, and many Angells with him. Another ſiſter ſaw a white doue to aſcend from her mouth. All her Couent at the inſtant ſaw a great light, and felt a very ſweet ſmell, fillinge the houſe: as alſo from her habit, and all things that ſhe had touched.

The body of this holy Saint lying faire, freſh, and liuely, as though ſhe had bene yet liuing, a certaine Religious man came, and touched with her handes his head, and eyes, and preſently recouered of two infirmities which he had in thoſe parts. Another Religious woman kiſſing her feete, recouered her ſmelling which ſhe had loſt. And that night after her death, ſhe appeared to diuers Religious perſons.

After that her body had beene by many and with great deuotion viſited, ſhe was with great ſollemnity, and due reuerence enterred. Her habit, and all things that ſhe vſed, be kept ſtill in Alua, with great reuerence for holy Reliques, and many miracles haue bine wrought by them.

This holy Saint appeared ro diuers after her death: and firſt, to one Mother Antonetta, in Granada, ſhewing her the glory that ſhe was in, and encouraging her in her vertuous courſe of life. Alſo to a Religious woman in Auila, ſhe appeared in great glory. She appeared alſo in Segouia (with a ſweet odour) in the mideſt of the Quier, with a rich crowne on her head. And to the Earle of Oſorne, to the Biſhop, and diuers others there.

The miracles after her death were many. As the miraculous incorruption of her body. The pleasant odour, and sweetnes therof, filling the place where it was kept, as also of her habit, cloathes, and all things she had touched. By which (being religiously kept) many of sundry infirmities were healed. Also there was a pretious oyle, or liquor, that distilled continually from her body, and from euery small part therof, though separated a sunder, whereby many miracles were done, as appeareth by one of her hands that was carried by the Prouinciall of her Order to Lisbone, and by one of her fingers at Malaga. Also a linnen cloth died with her bloud, continued pure, and fresh, wherby many miracles were done, in diuers places, and in diuers manners.

Don Aluarez de Mendozza Bishop of Alua, hauing in his life time built a faire chappell, with a Tombe therin for himselfe, and (by a sore contract with the Prouinciall of her Order) another by it for this holy Saint, and hearing now of her death and buriall, made suite iointly with the people of the towne to the Prouinciall for her body, which not being obtayned, she was transflated to Auila in the month of Nouember 1585. with great sollemnity, and ioy. But the Duke of Alua, and Ferdinand of Toledo Prior of S. Iohns, made suit to Pope Sixtus Quintus for her returne to Alua where she died, which he graunted, and so with greater ioy, and applause she was brought back to Alua the 23. of August 1586. where she remayneth, and God by meanes of this his seruant doth worke many miracles, euen to this present: as is daily seene by those that be deuout vnto her, and frequent her sepulchre; the which hath bene adorned and enriched with many great guiftes, and pretious Iewells, of many of the greatest Princes, and Religious Bishops, and Persons of Spaine, and Christendome. And after all due diligence, and examinations of her life, and miracles made, as in such cases appertayneth, she was Canonized for a Saint by Pope Gregory the XV. vpon the 12. of March 1622. But her feast is celebrated vpon the 4. day of October.

To rehearse the manifold examples in euerye of her seuerall vertues, the frequent apparitions of our Blessed Sauiour, and other Saints, her visions, raptes, and miracles, accordinge to the truth thereof, and her desert, I should neuer be able to say inough, all the aforesaid thinges being so certaine, and so well knowne in Spaine, as they be yet fresh in memory, and many are yet liuing that knew her well, and were present, and eye witnesses to all that which is here written of her. And he that shall read her life written by herselfe at the commaund of her Ghostlye Father (transflated lately into English) and also her life written by Brother Iohn of S. Ierome, and Brother Iohn of Iesus Maria, of her owne Order, from whence this is extracted, may be there further satisfied with examples in euery kind: these things being heere only touched for breuity sake, as a taste, out of aboundance. God graunt that

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we following her heauenly documents, and instructions, and imitating her vertuous life, may by her intercession merit to come to that heauenly glory, which she, with her deere spouse Iesus, now enioyeth. Amen.

THE LIFE AND VERTVES OF BLESSED LEWIS Gonzaga of the Society of Iesus: taken out of his history written at large by Virgilius Ceparius of the same Order.

BLESSED Lewis Gonzaga was borne in that part of France which lyeth beyond the Alpes, at the Castle of Castilion in the Dioceſe of Brixia, in the yeare of our Lord 1568. of Ferdinand Prince of the Empire, and Marques of the aboue named Castilion, and of Martha Tana-Santenia no lesse Noble, as the Inhabitants about the Alpes can testify, and vertuous, as appeareth in that euen from the first day of her mariage, she began to pray like another Anne, not for feare of barrennes, but for the glory of God, that it would please our Lord to send her a sonne, that in some Religion might wholy dedicate himselfe to his holy seruice. And so it seemed that God Almighty therfore vouchsafed to send her this Samuel, permitting him to haue a dangerous entrance into this world, that he might the sooner marke him for his owne, with the character of Baptisme, which by the Phisitians aduise was giuen him before he was halfe come forth of his mothers wombe; but the danger of this passage at length by the intercession of our Blessed Lady was taken away, although for a space there remayned some feare and doubt, whether he were aliue or dead. For he lay still without mouing for the space of an houre, when, to shew that he was aliue, he gaue one little cry only, and so gaue ouer, and neuer vsed to cry any more as other children are wont to doe; a presage doubtlesse of his furure behauiour and conditions, which were alwayes most gentle, mild, and courteous.

After his mother had brought him vp in all piety and feare of God, vnto the age of fiue yeares or thereabout, his Father desiring to traine vp his sonne in warlike affaires from his very cradle, tooke him away with him to a towne called, *Casall the greater*, in the Territory of Milan, where whensoeuer he mustered his souldiers, he made him march before them in light armour, with a little speare vpon his shoulder. From hence the Marques his Father being to march with his army to Tunis a Citty in Afrike, sent Lewis backe to Castilion, where growing now towards seauen yeares of age, at which time children begin to haue discretion to discerne betweene good and bad, he withdrew himselfe by little and little from the conuersation of souldiers, and began to apply

himselfe to the seruice of God, saying euery day at home vpon his knees the prayers which are, *The Daily Exercise*, together with the seauen Penitentiall psalmes, and the office of our Blessed Lady, with so great feruour and care, that he neuer omitted the same were he neuer so sicke: and was wont to call that, the time of his conuersion.

When the Marques came home, & saw his sonnes warlike audacity, changed into a pious and prudent modesty, he reioyced exceedingly to see how wise & discret an heire he should haue to succeed him in the gouernment of his subiects. But Lewis his intentions were leuelled at a farre higher marke, which he was not afraid now and then to signify vnto his mother; who albeit she desired nothing more, then that one of her sonnes should become a Religious man, yet was she halfe afraid to heare her eldest sonne and heire, talke of taking that course of life, much more to persuade him to it.

Not long after, the Marques vpon some occasion going to visit the Duke of Florence, tooke both Lewis and his younger brother with him; and there set them both to schoole, to the end, that in that Great Dukes court, they might not only learne good manners, but other sciences also. Lewis at the age of nine yeares being left there by his father, began to exercise himselfe in all kinde of vertues, especially of Chastity and purity, whereof, out of the great deuotion he had conceaued towards our Blessed Lady, he made a vow to keepe the same perpetually, before an Image of hers which the whole Citty hath in great deuotion. He heard Masse euery day, and besides masse vpon holy dayes, he alwayes was present at Euensong. And although he knew not yet how to meditate, yet he neuer let passe the dayly Exercise, and other Offices which we haue spoken of before, rising to say them euery morning, as soone as it was day. Heere finally he began to wayne himselfe from all kinde of pleasures, and pastimes eschewing all conuersation that might giue him occasion to speake thé least idle word; for he had now begun to frequent the Sacrament of Pennance with much feruour. And so euer after he was wont to call Florence, the mother of his piety and deuotion.

Two yeares being now past in Florence, Lewis and his brother taking their leaue of the great Duke, with Order from the Marques, went to liue at Mantua, where he came to take so great delight in abstinence and fasting, which was for a time prescribed him for the health of his body, that afterwardes to the great domage of the same, he could not be dissuaded from vsing still the same medicine for the good of his soule. Heere now as he began to thinke with himselfe, how he might make all his inheritance ouer to his Brother, and take vpon himselfe an Ecclesiasticall kind of life, being called home from the heates of Mantua at the age of twelue yeares, he receiued of our Lord the gift of prayer

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and contemplation, and by aduiſe of Saint Charles Borromeus Cardinall, then viſiting that Dioceſſe, he began to frequent the holy Communion, with exceeding great deuotion. But his ſtomacke now with praying and faſting was growne ſo weake, that he was ſcarce able to diſgeſt any meate at all. Wherfore his Father ſent for him to Montſerrat, to ſee if by any meanes he could draw him a little from that auſterity, that he might recouer his health. But Lewis there for the ſpace of halfe a yeare could take pleaſure in nothing but in his former exerciſes, vſing for his paſtime only to viſit holy places and Monaſteries, flying from the conuerſation of all but Religious men, by whoſe example he was ſo effaciouſly moued, that he fully purpoſed to take vpon him ſome Religious habit or other, although, being not yet full thirteene yeares old, he had not yet determined of what Order he would be.

In the meane time being returned home againe with his Father to Caſtilion, he went forward exceedingly in all kind of vertues, eſpecially in extraordinary abſtinence and mortification. From hence not long after as he trauailed into Spaine in company of his Father, and other noble Italians, he neuer omitted his accuſtomed contemplations and holy Exerciſes. But he ſo behaued himſelfe for the ſpace of two yeares and more that he liued in the King of Spaines Court, that no Prouerbe was ſo much in the mouthes of the chiefeſt Courtiers, as that *the yonger Marques of Caſtilion, ſeemed not to be made of flesh and bloud*. Such progreſſe had he made in the contempt of all worldly honours and pleaſures.

Heere how Lewis being at the age of fifteene yeares and an halfe, began to feele in himſelfe ſo ardent a deſire of forſaking the world, that after many daies, commending the matter to God Almighty in his prayers, it pleaſed his diuine Maieſty by a voyce from heauen, to giue him a particular vocation to the Society of Ieſus. Which thing his Ghoſtly Father vnderſtanding, approued his good intention, ſo that it might be put in execution with the Marques his Fathers leaue. Whereupon Lewis hauing firſt told his Mother (who with a ioyfull hart ſoone offered vp her Samuel to gods holy ſeruice) without delay went vnto his Father, and with all humility and reuerence declared his mind vnto him. At which the Marques was ſo enraged, that he bad him either get him gone, and talke no more to him of any ſuch matter, or he would cauſe him to be whipt preſently. To whome Lewis very modeſtly anſwered: *Would to God I might receaue ſuch a benefit, as to ſuffer that for his ſake*, and ſo departed from him. And after a long triall by which he was vndoubtedlye confirmed it was from God, and ſeeing his Father ſtill remayned inexorable, he going one day to the Colledge of the Society, as at other times he was wont to doe, to viſit the Fathers, he deſired his younger brother and the reſt of his acquaintance that were with him, to goe their wayes home, and leaue him, for

that he did not meane to ſtir one foot out of that place.

Now, the Marques his Father ſeeing the firme reſolution of his Sonne, with much a doe perſuaded him not to enter into Religion in Spaine, but to ſtay till they returned home into Italy, and that there he ſhould haue his owne will accompliſhed. As ſoone as they were arriued in Italy, Lewis claimeth promiſe of his Father, but he thinking by that and other delayes, to make his vocation at length wax cold, anſwered that he could by no meanes condeſcend vnto his requeſt, before that he and his brother, had ſaluted all the Princes of Italy. Which Lewis hauing performed, returning home found his Father more obſtinate againſt him then euer he was before. In ſo much that after he had indeuoured all he could, by meanes of diuers graue Biſhops and Prelates to diſſuade him from that courſe of life, finding at laſt to be true which a certaine Cardinall, whom amongſt others the Marques had ſent vnto him, afterwards confeſſed. *Diaboli partes apud hunc Adoleſcentem agendas mihi impoſuerunt. Eas, quia neceſſe erat, quanto potui ſtudio & ingenio ſuſtinui. Verum nec hilum profeci, ſtat immotus: percelli nequit.* They made me play the deuills part and tempt this yong man with all the wiles and allurementes which I could poſſibly inuent. But I preuayled nothing. *He ſtands altogether immoueable and inuincible: he cannot be daunted.* After (I ſay that the Marques ſaw the matter came to that paſſe) hauing ſent for Lewis and examined him by himſelfe, with an angry countenance, and ſharp words as he lay in bed ſicke of the goote, he bidderh him get him out of his ſight.

But hearing, that his words had made him leaue the houſe and recollect himſelfe in a Monaſtery of Franciſcans, he ſent for him home againe and did ſo bitterlie reprehend him for it, that Lewis euery day, as one in great anguiſh and trouble of mind, to ſee his Father ſo to croſſe his holy intentions, caſting himſelfe downe proſtrate before a Crucifix with many teares and cruell diſciplines, began to act ſuch a bloudy Tragedy vpon himſelfe, as thoſe which beheld him thorough the chinkes of his doore, could not endure ſo pitifull a ſight. In ſo much that the Marques himſelfe not belieuing others report, being brought vnto the doore in his bed, and ſeeing it with his owne eyes, was ſo amazed and moued to pitty, that without any more reſiſtance, he wrote vnto Scipio Gonzaga then Patriarch of Hieruſalem, to offer his Sonne vnto Father Claudius Aquauiua, Generall of the Society of Ieſus, who willingly accepted of him, and after admitted him by a letter, which was the anſwere to one that Lewis had familiarly before written vnto him, to thanke him for ſo great a benefit.

But this was not the end of Lewis his perſecution; for the Marques not content with employing him for nine monethes after, about certaine affaires at Milan, which Lewis, by reaſon of his Fathers ſicknes, and to giue him the greateſt

teſt ſatisfaction he could, with no leſſe ſpeed then prudence diſpatched; not content I ſay with this (when the writings and all were come, with letters patents from the Emperour, ſo that Lewis ſeemed to haue nothing elſe to doe but by deliuering the writings to his brother to diſinherit himſelfe, and ſo depart in peace) he came to Millane, and rayſed another tempeſt againſt him, ſo much the more terrible, by how much he himſelfe (beſides many others) did ſundry times more earneſtly plead his owne cauſe before him, with ſuch ſpeeches as we may imagine the paſſionate affection of a Father, ouerflowing with tender loue afterwards ſuch a ſonne, could affoard.

But ſeeing all his labour to be in vaine, he cauſed himſelfe to be carried in a chaire into the houſe of the Society of Ieſus, and there ſending for a graue Father of account in that Citty, he declared the matter vnto him, concluding that he was determined to ſtand to his iudgement, vpon condition that he would there in his preſence examine his ſonnes vocation, and vrge him with all the reaſons he could deuiſe, to auert him from his purpoſe. To be ſhort Lewis was called, and the Father in all ſincerity, and with all ſeuerity ſet vpon him, and did the beſt he could. But Lewis gaue ſo good ſatisfaction to all the doubts and difficulties which were oppoſed againſt him, that the Father after great admiration burſt forth into this verdict: *Æquum poſtulas, Domine Aloyſi, æquum poſtulas; néque dubium eſſe poteſt quin ſit vt dicis. Mihi quidem ſtimulos admouiſti, neque vllum præterea quærendi locum reliquiſti.* Which is as much as to ſay, as that there could be no more doubt, but Lewis his petition was iuſt and reaſonable.

The Marques alſo being for this time fully perſuaded to grant the ſame, returned home to Caſtilion, and Lewis preſently, all thinges being put in good order, followed him: and after he had with an vndaunted courage paſſed one brunt more of his Fathers fury, at laſt taking his leaue of Caſtilion (all the people with many teares lamenting their owne loſſe, and exceeding ſory for that they were not worthy of ſo good and gracious a Lord) he departed with his Father to Mantua: where in preſence of other Noble men that were to be witneſſes of the deede, hauing renounced his title of Marques, and caſt from him all other ornaments and tokens of that dignity, he went immediatly, and the ſame day put on the habit of the Society, which he had before prepared and brought ready with him. And hauing ſpent a whole day in taking leaue of his father and mother, the next morning he tooke his ioyfull iourney towardes Rome. He was ſcarce lighted from his horſe in Rome, when going immediatlie to the houſe of the profeſſed Fathers, he caſt himſelfe downe proſtrate at the Generals feete, profeſſing and acknowledging himſelfe to be his Subiect. Then with his leaue, he went to viſite the holy places, to ſalute his friends, and other Princes there, and to receiue the Popes benediction. All which being diſpatched,

ched, vpon S. Catherine the Virgin and martyrs day, at the age of seauenteene yeares, eight monethes, and six dayes, he entred into the Nouiciate of the Society of Iesus at S. Andrewes in Rome, with as great ioy and iubily of hart, as if he had entred into a paradise of all delights and pleasures, giuing immortall thankes to God, for bringing him out of Ægypt, into that Land of Promise, flowing with milke and hony.

Heere now Lewis hauing passed thorough all kind of exercises in Humility and Obedience, with great admiration of all, for almost the space of a yeare, was sent to Naples to recouer his health, and to make an end of the course of Philosophy, which he had begun at Milan. But after halfe a yeare, finding by experience that that place, nor ayre agreed with his health, he was called backe againe to Rome, and sent vnto the Romane Colledge, where he defended his Philosophy publickly with great applause, and so proceeded to heare his higher courses of diuinity. After he had liued now two yeares in the Society, vpon S. Catherines day, being the day on which first he entred, he also made the three vowes of Pouerty, Chastity and Obedience, as the custome is. For albeit he had not spent all this time in the Nouiciate, yet God by his holy grace did so supply in his soule the want of that time, which the infirmity of his bodie tooke from him, that whersoeuer he liued all his life after, he remayned still as it were a Nouice.

The next yeare vpon the eight and twentith day of Ianuary, he began to take Ecclesiasticall Orders, and by the 26. of February he had receaued one after another, vpon seuerall dayes, all those which are called the Minores, or inferiour Orders. The yeare following he was sent to Castilion and Mantua, to compose certaine contentions and debates betweene his Brother the Marques (his Father being now deceased) and the Duke of Mantua, which if he had not, by the great authority, which for his sanctity he alwayes had amongst them, taken vp and decided, would haue cost much bloudshed on both sides.

The next yeare he withdrew himselfe, with order from his Superiours, to Milan, where it pleased God to reueale vnto him, that the houre of his death approached, with which reuelation he returned ioyfully to Rome, with his thoughts so fixed on heauen, so dead to the world, and to all worldly thinges, that he appeared rather as one dead, then liuing: his only sight stirred vp deuotion in others, and his very wordes incited his hearers to the loue of God: In fine, he was in the estimation of all, a liuely patterne of all perfection.

In the yeare 1591. the Citty of Rome was sorely visited with a mortality, by reason of the multitude of poore people that were inforced by a former famine, to repaire thither for to begge their sustenance, at which time the Generall and others of the Society, inforcinge themselues to the ayde and succour of the poore, besides the large almes that they dayly procured for them, they labou-

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ged the foundation of an Hoſpitall to relieue and cure the ſicke, which were in great number viſited, with ſundry dangerous and infectious diſeaſes, where thoſe of the Society attended them with great diligence and charity; of which number Lewis by much importunity obtayned of his Superiours to be one, where he ſerued the ſicke with wonderfull deuotion, humility, and charity, exerciſing himſelfe euer moſt willingly about thoſe that were the moſt loathſome and dangerouſly infected. In this imployment, he together with many others of the Society, got that infection wherof afterwards he died, which he feeling, and knowing that our Lord was pleaſed to doe him that fauour, to deliuer him from the priſon of his body, and to take him to reſt, he reioyced exceedingly, giuing God moſt humble and harty thanks for ſo great a benefit, and the more, for calling him, in ſuch an age and before he were Prieſt, whereby he eſteemed himſelfe ſecure of rendring accompt, either for the vnprofitable expence of many yeares, or the abuſe of ſo great a dignity. He made a generall Confeſſion, and hauing receaued his Viaticum, and Extreme Vnction, he attended the houre of his death: neuertheleſſe it pleaſed our Lord that the ſeauenth day of his ſickneſſe the fury of it ceaſed, and there remayned only a gentle feuer which held him three monthes, in all which time he neuer willingly entertayned diſcourſe of any thing but of heauen, and heauenly thinges, in ſo much that we may ſay (as it were) he had ſent his hart before him.

He being by little and little ſore weakened by the feuer, it pleaſed our Lord to reueale vnto him the howre of his deceaſe: wherupon with great ſignes of ioy, he ſaid *Te Deum laudamus*, and tould thoſe that were about him, that he ſhould dye on the Octaue of the feaſt of the Bleſſed Sacrament, notwithſtanding on *Corpus Chriſti* day, as alſo during the Octaue, he ſeemed ſo well to recouer, that on the Octaue day they ſaid vnto him, That he ſhould rather thinke of his recouery, then of his death that day, ſince there appeared no danger at all. To whome he quietly anſwered: *The day is not yet paſt, I ſhall aſſuredly dye this night.* The euening being come, the Prouinciall came to viſit him, who demaunded of him how he did? Lewis anſwered. *I goe Father.* Whither ſaid the Prouinciall? *To heauen* (anſwered Lewis) *I truſt by the great mercy of God, if my ſinnes doe not hinder me.*

Pope Gregory the fourteenth, hearing that he was in the Agony of death, ſent vnto him his benediction, with a plenary Indulgence of all his ſinnes, and drawing towards his end, he deſired earneſtly to take a diſcipline, or at leaſt (by reaſon of his owne weakenes) that one might be giuen him vpon his backe: which being denyed, he humbly beſeeched leaue of Father Prouinciall that he might dye vpon the ground, ſo great was his feruour and deſire of ſuffering, euen then when his ſickneſſe had rendred him almoſt incapable of ſufferinge. In briefe, after that he had taken leaue of the Fathers and Bro-

thers of the Colledge with many teares, he entred into long and ſweet interiour Colloquies with our Lord, kiſſing often a Crucifix which he held in his handes, with his eyes fixed thereon, and often calling vpon the holy name of Ieſus, he rendred his ſoule to reſt on Thurſday at night, being the Octaue of the B. Sacrament, the one and twentith of Iune, in the yeare of our Lord 1591. and in the three and twentith yeare of his age, three monthes and eleauen daies, after he had byn of the Society fiue yeares, and almoſt ſeauen monthes.

He was interred in the Church of the Annuntiation in the Roman Colledge, with ſo great concourſe of people, not only of thoſe of the Society and Schollers, but alſo from the Court and Citty of Rome, that not without great difficulty could his body be buried, euery one ſtriuing to kiſſe his handes, and for ſome relique of him; ſome cutting his haire, others his garments, others euen his fingers ends. He was put into a Coffin, and laid in the Chappell of the Crucifix, and from thence in the yeare of our Lord 1598. he was remoued to a more eminent place of the ſame Church; finally the thirteenth day of May in the yeare 1605. he was ſolemnely tranſlated with muſicke, and lights, into the great Chappell of our Bleſſed Lady in the ſame Church, and there placed in the wall neere the right ſide of the Altar. This tranſlation was cauſed by reaſon of the many miracles that it pleaſed our Lord to worke by him, in diuers places, and the multitude of people that came dayly to his Tombe to offer vp theire vowes, which exceedingly increaſed the deuotion of the people, and the concourſe to his Bleſſed Reliques; which was a thing ſo celebrated at Rome, that Pope Paul the fifth, in the month of September 1607. gaue order, that an inquiſition might be made of his life and miracles for his Canonization.

Among the many miracles that haue byne wrought by the interceſſion of Bleſſed Lewis, there be forty and foure appproued and recorded, which he hath done in the State of Caſtilion, his owne proper Countrey and patrimony, where his Image is placed on an Altar with twelue lamps before it continually burning, beſides the other innumerable lights which the people dayly offer vnto his honour, and before the ſame are hanged on the walles more then three hundred votiue Tables, offered in remembrance, and for deuotion, of his miracles.

Our Lord in diuers other places hath likewiſe ſhewed forth his wonders by the meanes of this bleſſed Saint, rendring health to diuers dangerouſly ſicke of feuers, and other diſeaſes, reſtoring the blind to ſight, the deafe to hearing, helping of women in the perill of child-birth, with many others, which are all at large recorded in the Booke of his life, out of which I will only rehearſe briefly theſe few that follow.

In the yeare 1593. his mother being in daunger of her life, hauing receaued the holy Sacraments of Communion, and Extreme Vnction, her ſonne appeared

red reſplendent and glorious vnto her, with the comfort of whoſe preſence ſhe preſently began to amend, and in few dayes recouered her perfect health, which was the firſt miracle that it pleaſed God to worke by him after his death.

The Duke of Mantua, comming to Rome in the yeare 1605. viſited with great deuotion the tombe of his Coſen Lewis, and had there giuen him (by his Brother Francis Gonzaga, then Embaſſadour for the Emperour) a relique of his, with which returning by Florence, to Mantua, he was taken with a grieuous paine in his knee, which had long and ſorely vexed him, to which applying this holy Relique of B. Lewis, he was preſently cured: the which was teſtified by his owne letter, written backe to Rome to the Marques his Brother.

He had likewiſe the guift of Propheſy, and foretould vnto his mother, that his Brother Francis (who was the youngeſt of his Brothers) ſhould be the Rayſer vp and glory of their Houſe, which proued true; as likewiſe diuers other things which he foretould.

Who ſeeth not in this life, and admireth not the bounty and liberality of our Lord, who had ſo filled with his grace, this Bleſſed young man, whome he made choice of, euen from his mothers wombe, to render glorious both in heauen and earth? How great ſpirit in ſo young age, what recollection in ſo manie troubles, what mortifications in the middeſt of pleaſures and delightes, what humility in greatneſſe, what miſpriſe of all worldly thinges, and earneſt ſeeking after heauenly? To what greater degree of perfection can a ſoule ariue in this life (beyond the preſeruation of the grace receaued in Baptiſme) then not to feele in their body the tentations of the fleſh, not to ſuffer in prayer diſtractions of thoughts, and to liue on earth, as an Angell in heauen? All which vertues are apparant to haue byne eminent in this bleſſed young man, whoſe life we all ought to imitate, to the end, that imitating his vertues, we may be alſo made partakers of his rewards and merits.

He was Beatified by Pope Paul the fifth, by whome leaue was alſo graunted to ſay maſſe of him. His feaſt is kept by the Fathers of the Society of Ieſus, with great ſolemnity; and plenary Indulgence and in the Dioceſſe of Mantua, is for the moſt part, kept holy.

THE LIFE AND VERTVES OF BLESSED STAniſlaus Koſtka, of the Society of Ieſus, abridged out of his life, written by Peter Rybadeneira and others, of the ſame Society.

BLESSED Staniſlaus was borne in the Kingdome of Polonia, in the yeare of our Lord 1550. in a Caſtle of his anceſtours called Koſtkouo. His Fathers name was Iohn Koſtka, his mothers Margaret Keysban, both Illuſtrious, and of the principall houſes of that Kingdome, but much more illuſtrated by this, that neuer any of that houſe was tainted with hereſy. Out of their family had iſſued diuers Lords, Palatines, Electors, Senators, Captaines, Biſhops, and other of great dignity in that kingdome. God had bleſt them with diuers children, and amongſt others with this Staniſlaus, who hauing laudably paſſed his infancy at home, was ſent by his Father, being thē but thirteene yeares of age, together with another of his Brothers, elder then he, to Vienna in Auſtria (where the Emperour Maximilian, at that time kept his Court) for to ſtudy there, in the Colledge of the Fathers of the Society of Ieſus, which was at that time very famous for the education of youth.

Staniſlaus ſtudied ſo diligently there, being of an excellent wit, that he ſurpaſſed all the reſt of his School-fellowes, of whome for his gentlenes and modeſty he was generally beloued. Euery morning before he went to ſchoole, and euery euening after he came from ſchoole, he vſed to make his prayers in the Church of the Society. He auoyded all ill company, all conuerſation with Libertines, or any other thing that had not the odour of deuotion. With all diligence he was a great louer of ſilence, and neuer ſpake but what he had firſt well weighed and conſidered. He was modeſtly cheerfull, and cheerfully modeſt, and affable. He conuerſed moſt willingly with thoſe that were ſimple and ſincere: he was very compaſſionate, and ſuccoured to his power, all thoſe that were in neede or extremity: he was euer the firſt vp (of his ſchool-fellowes) in the morning: he contented not himſelfe with hearing one maſſe daylie, nor one feaſts with fewer then all he could poſſibly heare. He went meanely cladde, and for all the cold ſeaſon (which in thoſe parts is very bitter in the winter) he neuer wore gloues, nor would euer vſe the helpe of any ſeruant, vnleſſe when he was commaunded by his maiſter, or brother. Almoſt all his Orations and Declamations that he made, in the exerciſe of Eloquence, were in the praiſe of the glorious Virgin Mary, to whome he was ſingularly

larly deuoted. He said euery day his Beades: he prayed not only many times of the day, but would rise in the night to pray (while his companions slept) accompanying his prayers with diuers acts of humility and mortifications: he vsed sundry times secretly to sweep his brothers Chamber, fasted in priuate diuers dayes, and with sore disciplines often chastized his tender body. And although his Brother often chid him for liuing so retired, yet he hauing his eyes fixed on God (who aboue all he desired to please) would neuer omit his ordinary exercises and deuotions.

Stanislaus being thus vertuously imployed and disposed, our Lord enkindled in him more and more the flames of his loue, and inspired him with a vocation to the Society of Iesus; which he vowed although he discouered not his resolution to any one, besides his Confessour, vntill six monethes after.

About that time he was visited with a dangerous sickneſſe, in the beginning of which, being in his Chamber, the diuell appeared vnto him in the shape of a great blacke dogge, horrible and feareful, who tooke him thrice by the throate, attempting to haue strangled him: but he recommending himselfe feruently to God, by his grace, with the signe of the Crosse, chased him away, in such manner that he neuer appeared after vnto him.

His sicknes had reduced him to such extremity, that the Phisitians had giuen him ouer: and the Blessed youth lay sore afflicted, not so much for the death which he saw before his eyes, as becausse he had no meanes to receaue the Blessed Sacrament, which he exceedingly desired, by reason that the Host of the house, where he lodged, was an Heretique. Wherfore he commended, himselfe earnestly to our Blessed Sauiour, and to Saint Barbara, both becausse she was Patroness of the Schollers of the Colledge of Vienna, where he studyed, as also that he remembred to haue read in her life, that whosoeuer that was deuoted vnto her should, neuer die without the Sacraments of the Church. And for that the last time, which he had communicated, was vpon the feast of S. Barbara aforesaid, which is the fourth of December, he humbly desired of our Sauiour by the intercession of that glorious Saint, that he might not yet depart this life, without first hauing receiued the Sacraments of the Church. And at that present finding himselfe almost in the agony of death, he renewed this his petition with greater feruour and earnestneſſe; which our Blessed Sauiour granted. For being one night awake, languishing in the agony of death, he saw enter into his chamber the holy Virgin S. Barbara, accompanied with two Angells, enuironed with Celestiall brightnes, bringing with them the Blessed Sacrament, from whose handes with wonderfull reuerence he receaued it, and began to be a little better.

After this great fauour, he receaued another most singular, and no lesse mernailous: for beinge ouercome with the violence of his sickenes, and in the

extremity of his life, our Bleſſed Lady appeared vnto him with the child Ieſus in her armes, and with a gratious countenance and reguard admoniſhing him to enter the Society of Ieſus, ſhe vaniſhed away, leauing the child Ieſus, lying on the bed by him. Staniſlaus ayded by this celeſtiall fauour, ſodainly began to recouer his ſtrength and to amend, at which the Phiſitians were aſtoniſhed, as at a thing contrary to all rules of Phiſicke. Theſe two admirable fauours, Bleſſed Staniſlaus manifeſted a little before his death, to one of his fellow-Nouices, named Stephen, as alſo vnto Father *Emanuel Sà*, which notwithſtanding hauing done it at vnawares, he remayned ſo much confounded, that the teares ſtood in his eyes.

Being now reſtored to perfect health, not vnmindfull either of the priuate vow that he had made to enter into the Society, or of the admonition of our Bleſſed Lady, and deſirous to put it in ſpeedy execution, he diſcouered the ſame to his ghoſtly Father, who tould him that they could not by any meanes receaue him in the Colledge at Vienna, without the conſent of his friendes, and bleſſing of his Father. But he not willing to expect ſo long, and deſpayring to obtayne leaue of his Father; knowing likewiſe the auerſe nature of his Brother Paul, who had often times intreated him with bitter wordes, and ſometimes with blowes, which he euer had indured, with great patience and inward conſolation, for the loue of vertue; notwithſtanding that he might haue ſome fit occaſion to put his good deſires in practiſe, he ceaſed not to giue many outward teſtimonies of his inclination; and one day he diſcouered it vnto his brother, who was thereat ſo much incenſed againſt him, that he rated him out of his preſence, threatning to aduertiſe his parents of his proceeding. But ſtill continuing to appeaſe his Brother, and to get at leaſt his good will, he ſpake vnto him one morning in very louing manner; who in a rage anſwered, that he ſhould get him gone with a miſchiefe whither he would.

Staniſlaus, as an occaſion fitly ſent him from heauen, gladly imbraced what his Brother had ſaid, and ſo putting himſelfe in poore apparell, hauing confeſſed and communicated, and earneſtly commended himſelfe to God, and our Bleſſed Lady, tooke his iourney on foote from Vienna to Ausburge, there to find Father Caniſius Prouinciall of Germany, to whome he had letters of commendations from a Father of the Society, preacher to the Empreſſe *Maria*.

So ſoone as Paul miſſed his brother, he was much afflicted, knowing that he principally by his choller and ill vſage had chaſed him away: he ſearched diligently many Churches and Religious houſes in Vienna, but could heare no newes of him, vntill by an Hungarian Gentleman who had beene ſchool fellow with Staniſlaus, and by a little note that he had written to his Tutour and left within a booke, his reſolution was knowne, and alſo the way that he had taken. Wherfore his brother, with his ſaid Tutour, taking with them alſo

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their Hoſt and one ſeruant, followed him with all ſpeed in Coach, whome they ouertooke on the way, but it pleaſed God that they went on without knowing of him, and ſhortly after by reaſon that the Coach-horſes were young and vnfit for trauaile, they were forced to returne without paſſing further.

Staniſlaus now ſeeing himſelfe deliuered from this perill, was much animated and comforted: and paſſing on his way, he went one Sunday morning to a Church in a village, which he ſuppoſed to be Catholike, with a deſire to receaue the Bleſſed Sacrament: but perceauing it to belong to Heretikes, he was much troubled, and in his trouble had recourſe to our Lord, beſeeching him with teares in his eyes, that he might not be depriued of the food of his ſoule which he ſo much thirſted after. Our Bleſſed Sauiour vouchſafed to heare him and graunt his requeſt; and as a pious Father deſirous to cheriſh the deuotion of his ſonne, he ſent vnto him an Angell of admirable beauty, from whoſe hands he receiued the Bleſſed Sacrament, in the ſame manner as he had done before during his ſicknes, by the prayers of Saint Barbara.

With this Celeſtiall food Staniſlaus, in ſhort time ariued at Ausburge, where not finding Father Caniſius, he went vnto Dibſinge a towne ten leagues from Ausburge, where the ſaid Father was, and where he was charitably intreated, and ſhortly after with other two Companions, ſent vp to Rome: and in the eighteenth yeare of his age, he arriued at his deſired port, and where after a moſt wearifome iourney, for that he had trauayled more then two hundred and threeſcore leagues on foote, he was receaued into the Society of Ieſus, by Father Francis Borgia, then Generall, vpon the eight and twentith day of October, being the feaſt of S. Simon and Iude, in the yeare of our Lord 1567.

As ſoone as his Father vnderſtood that he was entred into the Society at Rome, he was liuely touched with ſorrow, becauſe according to fleſh and bloud, he loued him deerely. Therfore he wrote vnto him a letter full of paſſion and threates. That he had diſhonoured his Houſe and family by the courſe he had taken, and that if euer he returned into Polonia, he would either force him from that ſtate of life, or ſend him to his graue; and that inſteed of thoſe riches, chaines of Gold, and Iewells that he intended to bequeath him, if he had remayned in the world; he would load him with captiuity, and chaines of iron.

Staniſlaus anſwered this letter with great humility and modeſty, and with no leſſe courage and conſtancy, that he was moſt vnworthy to ſuffer for God, who had ſuffered ſo much for man: yet neuertheleſſe if it ſhould pleaſe God to be ſo bountifull vnto him, there could not happen any thing more deſired by him, then euen to die for the teſtimony of thoſe vowes, that he had made and promiſed to God.

He gaue alſo inceſſant thankes to God, euen with floudes of teares, when he

he ſaw himſelfe in the Nouiciate, free from the moleſtations of parents, in the aſſured port of religion, hauing eſcaped the ſtormes and dangers of the world, he thought of no other Father but what he had in heauen, nor of other mother then the bleſſed Virgin: he contemplated all his fellow Nouices as Saints, to the end to imitate their vertues, and eſteemed himſelfe farre vnworthy to liue among ſuch Angells, and to be imployed (by the great fauour and mercy of God) in the ſeruice of them, that were his moſt deuout and profitable ſeruants. He was truly humble, and well inſtructed in the knowledge of himſelfe: his deſire to be deſpiſed, and not accounted of (for the loue of Chriſt) appeared in his poore habit, his earneſt ſeeking for the moſt abiect and painfull Offices of the houſe: he alwayes rankt himſelfe with the laſt, accounting euery one much more worthy then himſelfe. When he was at Vienna before his entrance into the Society, he gaue himſelfe ſo much to prayer, that by reaſon of his long continuance and attention, his hart and ſenſes had often fayled him, in ſuch ſort that not without diuers remedies, he hath byne brought vnto himſelfe againe. And if this Bleſſed Youth did ſo apply himſelfe to prayer and deuotion, liuing in the world, how much more did he excell, being now ſecure in Religion? This only may ſuffice, that he did not only ſpend in prayer all thoſe houres of the day in which he was not otherwiſe imployed, but alſo the moſt part of the night, reſeruing only ſo much for ſleepe as would hardly ſerue to ſuffice nature.

By his long exerciſe and cuſtome to pray attentiuely, he had obtained ſuch a particuler guift of our Lord, that the Maiſter of the Nouices, and his Confeſſour haue affirmed, that he had neuer any diſtractions in prayer: ſo perfectly had he ſubdued his imagination to his will. And when any one complayned of diſtractions or wandring thoughts in prayer, Staniſlaus wondred at it, as a moſt ſtrange thing vnto him: nor was he only ſo vnited vnto God in prayer and meditation, but alſo in his exteriour and domeſticall workes, which he performed with ſuch recollection, that it was eaſy to ſee, that no outward thing could trouble the inward quiet of his mind, nor attention of his ſpirit; which was increaſed in him to ſuch perfection, that in time of prayer many of the Nouices would endeauour to pray where they might ſee him; for in behoulding him they learned to compoſe themſelues, and were incited to an extraordinary recollection of ſpirit. Many repayred vnto him in their troubles and tentations, recommending themſelues vnto his prayers, by which meanes diuers were deliuered from ſundry tentations, and reſtored to quietnes of ſpirit.

One time a Brother of the Society of Ieſus, who is now a Prieſt, being aſſaulted with a great and vehement tentation of auerſion from a Superiour, communicated the ſame with Staniſlaus (who at that time ſerued in the Kitchin) deſiring him to pray to God that he would graunt him grace to ouercome it.

Staniſlaus

Staniſlaus preſently went into the Church, and by his prayers obtayned his preſent deliuery from that tentation. He had the great guift of teares, which he ſhed in great aboundance with a meruailous ſweetnes of ſpirit: and our B. Sauiour had illuſtrated him by his diuine light, with ſuch a knowledge of ſpirituall things, that euery one admired to ſee ſo much prudence, diſcretion, and ſpirit in ſo young a Nouice.

Our Lord had beſtowed diuers great and celeſtiall guifts and conſolations on his Bleſſed Soule, whereby he became ſo inflamed with the diuine loue, that diuerſe times with the force and feruour therof, he fell into extaſy, out of which they could not ſometimes recall him, without applying to him of linnen dipped in cold water, wherby in ſhort time his health was much impayred. But who can imagin the ſingular deuotion that he had to the ſacred Queene of Heauen, being diſſolued in ſweetnes of mind as often as he thought vpon her admirable vertues: and it ſeemed that both night and day he had no other care, but how to ſerue her, and meditate vpon the myſteries of her holy life. For his affection to her was ſo ardent in his breſt, that it could not be contained from diſcouering it ſelfe, by his wordes, ſaluting her often, ſpeaking alwayes of her graces and vertues, making euen whole nights moſt amorous Colloquies with her, whome he euer vſed to call his mother.

This deuotion of Staniſlaus to our bleſſed Lady, was ſo notable among the Nouices, that they to content him when they were together, would alwayes hould diſcourſe of the praiſes, priuiledges and excellencies of this moſt excellent Virgin; and for his ſake the Maiſter of the Nouices ordayned, that both at riſing in the morning, going to bed, and likewiſe at night after letanies, all the Nouices ſhould, kneeling towards the Church of *S. Maria Maior* (which is ſcituated in Rome, neere to the Nouitiate of S. Andrewes) ſalute the bleſſed Virgin, demaund her benediction, and deſire her to fauour and protect all thoſe that deſired to enter into the Society. This deuotion that he bare to the Bleſſed Virgin, made him deſire to die the Eue of her glorious aſſumption, which he long before foretold ſhould be graunted him.

What ſhall I ſay of the other rare and ſingular vertues, which, as from the liuely fountaine of the diuine liberality, flowed plentifully in his ſoule? And of his ſo entiere and perfect Obedience, that he neuer found repugnance in any thing that was commaunded him: he obeyed the voyce of his Superiour as the voyce of God, and had euer a perfect conformity of will with his.

What ſhall I ſay of his ſweetnes and affability, or of his Compaſſion, modeſty and ſilence, of the rigorous and auſtere mortifications with which he afflicted his body, by faſts, diſciplines, and haire cloth, as if he had beene a moſt grieuous ſinner, it being certaine by the report of his Confeſſour, that in his life he had neuer ſinned mortally, and that often in his ordinary Confeſſions,

he could not find him culpable of any ſinne, for which to giue him abſolution. In briefe all the Nouices beheld him as a mirrour and modell of the Society, and the Maiſter of the Nouices would exhort them to imitate his example. All thoſe which frequented him familiarly, eſteemed him as a ſoule particulerly elected by God, rich of vertues and merits, and euen in behould him they were enflamed in the feare and loue of God.

Staniſlaus thus rich in vertues, hauing made ſo great a progreſſe in ſo few dayes of his Nouiceſhip, conſumed with the diuine loue and deſire to honor the Bleſſed Virgin in heauen, humbly beſeeched our Lord to take him from hence, into his kingdome, that he might ſee and enioy his glorious preſence: which petition our Lord graunted him, as followeth. The Eue of S. Laurence, he meditating of his martyrdome, with a feruent deſire to imitate him, and to be burned in the liuely flames of the loue of God, demaunded of the reſt of the Nouices, who were all then aſſembled, how one might burne and ſuffer for Ieſus Chriſt in the imitation of S. Laurence? Euery one ſaid his opinion; to which he anſwered, that he would ſuffer ſome mortification in honour of that bleſſed Saint, to the end that he might pray for him vnto the bleſſed Virgin his Mother, to take him quickly out of this exile, and that he might be preſent in heauen at the celebration of her Glorious Aſſumption. To this intention he made a publique diſcipline in the refectory on his knees, tould his fault, kiſſed the feete of euery one, begged his meate, and eate it on the ground. From thence he went to ſerue in the kitchin, where by occaſion of the fier that he ſaw, he contemplated the torment of S. Laurence on the Gridiron, with ſuch vehemency and attention, that his ſpirits languiſhed and ſenſes fayled him: In that manner he was carryed to his bed, and was found to haue a feuer, which although at the beginning it was light, and the Phiſitians ſecure of any danger, yet Staniſlaus told the Rector, that for certaine he ſhould not liue, nor euer riſe from his bed.

So he began to decline dayly towards his end, which when he felt approaching, he deſired that they would ſuffer him to dye vpon the ground. He was taken with a great flux of bloud, and thereupon enſued a cold feuer. Hauing receyued the bleſſed Sacrament of the Altar, and of Extreme Vnction, moſt deuoutly he fixt his eyes on heauen, and ſo remayned a ſmall ſpace, with his thoughts rauiſhed and lifted vp to God, vntill the Rector demaunded of him, if he were reſigned into the hands of our Lord, and prepared eyther to liue or die, according to his pleaſure. To which he anſwered cheerfully: *My God, my hart is ready.* Then hauing louingly imbraced all thoſe that came to ſee him, he imbraced alſo an image of our bleſſed Lady which he had euer held moſt deare: he ſaid ſome prayers proper for the time, and made a Colloquy in Latin vnto the Crucifix which was before his eyes, thanking our Lord with his whole

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hart for all his benefits and mercies beſtowed vpon him, and deſiring him for the merites of thoſe bleſſed woundes of his feete, his handes, his ſide, and head, which he often kiſſed, to pardon him all his ſinnes, and to receaue his ſoule into his bleſſed hands in peace.

The Bleſſed Virgin Mother of God appeared vnto him, accompanied with diuers other Virgins, to whome he ſpake a long time, and a little after with a ſweet ſilence he deliuered his ſoule into the hands of his Creatour, about the ninth houre of the night, the 14. day of Auguſt 1568. the 19. yeare of his age, and ſixt moneth of his Nouiceſhip, hauing with few dayes labour, obtayned as many crownes and merits, as others perhaps in many yeares.

His body remained ſo fayre, his cheekes ſo ruddy, his eyes ſo cleere, as one would haue thought him liuing. It was obſerued, that during his ſicknes (except when he was ſpoken vnto) his eyes were alwayes cloſed, although he were awake; and when vpon any occaſion he opened them, he lifted them vp towards heauen, with a ſmiling countenance, as if he had beheld ſome pleaſing obiect. His body was put in a Coffin (which was extraordinary, but graunted to him in particuler by reaſon of the great opinion of his ſanctity) in the Church of the Nouiciate of S. Andrews, he being the firſt of the company that was there enterred. There came thither ſuch multitudes of people to kiſſe his feete, that Doctor Tollet, afterward Cardinall, was amazed therat, and ſaid: *Is it not a ſtrange thing, that all Rome ſhould run to reuerence the body of a yonge Polacke Nouice, as a Saint?*

The opinion of his ſanctity much more increaſed, by a booke written in Italian of his life, printed in Rome two yeares after his death, wherein he was ſtyled Bleſſed; and in Polonia the ſame was written in Latin, where it was ſo frequent and affectuous, that many only with reading therof haue byn incited to enter into the ſame Society. Preſently after his portraicture was painted in Polonia, and his pictures were ſet vp publikely with the title of Saint, and reuerenced not only by the vulgar, but euen by the Biſhops, Prelats, Palatines, Lords, and alſo by the King himſelfe, who placed the ſame among the ranck of Saints pictures in his Pallace, vpon the feaſt of S. Michael the Archangell, in the yeare of our Lord 1604.

Some of his reliques being carried to the towne of Gallici in the yeare 1602. were receaued there with a ſolemne proceſſion, and kiſſed with great deuotion by all the people. Clement the eight, who had byn legate in Polonia before he was Pope, granted out two Breues, in one whereof he beatified Staniſlaus, and in the other, graunted ſix yeares, and ſix quarentens of pardon, to thoſe that ſhould viſit (on the day of his deceaſe) a certaine Chappell, built and dedicated to his honour in Polonia. His body is ſtill honored at Rome with great veneration and concourſe of people; and in the yeare of our Lord 1605.

the fourteenth day of Auguſt, Pope Paul the fifth hauing peruſed the Summary of his life and miracles, permitted that his Picture might be publiquely ſet vp neere vnto his Tombe, with lights burning before it, and the memories & votiue Tables of the miracles, which our Lord had wrought by his interceſſion, to be there likewiſe publiquely hunge vpon the walles: the which was done with a wonderfull and extraordinary concourſe of people, both from the Citty & Court of Rome, the King of Polonia his Embaſſadour being preſent; and the Sunday following, the Biſhop of Seruia ſunge Maſſe at his body, aſſiſted by the forſaid Embaſſadour of Polonia, and other of the Nobility of Poland, that were then in Rome.

Likewiſe in Polonia in diuers Churches, maſſe was publiquely ſaid in his Commemoration, where the Altars were richly adorned with his Reliques, and Images placed theron: diuers rich guiftes and preſents were ſent from Polonia, and other Countreyes to adorne his Tombe and Altar in Rome, which are viſited euery day with ſingular deuotion, by reaſon of the many miracles that it hath pleaſed our Lord to worke by his interceſſiō in diuers places of Europe.

Many praying at his ſepulcher, haue felt a moſt ſweet odour to proceed from his body, which being opened a long time after his death, his ſaid body was found entire without any corruption at all. The miracles that it hath pleaſed our Lord to worke by this his ſeruant are very many, and at large ſet downe in the booke of his life, out of which theſe few that follow, are briefly taken forth.

In the Prouince of Ruſia, a venerable Prieſt being grieuouſly ſicke, Bleſſed Staniſlaus appeared vnto him, with two other Saints, aſſuring him that they ſhortly ſhould meete all together in heauen: vpon which the Prieſt, who was much deuoted vnto him, was greatly comforted and ſhortly after died.

One that was poſſeſſed by the diuell at Rome, and exceedingly tormented with euill ſpirits, was deliuered by the interceſſion of bleſſed Staniſlaus. A certaine Lady in France, being become lame and impotent, by reaſon of certaine poiſon that had byn giuen her, deſired to be carried in a chaire to a certaine Church, where humbly beſeeching our Lord by the merits of bleſſed Staniſlaus, to reſtore vnto her her health and ſtrength, ſhe was ſodainly healed, and riſing from her chaire, in the ſight of many people, ſhe walked alone, to the wonder and aſtoniſhment of all that were preſent, eſpecially of the Phiſitians who had long before eſteemed her incurable.

Diuers other women haue byn ſuccoured by his interceſſion in their trauayles of Childbirth; others haue byn deliuered from feuers, ſwellings, blindnes: many broken legges and armes haue byn made whole, and many diſeaſes almoſt incurable, healed. By drinking a little wine wherein one of his bones had bin ſteeped, one was cured of a dangerous ſicknes. Another was cured by the touch of one of his teeth, and by other his Reliques, diuers others. At Rome in

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the yeare 1602. a Gentleman of Poland viſited with a continuall feuer, deſired a certaine Prieſt to pray vnto Bleſſed Staniſlaus for his recouery, who with great confidence commaunded the feuer, by the merits of that Bleſſed Seruant of his, to depart and no more afflict the Gentleman, which God by his interceſſion effected, and the Gentleman was ſodainly reſtored to his health.

For theſe, and diuers other teſtimonies, by which it hath pleaſed God to ſhew forth the Sanctity of his Seruant Staniſlaus, his ſepulcher or ſhrine is wonderfully frequented and reuerenced at Rome, and adorned by the piety of deuout people, with ſo many ornaments and riches, that of the number of the remarquable and memorable thinges to be ſeene at Rome, this is reckoned for one. He was of ſmall ſtature, his haire blacke, of faire complexion, full faced: he alwayes looked cheerfully, and was of a pleaſing compoſition of body, and of ſo rare and ſingular modeſty, that the only beholding of his face, did moue others to deuotion, and purity of life.

His holy life is of very great eſteeme, and read with admiration both in France, Italy, Flaunders, Bohemia, Germany, Polonia, and Spaine (wherof this is only an abridgement) the which whoſoeuer ſhall peruſe attentiuely, ſhall find full of rare examples of vertue, and learne that there is no age ſo young that may not with its owne endeauours, cooperating with Gods grace, and imploying it ſelfe wholy in his ſeruice, gayne to it ſelfe the treaſure of many merits, the teſtimony of an holy life, the bleſſednes of an happy death, and finally the glory of an euerlaſting kingdome.

THE LIFE AND VERTVES OF HOLY ALPHONſus Rodriquez, a Brother Coadiutor of the Society of Ieſus: abridged by Father Michael Iulian of the ſame Society.

ALphonſus Rodriquez, was borne at Segouia a famous Citty in Spaine, and ſtudying in Valentia heard his Humanity and Retoricke two yeares, leading a very exemplar kind of life in all modeſty and deuotion. He was called miraculouſly to the Order of Ieſus, and was receaued therin for a Coadiutor. The firſt yeare of his Nouiceſhip, he was ſent to the Colledge of Maiorca (an Iland betweene Sicily, and Spaine) and becauſe the ſtory of his whole life is now in hand to be written at large, remitting my ſelf therunto, I will only touch ſome few principall things out of an infinite number which might be recoũted.

From the firſt day that this holy Brother began to ſerue God in the Society

of Ieſus, he made a firme reſolution to ſerue him with great diligence, and therfore he beſought his diuine maieſty, that he would be pleaſed to exerciſe him in continuall paines and trauailes. He was ſo excellent in all kind of vertues, that he was a perfect modell and patterne of the ſame. He was ſo humble, that he eſteemed himſelfe the greateſt ſinner in the world; and though he knew by reuelation that he ſhould be ſaued, without going to Purgatory, yet was he wont to weepe for his ſinnes; neither did any thing ſo grieue him, as when he ſaw himſelfe eſteemed by others, wondring how any body could endure to treate with ſo baſe and vile a creature; ſuch was his opinion of himſelfe. He was very notable in mortification both exteriour and interiour, ſeeking in euerie thing, that which was moſt repugnant to ſenſe and ſenſuall appetite, as well in diſtaſtfull meates, which if they were by chance giuen him, he eate in great haſt leaſt they ſhould be changed; as alſo in other pennances and corporall mortifications, faſtinges, wearing of hairecloth, and the like; and euen in theſe latter yeares wherin he hath bene very ſickly, to haue deſired leaue he might not omit any faſting dayes, beſides that euery weeke he vſed to take three diſciplines, during the time of his infirmity.

He was ſo giuen to feruent prayer, that he paſſed many howers of the night, and the whole day in continuall prayer, in ſo much that his exteriour exerciſes, did not any way interrupt it; giuing ſufficient teſtimony by his rare modeſty, and ſingular good carriage, how feruent his prayers were, ſo that he neuer loſt the preſence of God, not for one minute.

His obedience was ſo rare, as you ſhall hardly find more perfect in theſe our times. For tryall wherof being once bid by his Superiour to go into the Indies, the word was ſcarcely ſpoken, but he was preſently ready to haue put it in execution, if the Porter would haue opened the dore. And the Rector demaunding afterwards of him, how he thought to haue gone, not hauing either prouiſion or commodity of ſhiping? he anſwered that he went with great confidence in God, whome his Superiour repreſented, and who would prouide him of all things neceſſary, and that if he had not found the commodity of a ſhip, relying vpon holy Obedience, he would haue aduentured to haue gone vpon the ſeas. He ſhut a doore through which he had occaſion to paſſe almoſt continuallie, euery time he paſſed, for the ſpace of many yeares, becauſe his Superiour had asked him once why he did not ſhut it.

Another time the good Brother being ſicke of a vehement ague, the Rector diſcourſing with him of ſpirituall matters as his manner was, asked him, if his head did not trouble him? whereunto he anſwered, that it did. Then ſaid the Rector vnto him, Brother talke no more; which he ſo punctually obſerued, that he ſpake not one word all that night, though the Infirmarian did aske him many queſtions. He continued in the ſame manner the next day, and when the Infir-

Infirmarian tould him he might well anſwere, becauſe it was a neceſſary matter; he ſaid: not without leaue of Father Rectour: hereupon the Rectour was called, and the Brother began to ſay: If your Reuerence will giue me leaue, I will anſwere the Infirmarian and Phiſitian when they aske me any thing. The Rectour asked him why he did not anſwere before? Becauſe, ſaid he, your Reuerence yeſterday, bad me ſpeake no more.

He had a great zeale of ſoules, yet alwayes conformable to his eſtate, for by his ſpirituall talke, his modeſty, and good example, he continually preached, being Porter of the Colledge of Maiorca, for the ſpace of 30. yeares, with vertuous reputation at home, and edification abroad. He hath done admirable things in conuerſion of ſoules, ſtirring vp all thoſe who treated with him, to great deuotion and holines of life. He was very carefull to pray continually for the conuerſion of the whole world, and that with ſo great feruour of mind, that he did offer himſelfe to endure the paines of hell for all eternity, for gayning the ſoule of one poore Black-more, or ſlaue, if God were pleaſed therewith. And once or twice God did ſo eleuate him in ſpirit, that he ſaw and knew all the men and women in the world, and reuealed vnto him, that by thoſe godly deſires of his, he did merit as much as if he had conuerted all that multitude.

Concerning his modeſty; there was no man that euer ſaw him to haue ſwarued from the leaſt point of perfection: he went with his eyes ſtill fixed on the ground, without caſting them any way, ſo that for the ſpace of 40. yeares, he neuer looked any woman in the face, though he vſually gaue wine to the Communicants after receauing the B. Sacrament at Maſſe. He was ſo giuen to ſilence, that albeit he conuerſed all his life both with domeſticalls and ſtrangers, yet he is not knowne to haue ſpoken the leaſt idle word. He delighted much to talke of God, and if others did happen to talke of other matters, he preſently fell a ſleepe. He ſpake of ſpirituall things with ſo much affection, that many perſons of this Iland, came of purpoſe to treate with him about their ſpirituall affaires, and to aske his aduiſe in their doubtes. By frequent conuerſation with Almighty God, he had attayned to ſo great an height of ſpirituall knowledge, that he left ſome Bookes written with his owne hand, in which he ſpeaketh ſo excellently of vertues, that he farre ſurpaſſeth many learned men, writing of the ſame ſubiect. By reaſon wherof the Vice-roy of this Iland, Biſhops, Counſellours, Magiſtrates, Knights and gentlemen, had ſuch an opinion of his wiſedome, that they would not vndertake any buſines of importance, without his aduiſe: to whome he gaue great ſatisfaction, and by his plaine and pious diſcourſes diſmiſſed them, with aſſured hope of the good ſucceſſe of their buſines, which was neuer fruſtrated if they obſerued his counſell. His pouerty was ſo extraordinary, that he was neuer content but when he tryed ſome effects

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therof. He was ſorry when the worſte things of the houſe were not giuen him. If he found but a pin, he would not keepe it without leaue. He deſired continually to feele ſome want both in his dyet, and apparell, lodging and the like.

It could not be, but that he who was ſo carefull ouer his ſenſes, ſhould haue attayned vnto ſuch angelicall purity, as Saint Ignatius his Father required in thoſe of the Society, both of body and minde. And therfore he neuer looked any man in the face, but he wept moſt bitterly for a good while after; which he did all his life time, for hauing once caſt his eye by chance vpon a coach paſſing by. To be briefe, by his practiſe of all ſortes of vertue, he ſeemed rather to be an Angell then a man: for not only in theſe later yeares, but for 40 yeares together, he hath not beene noted to haue done any thing, not only not imperfectly or according to his owne humour, but ſo that it might ſeeme to be done moſt perfectly: in ſo much that although the whole world, and the forces of hell it ſelfe ſhould haue oppoſed againſt him, he would not haue ceaſed to do that which was moſt perfect, and for the greater glory of God, which he had continually in his mouth, and much more in his hart. He was ſo punctuall in the obſeruation of his Rules, that he would rather haue bene cut in peeces then breake the leaſt of them. He did ſo hate ſingularity that euen in theſe later yeares wherin he was ſubiect to infirmity, he could not endure to ſit at the table of the Conualeſcentes, or ſuch as were weake, and in recouering of their health, much leſſe to haue any particuler thing brought him. Many haue conceyued ſo great an opinion of him, that they would willingly haue paſſed the ſeas, only to haue ſeene him: and many great men both Secular and Eccleſiaſticall, were wont to come to the Colledge, and ſtay there ſometime, only to conuerſe with him, who went away aſtoniſhed with his readines in anſwering at the gate, ſatisfying of all which came with his good carriage, ſweet anſwers, and diligence in his Office.

Thus going on, and mounting by degrees, he came at laſt to that perfection of loue towardes almighty God, that if his diuine Maieſty had not in a manner by miracle preſerued him, he had died through the vehemency of his loue, as himſelfe hath left written, and alſo deliuered in giuing an account of his conſcience to his Superiour, which his rule commaundeth twice a yeare. And to the end thoſe things may be more aſſured, he hath for theſe ten yeares paſt, by order of his Superiours, giuen the account of his conſcience in writing.

He had great coniunction with the Angells and Saints, with whome he conuerſed both in heauen and earth, and eſpecially with 24. of the more principall, amongſt whome he deuided the 24. houres to treate and recommend himſelfe vnto them; wherin he neuer fayled, though in the night and in his ſleepe, awaking duly at the beginning of euery houre, to performe his accuſtomed deuotion: which diligence of his, our Sauiour recompenſed, by diſcouering

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vnto him his glory, wherin he ſaw more perfectly, and knew all the Bleſſed in Heauen, their names, and all particulers, as if he had conuerſed with them all his life time. From his very infancy he bare ſo extraordinary and tender deuotion towards the B. Virgin, at whoſe hands he receiued many fauours, that one time diſcourſing and recreating as it were with her, he ſaid: O Queene of heauen, I loue thee more then my ſelfe, I loue thee more then thou loueſt me. The motherly affection of the B. Virgin could hould no longer, but appearing preſently, ſhe made anſwere vnto him, No, no, Alphonſus, it is not ſo, I loue thee more then thou loueſt me. His familiarity with the B. Virgin and her Sonne was ſuch, as is wont to be betweene friends, one to another, or as of a little child with his father and mother: and indeed he eſteemed them for ſueh, who affoarded him often their corporall preſence, he ſpake vnto them (but once eſpecially when they entred into his hart) with ſuch deuotion and ſweetnes, that he cauſed the ſame effect in all thoſe that did heare him, whome he exhorted wholy to forget themſelues, and only to delight in his ſweet Lowers Ieſus and Mary, for ſo he was wont to call them, becauſe they would be carefull both of body and ſoule.

For 40. yeares together he dayly ſaid the Office of the Immaculate Conception of our B. Lady, to which myſtery he was much deuoted: and the B. Virgin one day tould him, that ſhe was very much pleaſed with his deuotion; which he did exhort all the Society daily to practiſe, telling them that one of the principall reaſons of the Inſtitution of the Society, was to preach and defend the Immaculate Conception of our B. Lady. And this he ſaid with ſo great affection, that he neuer vſed the like feruour: therby aſſuring them that he ſpake it not of himſelfe, but had receaued it by reuelation from heauen. The continuall vſe of his beades, as was found after his death, had cauſed an extraordinary hardnes in his fingars ends.

I omit an infinite number of things which might be ſaid of his rare vertues, of his admirable lights and diuine fauours, remitting the Reader to the hiſtory of his life (which without doubt is one of the moſt rare and perfect amongſt the liues of thoſe Saintes, which haue receaued extraordinary fauours from almighty God) and will briefly recount his laſt ſicknes, death, and buriall, though from the very beginning of the 47. yeares which he liued in the Colledge of Maiorca, our Lord exerciſed him in all ſortes of paines, as well diuers perſecutions of the diuell which vexed him for many yeares, as corporall infirmities and grieuous ſicknes wherwith he viſited him from time to time; yet he ſeemeth to haue made choice of the laſt 7. yeares, wherin, beſides thoſe infirmities which ordinarily accõpany old age, he began to be extremely troubled with the ſtone, which cauſed him to keepe his bed continually; and the three laſt monethes of his life, to lye only vpon one ſide, being not able to turne himſelfe. He ſpent all

his time in prayer, begging earneſtly of almighty God, not that he would mitigate or take away his paines, but rather that he would augment them, and lay vpon him others more grieuous.

His ordinary complaints in his ſicknes were, that there was too much care had of him, who deſired rather altogether to be forgot or deteſted, as a carion or dead beaſt. When the Rectour once bad him take a few conſerues, or ſweetmeates to comforte him, he anſwered: *Believe me Father, theſe ſweet things are paines vnto me, and theſe paines ſweetnes*, which he vſually alſo anſwered to thoſe who asked him how he did. By reaſon of his great familiarity and conuerſation with his Father and mother Ieſus and Mary, he ſpake vnto them with great affection thoſe wordes which he had learned of our Sauiour himſelfe. *O Ieſus and Mary, my only comforts, grant me that I may ſuffer and die for your loue*, and that, *I may be Wholy yours, and not mine owne*. Once when he could ſcarcely ſpeake, the Infirmarian asking what troubled him, he anſwered. *Nothing but ſelfe loue.*

Some few dayes before his happy death, he was taken with ſuch a vehement ague, that renewing all his paines, it ſeemed God would take him away within one houre, in which time he did nothing but repeat theſe wordes: *Yet more good Lord, yet more*. Therfore he receaued the B. Sacrament (which for many yeares he had receaued twice a weeke) for his Viaticum, with his accuſtomed deuotion, as alſo the Sacrament of Extreme Vnction, ſtill begging of God with inuincible patience, to increaſe his paines. He bare ſuch extraordinary reſpect to the Fathers, that when he could ſcarce ſtirre his armes, yet he would alwayes, when any came to him, pull off his night cap. Vpon Saturday in the euening being the 29. of October, almighty God performing that which he had promiſed him before, he fell into an extaſy, much like to thoſe which he had diuers times the yeare before, in which he perſeuered the three laſt dayes of his life. And although his ſicknes had disfigured his body, yet after his extaſy, he became as beautifull as an Angell, and as red as a Roſe, which were certaine proofes of the great flame which burned in his breſt, and brake out by thoſe exteriour ſignes, and exclamations which he vttered from time to time, *O ſweet Ieſus, O my deare mother*, and the like. About ten a clocke in the night, hauing giuen ſome ſigne of death approaching, all the houſe came vnto him, and we often repeating the name of Ieſus, and giuing him a Crucifix to adore, he preſently opened his eyes, which for three dayes before he had kept ſhut, and looking vpon the Crucifix, we perceaued them to be more quicke and liuely then when he was in beſt health. And with this, kiſſing the feete of the Crucifix, and ſaying *O ſweet Ieſus*, he gaue vp the Ghoſt, the Eue of All-Saints about midnight in the yeare of our Lord 1617.

The rare vertue of this holy Brother was in ſuch eſteeme, that not only thoſe of this Prouince, but alſo thoſe of Italy, Caſtile, Andaluſia, Portugall, and

and the Indies, haue ſent to Maiorca, with earneſt intreaty for ſome of his Reliques. Many wrote vnto him, commending themſelues to his prayers, and only to haue his name written with his owne hand, as graue Eccleſiaſticall and Secular men, Gentlemen of great note, Grandies of Spaine, and Cardinalls. Vpon the report of his death the whole Citty came flocking to kiſſe his hands, and feete, and among others the Viceroy with all the Nobility and kings officers, the Eccleſiaſticall, and Religious men. After dinner his body was carried into the Church, and with much adoe to paſſe through the preſſe of people, it was laid vpon a hearſe. All the Religious Orders came to ſing the office of the dead, the Dominicans, Mercedes, Franciſcans, Auguſtines, Trinitarians, Minimes, with their Superiours and Prouincialls: as alſo the whole Chapter of Chanons, and all the Prieſts and Paſtours of the towne. Incredible it is to one that did not ſee it, what a multitude there was of thoſe who came to touch his body with their beades, or to get ſome little peece of his garment for Reliques, and of ſicke folkes who came to touch him; in ſo much that ſixe of the Society, and two Fathers of S. Dominicke who affoarded their helpe, were not ſufficient to reach the beades and meddalls, wrapped in handkerchiffes, and throwne by the people that could not come neere, to haue them touch his bodie. The office of the dead being ſaid, as the cuſtome is, there was made a ſhort Sermon only to declare vnto the people ſome few particulers of his life, during with time, no man preſumed to couer his head in preſence of the holy Corps, though the Church was as full as it could thruſt, and all as deuout and ſilent, as if there had beene no man there.

The next day, being Friday, he was moſt ſolemnely interred in the Church of the Society, wherat the foreſaid Viceroy, Nobility, Eccleſiaſticall and Regular were againe preſent, as alſo the Lord Biſhop, who the day before was ſicke and could not be preſent. The Maſſe was ſong with Organs, muſicke, and other ſignifications of deuotion. At the ſame inſtant that he was carried to be buried, a yong man who by reaſon of a thin skinn couering his eyes cauſed a great dimnes, was almoſt become blind, came full of hope to the holy Brothers Hearſe, and kneeling downe and kiſſing his handes, preſently all the paine ceaſed, and the little skinne which before couered the ball of his eyes falling away, he receiued his ſight moſt perfectly.

And to the end that ſome there preſent might open the eyes of their mindes ſhut with incredulity, Bleſſed Alphonſus opened alſo his owne eyes which death had cloſed; a thing no leſſe admirable then profitable, that men might conceaue a great opinion of his holines, whom almighty God did honour with ſo great miracles. For a certaine Prieſt amongſt the reſt, not being very well contented to ſee the Viceroy, and all the Senate one after another to kiſſe the Bleſſed Brothers hands, yet leaſt he might giue offence by omitting that

duety which all others did performe, reſolued with himſelfe, not to kiſſe the holy mans hands as others did, but comming with the reſt, to kiſſe the croſſe which he held in his hands, therby intending to conceale his thoughts from the ſtanders by, which yet he could not doe from the dead man. For as ſoone as he came neere, to the aſtoniſhment of all, the dead man opening his eyes, caſt them with a ſmiling countenance vpon the Prieſt, and ſtretching out his hand, ſeemed to inuite him to kiſſe it. The Prieſt aſtoniſhed, preſently with great reuerence kiſſed the ſame, and departed thence, & wholy became another man. The ſame day a child was healed of a rupture by the only touch of a peece of his caſſock. The ſame time alſo a ſucking child was cured of a vehement ague wherof it lay deſperate, whoſe throat being ſtopped with a great ſwelling in the iawes, it had not ſucked for 4. dayes: therfore a certaine gentlewoman hauing confidence of ſupernaturall helpe, encouraged the parents of the child, and applying an handkerchiffe wherwith ſhe had touched the holy mans body, recouered the child preſently, that there remained not ſo much as any ſigne of infirmity.

Two dayes after Bleſſed Alphonſus his death, there came a woman afflicted with many grieuous infirmities and diſeaſes, and among the reſt with a dangerous bloudy fluxe, in ſo much that there being no hope of her life, a Father was called to aſſiſt her at her death. Before the Father came ſhe was paſt ſenſe, hauing turned vp the white of her eyes ready to giue vp the ghoſt, when on the ſuddaine, a peece of B. Alphonſus his caſſocke being applyed by the Father, ſhe cried out that ſhe was cured. Her fluxe ceaſed, the ague went away, in ſo much that one might doubt whether was firſt, the Reliques applied, or ſhe healed. As ſoone as ſhe was come to her ſelfe ſhe made her Confeſſion to the Father, with the ſame ioy of mind wherwith ſhe had receaued her corporall health. Being thus reſtored to the health both of body and minde, ſhe liued after with much deuotion towards him, by whoſe meanes ſhe receyued it. Some 4. daies after his funeralls another woman being deſperatly ſicke of an ague, which came euery day vpon her, with a great head ach, made recourſe to God, ſending her little Sonne of 7. yeares old to ſay his beades at Bleſſed Alphonſus his Tombe, and to touch the Tombe therewith: the child did ſo, and returning home, his mother tooke the beades and touching her head, put them about her necke, and the paine preſently ceaſed, God Almighty recompencing the childes prayer and the mothers deuotion and confidence, with reſtoring her health: and by and by ſhe falling a ſleepe, ſaw B. Alphonſus compaſſed with a great light, who for the accompliſhment of the benefit reſtored alſo her ſtrengh, ſo as ſhe preſently riſing out of her bed, as well, and as ſtronge as euer before, began with all her forces to ſinge his prayſes by whoſe interceſſion ſhe had obtayned that benefit.

Another woman hauing a ſore breaſt extremly ſwolne and hardened for the

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ſpace of two monethes, had in vaine tried all humane remedies, who being wonderfully encouraged by the example of others, began to haue hope in Alphonſus, and laid a peece of his cloacke to her breſt, ſaying a *Pater noſter*, which before ſhe had ended, the ſwelling began to be aſſwaged, and the corruption to breake forth in ſuch aboundance, that ſhe began to feare leaſt all her breaſt being inwardly putrified would fall away: which feare increaſed the miracle, and the miracle the ioy. For two dayes after, both the holes of the vlcer were ſo growne vp, that there remayned not ſo much as any marke therof; and out of the ſame breſt, hauing two dayes before come ſuch aboundance of corruption, now the third day there came forth milke, as good and pure as euer before; by which miracle the mother was preſerued from death, and her yong ſuckinge child, from ſtaruing.

Theſe miracles recounted, are teſtified by the depoſition of ſworne witneſſes. Many other things be dayly related which ſhall after be publiſhed: for God ſeemeth to haue ſet vp this holy Brother as a light to the world, who alſo enlightned the ſame before by his vertues. The generall deuotion of the people doth witnes it ſufficiently, who from morning to night neuer ceaſe comming, ſome offering candles, others making vowes, and the like; in ſo much that he ſeemeth to liue in his ſepulcher, ſuch are the wonders he worketh. A man may gheſſe of what ſanctity he was in his life, which being dead, cauſeth ſuch deuotion in the people that reſort vnto him, and he recompenſeth their teares by granting their deſires. That you may expect many the like things hereafter, I will briefly recount one, worthy of a larger relation.

Some dayes before his death as he lay in his bed, thinking on the heauenlie felicity which was prepared for him from all eternity, he began to taſte of thoſe delights ſo much the more purely and aboundantly, as being abſtracted from ſenſible things, he drew neerer to Almighty God, who repreſented vnto his mind the kingdome of Maiorca, as he did the whole world to S. Benet, in a beame of light, adding theſe words: *Doeſt thou ſee this kingdome? I haue reſolued to make thee famous in it by working of many miracles, by meanes of thy prayers.* And we already hoping of this promiſe, I conclude, wiſhing that whoſoeuer hath beene ſtirred vp to admiration by theſe, may likewiſe be ſtirred vp to deuotion to this Holy man; that as the better part of him doth liue immortally in heauen, he may alſo in ſome ſort liue ſtill immortally with vs on earth. For the Diuine Godneſſe hath ſeemed to determine with itſelfe, ſo to recompence the Deuotion of Holy Alphonſus Rodriquez; that as in his life he made him a patterne of Religious perfection for the example of others: ſo now being dead, for the glory of himſelfe & his Saints, he maketh him wonderfull to the world; cauſing many to haue confidence in his patronage; that being departed hence he may not haue leſſe Honour by this confidence in his ſanctity, then whiles

he remayned heere aliue he had gayned by the opinion of the same. His body lyeth buried at Maiorca, in the Church of the Fathers of the Society, in the same Iland, the which is so honoured by all the Inhabitants therof, that it is wonderfull to see: and the dayly and certaine miracles wrought there at, are already sufficient to make a whole volume. His memory is very famous all ouer Europe, and his Picture is exposed to be publikely reuerenced, with licence of the Popes Holines, in many Churches and Oratories, thereby to put vs in remembrance of that saying of the Holy Prophet: *Mirabilis Deus in sanctis suis.* God is wonderfull in his Saintes. To whose prayers and merits, let all good Christians commend themselues. Amen.

Laus Deo.

FINIS.

APPROBATIO.

HORVM Sanctorum Vitæ, ex alijs linguis in Anglicam à D. Edouardo Kinesman versæ, tutò & cum fructu edi possunt. Audomaropoli 27. Maij M. DC. XXIII.

Ioan. Floydus Soc. Iesu Theologus.